

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. V.

NEW YORK, MARCH, 1888.

NO. II.

→ SERMONS ←

THE KINGSHIP OF CHRIST.

BY ALFRED H. MOMENT, D.D., WESTMINSTER PRESBYTERIAN CHURCH, BROOKLYN, N. Y.

Draw me, we will run after Thee. The King hath brought me into His chambers: we will be glad and rejoice in Thee; we will remember Thy love more than wine; the upright love Thee.—THE SONG OF SOLOMON, i., 4.

HARK! It's Coronation Day! Jerusalem—that ancient city of high royalty—is the scene of the grand transaction! A Prince of the famous house of David is being crowned! The proceedings are unique. No joy-bells peal! No bonfires blaze! No sumptuous feasts are spread in anticipation of the temporal grandees of the realm being present! No troops, with arms and accoutrements, are in muster, great and splendid! The *King* is girt with no sword; lifted up into no visible throne; presented with no purple robes, golden sceptre, “spurs, nor orb!” Yet, never before or since has so great a potentate been invested with sovereign authority!

It is Easter Sunday! Jesus Christ has risen from the dead! This is His Day of Coronation! “The God of our fathers, having raised up Jesus, exalted Him to be a Prince and a Saviour” (Acts v., 30, 31); ‘declaring him to be the Son of God with *power* according to the spirit of holiness by the *resurrection* from the dead” (Rom. i., 4), and hence fulfilling that supernal declaration made far back in the ages, “in that God raised up Jesus again, as it is also written in the second psalm: Thou art my Son, this day have I begotten thee” (Acts xiii., 33).

fulfil the conditions, for help in learning to trust; render thanks for the frequent fulfilment of promises.

6. Testimonies to the particular fulfilment of promise in the individual life, of promises tried and proved, of examples of fulfilled promise in your church or in the history of the Christian Church—all this in a line with the idea of the meeting.

7. The particular mention of certain great promises, with the condition of fulfilment—the promise of eternal life, of forgiveness, of peace, of spiritual power—will be a means of practical blessing. Acts

i., 4; Luke xxiv., 49; Acts ii., 33; Galatians iii., 29, iv., 28; Ephes. i., 13, iii., 6; I. Timothy iv., 8; II. Timothy i., 1.

8. Finally, gather from the Scripture statements concerning the use of promises, as found in II. Peter, i., 4; II. Cor., vii., 1; Heb. xi: 33. The Use of Promises—II. Cor. vi. Precious Promises—II. Peter, ii., 1—21 (v. 4). Sure Promises.—II. Cor., i., 1—24 (v. 20). Inherited Promises.—Heb. vi., 1—20 (v. 12). Unfailing Promise.—Psalm lxxvii., 8—20 (v. 8). The Faithful Promise.—Heb. x., 19—39 (vs. 23, 36). The Great Promise.—John ii., 12—29 (v. 25).—*Golden Rule.*

QUESTIONS OF THE DAY

Points on Temperance.

By JOHN HALL, D.D., LL.D.

The following points are easily understood and remembered :

1. The Scriptures condemn Intemperance in the strongest language, placing it with adultery and murder. This is in keeping with the nature of things. The drunkard unfits his body for fulfilling the functions for which God made and intended it, and he willingly destroys the power of his mind—his soul, even to understand what God says to him. This leaves him open to every sort of temptation, and makes him ready to be the instrument of the devil. Hence the most awful crimes are frequently connected with intemperance.

2. Against all that leads up to sin, we have to be on our guard. Loose language leading to profanity, impure language to immorality, love of delicacies leading to gluttony, have to be guarded against, and the more heinous the sin the greater need of circumspection. Even necessary things may be abused, but where the thing is unnecessary there are more obvious reasons for abstinence.

3. Wine, as wine, is not denounced in Scripture; nor where wine, as wine, is made, pure and simple, from the fruit of the vine, and an article of food among

the people, is the sin of intemperance so common as where other compounds are mingled with it, and drinks of various kinds are put in the place it filled, say in the land of Palestine. To mix up the wine of the marriage in Cana, or of the Lord's Supper, with the rum, whiskey or brandy of modern trade, is not according to reason and the nature of things.

4. But from things lawful in themselves, abstinence may become a Christian duty. The abuses or perversions may become so grave that it is Christian wisdom to forego the use. The standing example of this is in the food offered to idols in the apostles' time. It was not changed in its nature, but if Christians partook of it they would have been counted as thereby honoring the idols, and so doing harm to young and inexperienced believers. So the apostle says, he would not do it, though it would not hurt him in itself, for he knew the idol to be nothing.

5. The grounds, therefore, for abstinence are the danger of abuse by ourselves, and the danger to our fellow-men from our example. The latter is one of the forms in which love works. We deny ourselves and give money for teaching the heathen. So Christians, in love to their fellow-men, forego what might not, possibly, injury

themselves. And, as with all other human efforts, the value of abstinence and temperance efforts before God, depends on the motive animating us.

6. Temperance, even in its highest form, is not to be put in the place of spiritual religion. A man may be vigorous on this line of effort, and yet be without the new heart and the right spirit. Hence the Church of Christ is to hold forth the grace of God that brings salvation, and that teaches men to deny all forms of evil and lust.

7. All Christian people are to do good as God gives them opportunity. Citizenship is opportunity. Hence they are bound to use their votes honorably and according to their best judgment, against the intemperance of the time. It is for the Christian people, while doing all they can to secure the best laws, to teach the community that the grace of Christ is the best protector against every form of temptation; for it works on the soul, and is not dependent on police or outside human vigilance.—*Christian Hour.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

BY ALFRED H. MOMENT, D.D. (PRESBYTERIAN), BROOKLYN, N. Y.

March 4,

Christ's Last Journey to Jerusalem.—MATT. xx., 17-29.

1888.

I. Golden Text: "Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many" (Matt. xx., 28). (1) Here we have stated the vital truth of Jesus Christ: He is a Giver, not a Receiver. Every word our Lord spoke and miracle He performed demonstrated this truth. Calvary, of course, is its fullest exhibition. (2) Christ was a Giver and not a Receiver, from no arbitrary motive. He did not say on leaving Heaven, "I am going down to earth and I am going to be independent of all men; I will give them everything but will accept nothing in return." Selfishness might speak thus. Such, however, was not our Lord's previously arranged plan. (3) He was a Giver, and not a Receiver, from the very nature of love. The essence of love is not to get something but to give something! Hence Jesus Christ, being the personification of love, must be a Giver only and in no case a Receiver! (4) The texts proving this truth are numerous: Ps. l., 9-15; Micah vi., 6-8; Luke vii., 41, 42; Matt. xviii., 27; Acts xvii., 25. (5) Learn two great lessons: (a) Salvation is of grace and not of works. Were it of works, then Jesus Christ would be a Receiver, as well as a Giver. Paul says: "For by grace are ye saved, through faith. . . . Not of works, lest any man should boast" (Eph.

ii., 8, 9). (b) It is not Jesus personally we are called upon to serve, but Jesus through needy humanity. We cannot minister to the God of glory. Listen, however, to what He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. xxv., 40). To serve Christ, therefore, we must do good to our fellow man. O that our golden text may be fully understood, as the first truth of the Bible: Jesus Christ, a minister and a giver—not One to be ministered unto; not a Receiver!

II. Christ announcing His death and resurrection. Vs. 17-19. (1) This is the third time (xvi., 21-23; xvii., 9). The present is a fuller statement of all that was to take place. (2) He makes this announcement as He goes up to Jerusalem: Behold here the courage of Jesus in going forward in the pathway of duty. True heroism consists in facing danger for the sake of truth and righteousness. (3) Christ did not hold out false hopes to His disciples. He told them the worst, even this, that to serve God they must bear the cross. He led the way that all must follow. (4) Jesus Christ would never have us surprised; but would prepare us for every emergency of life. And this He does to make our faith in Him all it should be (John xiv., 29). (5) If the im-