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THEOLOGY.

(Continued.)

ATTRIBUTES OF GOD.

The attributes of God are INDIVISIBILITY, IMMUTABILITY, INFINITY, LIFE, INTELLIGENCE, WISDOM, WILL, HOLINESS, JUSTICE, TRUTH, GOODNESS, AND POWER. The first three of the series have been termed *negative, intransitive, quiescent*, or *immanent*, the rest, *positive, transitive, operative*, or *emanent*, attributes. Others have classified the divine attributes as *incommunicable* attributes, or *properties*, which are only in God and in no wise or measure in created things, and *communicable* attributes, or *perfections*, such as holiness,¹⁾ life,²⁾ etc., which may in a mode and measure be communicated to created beings, as men and angels.

INDIVISIBILITY.

God is indivisible inasmuch as he is not a compound being, not made up of component parts, or of a substance and of qualities inherent in such substance, but absolutely

1) Lev. 19, 2. 1 Pet. 1, 15. Matt. 25, 31.

2) Gen. 2, 7. John 10, 28.

Practical Theology.

MEDICINA PASTORALIS.

(Continued.)

II. THE PATIENT.

The fundamental malady, which has made this world a vast hospital and the earth a great burial ground, is SIN. All physical ailments are the consequences of sin, and the Psalmist uses *sins* and *diseases*, spiritual diseases, as synonymous terms when he says, *Who forgives all thine iniquities; who healeth all thy diseases.*¹⁾

Of physical disease, a prominent medical author says: "Pathology has been defined the study of disease; but disease has not been defined. The definition of disease is confessedly difficult. It is easier to define it by negation, to say what it is not, than to give a positive definition, that is, a definition based either on the nature or essence of the thing defined, or on its distinctive attributes. Disease is an absence or deficiency of health; but this is only to transfer the difficulty, for the question at once arises, how is health to be defined? And to define health is not less difficult than to define disease. If all the tissues and organs of the body be in no respect abnormal, if all the functions of the organism be completely and harmoniously performed, health undoubtedly exists. But this perfection of health is purely ideal; it never actually exists."²⁾ With equal and greater truth it can be said that spiritual health nowhere on earth actually exists. *There is no difference*, says the Apostle, *for all have sinned and come short of the glory of God.*³⁾ Perfect spiritual as well as physical health was

1) Ps. 103, 3.

2) Flint, Principles and Practice of Medicine, p. 22.

3) Rom. 3, 22. 23.

the primeval state of our first parents in Paradise before the fall, when they bore the image of Him who made them. But though we have no access to any living human being in a state of perfect spiritual health and, therefore, no opportunity of establishing by observation and investigation the norm a deviation from which would be by such norm made cognizable as disease, yet we are not left in doubt what the healthy spiritual state of man would be if it could actually exist, and what in our present constitution is to be set down as spiritual disease. Every disease, spiritual or physical, is an abnormality or a complication of abnormalities. But while the norm for the diagnosis of physical disease must be established by physiological and anatomical investigation and observation, the norm of spiritual health is laid down in the revealed will of God. 'H ἁμαρτία, says St. John, ἐστὶν ἡ ἀνομία, *sin is the deviation from the law*. Full conformity with the divine will in action and being would be perfect spiritual health; every deviation from that norm in action or being is spiritual disease; and complete carnal-mindedness, which is enmity against God,¹⁾ is spiritual death.²⁾

Pathology, the study of disease, in Medicine, is either *general* or *special*. There are certain morbid conditions which are common to various diseases, as inflammation, degeneration, fever; and the study of these is general pathology. Then there are certain diseases, as pneumonitis, diphtheria, yellow fever; and these constitute the province of special pathology. In like manner spiritual pathology may be occupied either with the morbid condition of our sinful nature in general, or with certain special sins. Thus we would refer to the province of *general* spiritual pathology not only the general depravity of the human heart, incapacity of the understanding, perversity of the will, impurity of the affections, but also such general moral

1) Rom. 8, 7.

2) Rom. 8, 13. Eph. 2, 1. 5.

abnormities as selfishness, vanity, covetousness, irascibility, inveracity, dishonesty, irreverence, which make up the general morbid conditions or dispositions common to certain categories of special sins. The latter we would refer to the province of *special* spiritual pathology, as cursing, contamination with certain false doctrines or worships, membership in ungodly societies, drunkenness, sinful amusements, the various sins of lewdness, usury, theft, lying, slander, etc. Again, there are *acute* and *chronic* diseases, and there are, likewise, *occasional* and *habitual* sins, and to confound the former with the latter is in both pathologies a grave mistake. Finally, the pastor as well as the physician should never forget that diseases are not self-existing quantities, as they might appear in books and systematic treatises, but come under treatment as inherent in the individual patient, and that, as no two patients are exactly alike, so also no two cases of the same disease are exactly alike. The pathological determination of each concrete case should, therefore, take into most careful consideration the individuality of the patient, his environments, the history of the case and of the patient, perhaps even of his parents and earlier ancestors. To neglect this often leads to a faulty or insufficient diagnosis of the case and to failure in its treatment.

After these preliminary remarks we are now ready to proceed to a methodical discussion of spiritual disease under the heads of *General* and *Special Pathologia Spiritualis*.

A. General Pathology.

Medical writers have made it a point in their various definitions of disease to indicate that pathology deals with the *living* organism as distinguished from the dead body. This distinction is also of great importance in pastoral theology. We, too, must distinguish between spiritual ailment and spiritual death. We must beware of confounding the state of a person who is dead in sin, unregenerated or

unconverted, or relapsed into spiritual death, with the state of a converted, regenerated sinner. The former is void of spiritual life, flesh born of the flesh, and nothing but flesh,¹⁾ carnal-minded, an enemy of God,²⁾ unable to receive the things of the Spirit of God,³⁾ evil, and only evil, and continually evil,⁴⁾ without any capability to change himself or by a process of evolution to develop into a state of spiritual life, which can only be brought about by a divine act of quickening, or a new birth.⁵⁾ The state of spiritual death is not that of the man on the Jericho road who was found half dead by the Samaritan,⁶⁾ but is in a spiritual way analogous to the physical state of Lazarus, of whom Jesus said, "*Lazarus is dead,*" and Mary said, "By this time he stinketh,"⁷⁾ and who was not to be cured by applying oil and wine,⁸⁾ but whose restoration was wrought by the almighty word of Jesus, crying, "Lazarus, come forth!"⁹⁾ To discern between certain forms and stages of spiritual disease and spiritual death is often extremely difficult, and in many cases impossible to human penetration. Hypocrisy is often a mask which is worn to suit the occasion and is at other times laid aside by the masker or torn from his face by others. Yet we must not deny the possibility of hypocrisy being kept up throughout what may seem to be a long Christian life to what may exhibit itself as a tranquil Christian death. In such cases, pastors and congregations are exonerated when they treat the hypocrite as they would and should treat a true Christian, because God has not endowed them with omniscience, which he has wisely reserved to himself. In most cases, however, spiritual death will manifest itself unmistakably, either in words, or in deeds, or in both. A person who lives in open works of

1) John 3, 6.

2) Rom. 8, 7.

3) 1 Cor. 2, 14.

4) Gen. 6, 5.

5) 1 Cor. 2, 14. Eph. 2, 5. Col. 2, 12. 13. John 3, 3. 7.

6) Luke 10, 30.

7) John 11, 14. 39.

8) Luke 10, 34.

9) John 11, 43.

the flesh,¹⁾ who persistently refuses or neglects to hear the word of God,²⁾ or who obstinately repels fraternal admonition,³⁾ is unquestionably void of spiritual life, whatever he may say to the contrary, or do to conceal his state of spiritual death.⁴⁾ To treat such a man as a living member of Christ is not charity, but falsehood, and can do nobody any good. We do not say that the unbeliever should be entirely ignored by the minister of the church. The physician is through with his patient when death has terminated the disease. Perhaps a *post mortem* will be called for; a certificate of death will be issued, and the Doctor's services are at an end. Not so with the minister of the Gospel. He has a message and testimony to the world, and the word which he voices forth is the power of God which is able to quicken the sinner from spiritual death into spiritual life. Paul knew that the greater part of Israel according to the flesh was obdurate in unbelief, and that his gospel was unto the Greeks foolishness; yet he became a Jew unto the Jews, that he might gain the Jews, and to them that were without law he became as without law that he might gain them that were without law; he was made all things to all men, that he might by all means save some.⁵⁾ But the same apostle does not for a moment leave Jew or Gentile in doubt as to their condition and his attitude toward them.⁶⁾ Thus the Christian pastor should witness to the world round about him, especially to such worldlings as may appear in his audiences, making himself all things to all men, that he might by all means save some; but never, neither in his pulpit nor in private intercourse with those not of the household of faith, should he ignore or obliterate the line which separates between the church and

1) Gal. 5, 19—21.

2) John 8, 47.

3) Matt. 18, 15—17.

4) 1 Cor. 5, 11.

5) Rom. 11, 7. 1 Cor. 1, 23. 1 Cor. 9, 20—22. Rom. 11, 14.

6) Rom. 1, 18—32; 2, 1—29; 3, 1—24; ch. 9. 10. 11. 1 Cor. 1, 18—28; 2, 6—14. Eph. 4, 17—19. al.

the world, the flesh and the spirit, the living and the dead. To be everything to all men is not to be a worldling with the worldlings and a Christian with the Christians, but to be a burning and a shining light everywhere, testifying to the world as the world should be made to hear and see our testimony, and to the brethren as to brethren in Christ and companions in tribulation and in the kingdom and patience of Jesus Christ.¹⁾ If the pastor does not feel the impropriety of his intercourse with the world as on an equal footing, the children of the world do, and not to the pastor's credit, nor to their own spiritual benefit.

On the other hand, it should be remembered that the spiritual state of the regenerate is not in this life that of perfect spiritual health. In every Christian, *the flesh lusteth against the spirit, and the spirit against the flesh.*²⁾ The restitution of the image of God in the regenerate is incomplete in this present life. They have crucified the flesh with the affections and lusts;³⁾ but the flesh is still there, that flesh in which there *dwelleth no good thing.*⁴⁾ They *delight in the law of God after the inward man;*⁵⁾ but at the same time they *see another law in their members, warring against the law of their mind and bringing them into captivity to the law of sin which is in their members.*⁶⁾ And this "law of sin" is their general disease. With the mind they *serve the law of God;*⁷⁾ but at the same time they with the flesh *serve the law of sin;*⁸⁾ and the various acts and processes whereby this service is rendered constitute their special diseases or the symptoms and manifestations thereof.

It is of great importance to note in this connection that the apostle takes this description of the constitution of a Christian not from his fellow Christians only, but largely and chiefly from himself. In this he sets an example to every

1) Rev. 1, 9.

3) Gal. 5, 24.

5) Rom. 7, 22.

7) Rom. 7, 25.

2) Gal. 5, 17.

4) Rom. 7, 18.

6) Rom. 7, 23.

8) Ibid.

minister of Christ in his capacity of a curate, a spiritual physician to the church committed to his care. Viewed in this light, the physician is himself also a patient and should look upon himself as such. Though he may not be afflicted with the same special disease or diseases as some of his patients, though he may not be addicted to the winecup, or to dishonest practices with regard to mine and thine, he will, if he examine himself, find within his own bosom the same flesh in which there dwelleth no good thing, the same evil heart which is the source of all manner of sin,¹⁾ the same general tendency toward that which is evil and general incapacity for that which is good. There is, the inspired word always excepted, no source from which the pastor may by careful observation and investigation derive more extensive and reliable information in his study of the general pathology of spiritual disease than from his own heart. That heart will, if candidly examined, prove to be an impure, deceitful, wicked, covetous, selfish, rebellious thing, ever ready to lay the various organs and faculties of body and soul under contribution for the fulfillment of its evil desires and to press them into servitude for the gratification of its sinful cravings. And this rigid and thorough examination of his own heart should be continued through all the years of a pastor's ministry, a study which he should pursue, not in a haphazard way, or only occasionally, but assiduously and methodically, with due attention to those hidden recesses which are apt to escape the attention of the superficial investigator. The pastor should make it a rule to analyze the causes of his shortcomings in his personal and official life and thus from day to day and from year to year to gain a more extensive and intensive knowledge of that source of all evil, the corrupt nature which moved the Apostle to cry out in bitter anguish, "O wretched man that I am!"²⁾

1) Matt. 15, 19.

2) Rom. 7, 24.

Again, however, it must not be forgotten that the old man within us is not an abstract idea, but in each case a concrete quantity, an individual with its peculiar individuality. While, on the one hand, there is no difference, inasmuch as we are all sinful by our common nature which we have inherited from our first ancestor, yet, on the other hand, no two men are identical or exactly alike. While the children of the same family will generally bear some characteristic lineaments common to the members of that family, they are not only by those very features distinguishable from the members of other families, but each child will also exhibit peculiar features and a peculiar temperament by which that individual child is clearly distinguishable from all the other children of the family, however great the family resemblance may be. This can be said of the moral—or immoral—nature as truly as of the physical nature of every individual. The natural man in Peter was not the natural man in Paul, though they were both of the seed of Abraham according to the flesh, and Luther's old Adam was not identical with that of Melancthon, though the flesh in both was evil to the core. This is because every human soul is not only bound up in a body of its own with its peculiar complexions and proportions, but is also in itself constituted as an individual being endowed with a multitude of faculties and properties which are jointly and severally liable to many and various modifications and proportions. There are the perceptive and receptive faculties and the faculties of discrimination and combination; the will with its various and variable degrees of tenacity and consistency, promptitude and energy; the affections and appetites, all of them depraved, but all of them working in a multitude of directions in many gradations of intensity, often in harmony, often in conflict with each other; and all these capacities and faculties organically united in each individual. Hence the endless variety of complexions and morbid conditions which a pastor will meet among the various members of his

congregation, and he who is unmindful of this variability of human nature will commit many and, perhaps, fatal mistakes in his pastoral practice which he might avoid by due discrimination. The same may be observed in schools. A good disciplinarian will prevent many conflicts with his pupils which another teacher, who is deficient in this point, will incur and, often, even provoke. An indiscriminating teacher may possibly be a fair drill-master, but will certainly be a poor educator.

The depraved nature of man is, furthermore, largely and variously influenced by environment, and a chapter on what might be fitly termed spiritual Climatology would not be amiss in Pastoral Theology. Human nature is human nature everywhere; but as particular diseases are more prevalent in some countries or regions than in others, so some surroundings are more apt than others to favor and promote the luxuriant growth of certain evil germs imbedded in every human heart, while other sins will thrive more vigorously in other surroundings. Solomon knew that poverty and riches have their peculiar dangers.¹⁾ Men of learning are prone to sins toward which the ignorant are less inclined. City life is productive of moral complexions not generally found in the country, and country life, again, produces a peculiar growth of old Adam. Mountaineers differ from the dwellers in the plains, professional men from merchants, those who were reared in wealth from those who acquired wealth in riper years, those who have grown wealthy in the sweat of their brows from those who have been made rich by fortunate events, the poor who are accustomed to poverty from those who are not, men who are successful in their profession or business from those who are not, those who are happily from those who are unhappily mated in marriage, those who associate chiefly with people of their own faith from those whose dealings are

1) Prov. 30, 8. 9.

largely or chiefly with members of other churches or of no church. It is, therefore, of eminent importance that the pastor should make himself more and more familiar with the general and special condition of the people under his care, and with the influences exerted by such conditions. This is one of the ends he should have in view during his pastoral visits and one of the purposes for which such visits should be made and repeated. The pastor should not say, "What are the temporal affairs of my people to me?" Those temporal affairs may exert a great influence on their spiritual affairs, greater than they themselves may know. Reverses in business, complications of family affairs, in short, all occurrences which deeply concern the individual life of a member of his congregation, should be made known to and duly considered by the pastor, in order that by the wise and circumspect performance of his pastoral duties he may be a "laborer together with God,"¹⁾ who would also through his ministers make "all things work together for good to them that love him."²⁾ To habilitate himself all the better for a judicious diagnosis of the cases that come before him, the pastor should make himself in a measure familiar with the various ways and conditions of secular life, especially with certain morbid conditions in the social, industrial, political, and religious life of the present time. While it is not his business to take a hand in the solution of the great social problems as such, he should not deem those problems of no concern to him. The labor question, the nature and spirit of industrial organizations, the methods and measures of commercial pursuits and financial operations, should, in their moral aspects, claim the attention of pastors generally, and especially of those pastors whose congregations are more than others exposed to the dangers with which the times are fraught and by which the souls of Christians are endangered. Satan and his servants are

1) 1 Cor. 3, 9.

2) Rom. 8, 28.

ever ready to take advantage of critical times and circumstances; especially will the enemy sow his tares while men sleep,¹⁾ regardless or ignorant of the dangers by which they are surrounded. And if anybody should be vigilant, it is certainly the pastor, whose duty it is to watch for the souls of others, knowing that he must give account.²⁾

Of the morbid degenerations of which the faithful pastor should be aware and mindful in his practice we can here enter upon a few only which are particularly prominent in our day and productive of multitudes of sins.

Foremost among the immoral perversions of human nature is *selfishness*. In his primeval state of perfect health man was not regardless of himself. He was created with certain wants and desires. That he should seek and find enjoyment in the beauties of nature, the fragrance and hues of flowers, the warbling and plumage of birds, in eating and drinking, in work and in rest, in the pleasures of family life, was according to the Creator's will, who had fitted him for such enjoyment and given him what he might enjoy.³⁾ But the time came when, instead of adjusting his enjoyment of created things to the will of God,⁴⁾ and keeping it subordinate to his purpose,⁵⁾ man made his own desires the norm of his enjoyment,⁶⁾ and the gratification of his desires the aim of his existence. Thus we are led to understand why reverses of fortune in the life of individuals, or "hard times" in the life of nations, are so frequently a cause of suicides, especially when preceded by periods of prosperity which have afforded abundant food for selfishness. The disappointed lover, the prodigal who has squandered his substance, the libertine who has emptied the cup of pleasure to the bitter dregs, the miser who sees his hoarded treasure irrecoverably wrung from his grasp, the criminal who sees nothing before him but the gallows or a convict's cell, are,

1) Matt. 13, 25.

3) Gen. 1, 26—29; 2, 7—25.

5) Col. 1, 16.

2) Heb. 13, 17.

4) Gen. 2, 15—17.

6) Gen. 3, 6; 6, 2; 11, 4.

all of them, in a measure consistent in their all-determining selfishness when they put an end to a temporal life which is in their sight no longer worth living after its purpose, the gratification of their desires, appears no longer attainable. But before this *ultima ratio* is resorted to, other ways and means, dishonest dealings, wild speculations, simple theft, blackmailing, perjury, and even murder, have often been resorted to. Or the hand of the slayer will strike the person who has frustrated his selfish designs, the woman who has rejected his suit, the parent who has interposed his will between him and the object of his passion. Selfishness, this fearful perversion of the capacity for enjoyment, is at the bottom of political corruption, of the sins of capitalists among themselves and against labor and the sins of laboring men against capitalists and against each other, of trusts and strikes and boycotts, of the prevalence of divorces and the corruption of family life, all of which are characteristic of our time, which is a period of high-strung selfishness. And in this respect, Christians also are children of their time according to the flesh. This accounts for the difficulties we frequently encounter in our efforts to convince even Christians of the sinfulness of certain things which, under different conditions, even the world may assign to their proper place as morally abominable. The prevailing spirit of selfishness has so warped their judgment and benumbed their moral sense that they fail to comprehend the gross injustice committed by demanding and enforcing the exclusion of an honest and faithful laborer from honest labor simply because he has, perhaps for conscience's sake, stood aloof from the organization of his craft, or by boycotting an honest Christian miller for refusing to comply with certain demands which would ruin his business, or by membership in a Lodge which offers certain apparent or real temporal advantages while it is polluted with false religious worship.

Another morbid condition of human nature, an outcome of selfishness or following in its wake, is *dishonesty*,

which is a perversion or abuse of prudence or wisdom. Adam was dishonest in seeking ways and means to exonerate himself from the guilt of his sin by shifting the responsibility upon the woman and, ultimately, upon God who had given him the woman.¹⁾ This was a perversion of wisdom; for wisdom is exercised by employing *proper* means to *proper* ends. And dishonesty, rampant in modern society, is by many who practise it as well as by many upon whom it is practised conceived merely as a form of prudence governing an established *modus vivendi*. A dealer who knows how to handle a yardstick or to manipulate a pair of scales to his advantage, or who sells goods worth five dollars for eight or ten dollars, or the woman who defrauds the government by smuggling laces and diamonds, or the farmer who raises the weight of his cattle or hogs by salting and watering them before they get to the scales, is in our day and country called "smart," and the smart man considers the honest man a fool and tells him so. Such is the nature of this perversion, which is so prevalent in our time that it crops out everywhere. That certain contracts cannot be secured or profitably fulfilled without some manner of crookedness is *a priori* understood among the competitors themselves. To put contractors, and officers, and employes in positions of trust and responsibility, under bond has become so general that furnishing bonds for a consideration is now a regular and extensive business, and to be put under bond is no longer opprobrious, but a matter of course. At the same time it is generally conceded that no amount of bond will make a dishonest man honest. That "every man has his price, and he who bids high enough can buy him," is a wide-spread maxim, and that "an honest man is a man who stays bought when he has been bought," is a definition which may elicit a knowing smile all around many a circle of politicians instead of a burst of indignation. And here,

1) Gen. 3, 12: "The woman *whom thou gavest to be with me.*"

again, it must be said that Christians of to-day are children of their time according to the flesh. Investments of, to say the least, doubtful morality, unfair dealings even with widows and orphans, contracting and accumulating debts at the eminent risk of insolvency, scandalous failures in business, fraudulent conveyances of property, and similar sins of dishonesty, are by no means unheard of among church-members.

Covetousness is another morbid degeneration of human nature. It is not morally improper that the possession of property is gratifying to the human heart. God himself put man in possession of created things to have dominion over them,¹⁾ and the moral law distinctly secures to man the lawful possession of property. But fallen man has perverted the enjoyment of that which God has given him into a craving for that which God has not given him but allotted to others. This morbid appetite is not equally strong in all men, nor equally dominant at all times. It is not allayed, but rather fostered, by economic prosperity experienced in one's own affairs or witnessed in others. The wealthy are, as a rule, more intensely covetous than the poor; but when the poor and those of slender means see the prospects of increased possession opening before them, a craving for more of this world's goods will take the place of relative contentment, and at times when gateways to immense wealth, however narrow they may be, are suddenly thrown ajar to the multitudes, this craving is increased to a mania which turns the heads of the infatuated and renders them oblivious of solemn duties and tender bonds, and unmindful of dangers and warnings and fearful odds against the realization of their hopes, as they join the thousands in the mad chase for wealth. The widespread discontent of the masses in our day is largely owing to covetousness, and demagogues and agitators of strife and commotion are very clever in

1) Gen. 1, 26.

harping on what may tend to fan and foster this flame into a consuming fire. It is this form of selfishness which engenders and feeds the socialistic and communistic ideas of the present age, ideas which are sinking their roots deep into the hearts of many who in other respects make vigorous fight against the flesh. Much of the coldness and indifference toward spiritual things, of the lack of interest in the works of the church, of the proneness to sinful occupations and associations, with which we have to contend in our congregations, is largely the fruit of covetousness. Many a congregation is languishing, many a family is drifting away from the church, and many a soul is lost, because of the headway this sin is making.

Still another morbid state which is prominent in our time and more especially in our country is *irreverence*. Man is a personal being. Every man is by the creator endowed with an intelligence and will of his own, and every man is directly responsible to God. No man is privileged to lord it over another man as he would over a brute, and to demand blind obedience, or to render such obedience, and yielding oneself up to a superior in the manner of a dead body or an old man's stick, as the Jesuits do,¹⁾ is immoral and an indignity unjustified by any ethical consideration. But it is a morbid perversion of the dignity of a personal, moral being to demand absolute equality or to deny or ignore the divinely ordained relation of superiors and inferiors. God has endowed husbands and parents and civil rulers with a majesty for which he demands submission and reverence.²⁾ This order of things is so far from abrogating human personality and personal responsibility, that it is rather a condition whereby the wise providence of God would secure to every human individual a quiet, peaceable,

1) Instit. Soc. Jesu, Vol. II, § 35, p. 73b.: "Perinde ac si cadaver essent . . . sinitiliter atque senis baculus."

2) Eph. 5, 22. 1 Pet. 3, 5. 6. Eph. 6, 1. Rom. 13, 1—7. al.

honest existence in human society.¹⁾ The chief safeguard of this divine order is reverence, the reverence of children toward their parents, of wives toward their husbands, of servants toward their masters, of pupils toward their teachers, of private soldiers toward their officers, of citizens toward their magistrates. This has been recognized by all legislators of all times, and the moral law inscribed in the hearts of all men enjoins upon inferiors everywhere reverence toward their superiors. In this sense, reverence is a natural sentiment of the human heart. But the human heart is depraved and perverted; and depraved human nature is naturally irreverent, and irreverence, being the reverse of reverence, implies a tendency to disestablish the divine order for the regulation of human society and to break away from the proper spheres assigned to the members of society in accordance with such order. The emancipation of woman, the disregard of parental authority, of the sanctity of marriage, of the majesty of the law, of the dignity of courts and their decrees, are alarming manifestations of a morbid condition of human society which threatens to terminate in a fatal collapse and is productive of a multitude of evils, unhappy marriages, waywardness of children, dissolute habits of young people, a lack of true manliness in riper years, anarchistic proclivities—evils which are by no means restricted to the godless world, to be grappled with by the state and its organs, but by which pastors and congregations may be harassed to the utmost of their endurance and against which their most energetic efforts should be directed.

Much might be said concerning a long line of depravities which claim the pastor's attention. There is no faculty of the human soul and no function of man's moral nature which is not deranged by sin. Though in the regenerate the restitution of the divine image has been begun, it is

1) 1 Tim. 2, 2.

by no means complete. The understanding is still in a measure obscured and in need of progressive enlightenment toward a more extensive and intensive knowledge of divine truth, of the law and the gospel. The will is still far from its original rectitude and energy for good. The affections and appetites are still short of that primeval purity which God demands when he says, *Abstain from fleshly lusts, which are against the soul,*¹⁾ and, *As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.*²⁾ All these abnormalities, jointly and severally, are apt to create innumerable disturbances in the Christian's spiritual life, and a few of these we shall consider in the following chapter.

A. G.

1) 1 Pet. 2, 11.

2) 1 Pet. 1, 15. 16.

(To be continued.)
