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REVIEW SECTION.

I.—WHAT THE MINISTRY MAY LEARN FROM THE CHARACTER AND WORKS OF JOHN G. WHITTIER.

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It is a natural impulse in the preacher to turn to those men of his own calling whose lives have embodied the true elements of power in the pulpit, for examples which may give him inspiration for its labors and guidance in their prosecution. Obeying it, he does only what the lawyer or the physician does in his calling. Certainly he will gain the most direct and fullest help by such a selection. The ranks of the Christian ministry are so full of shining models for the preacher and the pastor, contain so many in whom the heroic virtues blend with rich and deep Christian experience, that he can be at no loss to know men whose biography should be a storehouse of quickening and strengthening helpfulness. Every Christian church contains them. From Paul, the apostle, down through the Christian centuries these figures rise and beckon the ministry of to-day onward in their sacred calling, and it might seem as if there were little need for him to turn aside from these, to look elsewhere for any example in other callings which shall train him for his work. Here and there perhaps may be found a man whose career has been so exceptionally great in virtues, so fruitful in all the higher traits, that it makes an object-lesson on which the preacher may most profitably dwell. The minister who has not known something of the lives of such men as John Howard, Thomas Fowell Buxton, or the late Earl of Shaftesbury—all of these philanthropists of the Christian type—has lost valuable hints and helps. Such a man, such a poet as Whittier belongs certainly to this category. His biography is yet to be written; but gleanings such facts as is possible now from varied sources, a brief sketch of his career will, we think, justify us in pointing the ministers of to-day to that life for certain valuable lessons.

It is worthy of note that while on his father's side Whittier was of Quaker ancestry, on the mother's his ancestors were Huguenots. In his veins ran the blood of two religious sects, both of which had suffered dire