

THE HOMILETIC REVIEW.

Vol. XLIII.—MARCH, 1902.—No. 3.

REVIEW SECTION.

I.—PRESENT DUTY OF THE CHURCH TOWARD OUR SPANISH-SPEAKING DEPENDENCIES.

BY ROBERT STUART MACARTHUR, PASTOR OF CALVARY BAPTIST CHURCH, NEW YORK CITY.

THE stirring events of 1898, as the result of which we have Spanish-speaking dependencies, came as a surprise even to the most prescient Americans. The most intelligent publicists could not have foretold, with any considerable degree of accuracy, the wonderful events which followed our war with Spain. Early in the struggle some Americans came to see that we had entered on one of the greatest historic eras in the progress of the race. They saw that the nation was swept by a power greater than itself—a power which the nation could not create and could not control. The impulsion of the movement was resistless; it was a world-movement; it was a divine inspiration.

They soon realized that it was as truly a historic movement as was the migration from Scandinavia in the ninth century, when Iceland was peopled, when great numbers of Scandinavians went to Ireland, England, and Scotland, went to Northern Gaul in such numbers that it was called Normandy, went to Italy, went to Russia and laid the foundation of the present government of that country in 862; and went across to the Atlantic, coming to our own shores. This recent movement was as truly historic as were the crusades, when Europe precipitated itself on Asia; and as historic as was the movement of Europe to America in the fifteenth century, the movement headed by Columbus.

It became evident to some men in 1898 that no President and no political party could cause American expansion; and also that no President and no political party could stop American expansion. To these far-seeing men the opposition of the so-called anti-imperialists and anti-expansionists was utterly inoperant; their arguments were as powerless as the babble of babes; and their locutions as ineffective as the puerilities of the nursery. There were American patriots and religious believers who believed that God was as truly going before the American people

weary, they shall walk and not faint." So it is from God, the unfainting and the unwearied, that the strength comes which makes our steps buoyant with energy amid the commonplace, and steadfast and established at the crises of our lives. But before these two great promises is put another one, "They shall mount up with wings as eagles," and therefore both the other become possible. That is to say, fellowship with God in the heavens, which is made possible on earth by communion with Christ, is the condition both of the unwearied running and of unfainted walking. If we will keep in the path of Christ, He will take care of the commonplace, dreary tracts and of the brief moments of strain and effort; and if, looking unto Him, we "run with patience the race," and walk with cheerfulness the road "that is set before us, will bring us at last where He has gone."

WHAT GOD'S HOUSE REPRESENTS.

By B. M. PALMER, D.D., LL.D.
(SOUTHERN PRESBYTERIAN), NEW ORLEANS, LA.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—Isa. lxvi. 1, 2.

THESE words of Scripture were recorded by the prophet eight hundred years before their fulfilment, and are the record of the abrogation of the ceremonies of the ancient Hebrew worship, as shown by the words that follow. After the discontinuance of the ancient solemnities all persons persisting in them were described as "walking in their own way and in abominations in which their souls delight." The reasons of this change are obvious:

All the ancient ceremonies were types of the true sacrifice of the Lamb of God to be offered in the fulness of time in the death of our Lord. When all these had been fulfilled they became void of meaning and ceased to be of value. They were not the substance of sacrifice, but the shadow, and when the substance came, the shadows were swallowed up in it, as our own shadows disappear when the sun is at the meridian.

Now, with all these sacrifices withdrawn and superseded, what becomes of the temple built on Mount Zion? This must vanish with all the symbols and types of that ancient system. When God gave the law on Mount Sinai he appointed the tabernacle, naming the substance, size, divisions, furniture, etc., and it was borne in the midst of the encampment of Israel; and so this tabernacle, containing in an inner chamber the ark in which was the law, overlaid with gold where was the mercy-seat, and on it the shekinah covered with the wings of the cherubim, became the symbol of God's covenant with His people. Now, when all the types were fulfilled in the appearance of the Messiah, God dwelt no longer in the earthly tabernacle, but, under the new dispensation, is in Christ. The tabernacle, which was superseded by the temple of Solomon, was but a type of the incarnation of Christ, and until the end of time God needs no temple like that built on Mount Moriah. He is to be found in Christ redeeming men by His perfect sacrifice.

When the Son of God, entering on His ministry, appeared in Jerusalem and saw the money-changers in the Temple and scourged them forth, He said, "My Father's house is a house of prayer, and ye have made it a den of thieves." Jesus was asked by the Jews by what sign He said these things, and replied, "Destroy this temple, and in three days I will build it again." The Jews answered that it had been forty-six years building, and inquired if he would build it in three days. "But

this," says the evangelist, "spake he of his body." After the resurrection the disciples understood the meaning of the enigma: "Destroy my body and I will raise up the true temple in three days after being buried in Joseph's tomb." Turn to the Epistle to the Hebrews, that unique book, the connecting-link between the Old and the New Testament, and in the eighth chapter read, "We have a high priest who has passed into the heavens and is seated at the right hand of God; a minister of the sanctuary of a true tabernacle which the Lord pitched, and not man."

The meaning is that Christ being come as the high priest of God, there is a more perfect tabernacle, not made with hands, etc. The prophet declares the body of Christ to be the true tabernacle, and the only perfect one. Further, if you want more testimony, of the typical character of the old tabernacle, it is given in Rev. xxi., in which John says, "I saw a new heaven," etc. John heard a great voice saying, "Behold, the tabernacle of God is with men," and He will dwell with them, and they shall be His people, and God Himself shall be with them and shall be their God.

You see why it is that in the life of a single generation, not more than thirty years after Christ, Jerusalem, to use a prophet's figure, was by the Roman army wiped out and turned down as a dish, and that holy Temple where God's people for fifteen hundred years offered sacrifices to God was consumed with fire; and for eighteen hundred years the prophecy of God has been fulfilled, and of all that gorgeous structure not one stone remains upon another. Why was this? Because the true tabernacle had been revealed in Christ. It was in reference to this that the prophecy was uttered, "Where is now the house ye build for me?"

It vanished with all the types. The Scripture says, "But unto this man will I look, who is poor and of a contrite spirit and trembleth at my word."

We live under a dispensation where such is the temple of the Holy Ghost, and it answers for all that of which the Temple was only the outward symbol. If this is the question which God asks to-day, "Where is the house ye build unto me?" our answer is that "this is the house and this the place of thy rest."

In the place allotted to me in the dedication of this church it is my duty to show what relation these houses sustain to God and the world. We need no temple such as that on Mount Zion under Christ's dispensation. There is no need of St. Paul's in London or St. Peter's at Rome to symbolize the truth represented by Solomon's Temple. These houses, as well as the humblest log church in the wilderness with a congregation of only fifty to one hundred, are all of equal value to God, but not in the old significance of Solomon's Temple. What is their meaning and import?

I shall speak of this under five heads:

I. They stand for and represent the unity of the church and the intercommunion of the saints.

If there were only one true Christian on earth, that one would be the temple of the Holy Ghost. "Know ye not that your body is the temple of the Holy Ghost?" Christ, dwelling in the Christian through the Holy Spirit, makes that person the temple of the Holy Ghost. If there were two sincere Christians only in the world, these two would become one as the temple of the living God through the indwelling of the Holy Spirit; but as there are ten thousand times ten thousand, and all individually and collectively the Church of God, they individually and collectively constitute the living temple of God. Where any house is built to God it stands to represent the unity of God's people as the temple of God. They are all one by the redemption of Jesus Christ and, taken into the favor of God and in saving relation to God, and possess the indwelling of the Holy Spirit; and one in the testimony that

they bear before the world and in that work of sanctification that God is carrying on in them, and in endurance in temptation and conflict with the great Power of Darkness; and one in the glory when they pass through that conflict and are presented spotless before the throne of God.

It is logical and imperative for every Christian to obey the roll-call of the King and appear in the house of worship, and only the providential dispensations shall exonerate any professed follower of Christ from being present. It is said by some that they can dispense with attendance at God's house; that they can read and pray at home; but I affirm that we are all soldiers of the King and are summoned to appear in review and swell the number of those who bear aloft the banner of the King.

II. Such a house as this stands for and represents the spirituality and freedom of the Christian's worship of God.

If the Holy Ghost be in the Church and in the individual believer, that Spirit will guide him in his service, and he has the utmost largeness of spiritual freedom. Allow me to say, without intending to reflect on the members of any other denomination present, that it is a peculiar practise of the Presbyterian Church to permit perfect freedom in the worship of God. It is true that for the sake of order it is necessary that a single voice should speak in the public service, but through the utterance all unite in the incense borne to the throne of God. The minister is set apart so that he may be free from the cares and entanglements of the world, and may in the seclusion of his study steep his heart more and more in the truths of God's Word and, by God's grace, lead the people, not in words prepared beforehand, but in freedom of public utterance. Even in the churches, where prescribed liturgies are used, as the minister reads the words and the eyes in the pew follow, the worshippers must

yet engage their spirit under the power of the Holy Ghost in the use of these words which become more fresh as the Spirit expands them.

You are familiar with the fact that Presbyterians are peculiarly free from binding forms and ceremonies.

III. The house dedicated to God stands for the divine authority of the Sacred Scriptures as an inspired revelation of God's will for the race.

The knowledge acquired by philosophy and science is useful and practical, but it deals only with the works and operations of the Deity as unfolded in nature. If man is created in the likeness of God and is to be made like Him again, he needs to know something more than His outside workings. He should know who God is, what His purpose is, and the nature and scope of that law under which He has placed us as moral beings; know if it is possible for the holy God to be reconciled with man, and how justice is to be fulfilled according to a law that can not be dissolved. These demand a revelation, and the Church proclaims to all the world that God has made it through His own incarnate Son. He has made it through His Son, whose name is the Word, and by the Spirit it is committed to record, and so the Scriptures come into our hands guaranteed as giving the will and purpose of God toward us. And there should be no conflict with what comes to us through philosophy or natural science and revelation, for we receive all that they teach, and then stand above them and ask that God Himself speak to us. The Church stands for the Bible verity coming from the mind of God, and wo to that man behind the pulpit who attempts to deviate from what God teaches, for it leads to idolatry as hateful as that of heathen lands.

IV. This house and every other like it stands for the propagation of the Gospel and the authoritative delivery to all men of free salvation, to all who will receive it.

The Church is the body of Christ

and constitutes His kingdom, which is to rule the world. After eighteen hundred years we are still holding up the crucified Christ and saying to every one, "Come and drink and ye shall be filled." Here the people bring their gifts and pour them into the treasury as acts of solemn worship. We stand for the Gospel till it shall embrace every race of the children of men. Churches of brick and stone stand for the universal kingdom of the Lord Jesus on earth.

V. The house of God, built for His worship, represents the patience of Christian hope, waiting from day unto day, and year unto year, and from millennium to millennium for the final coming of our Lord.

This mixed state which prevails now can not last forever. God does not mean that it shall. Now the rain falls equally on the just and the unjust, the sun shines on the righteous and the wicked, giving opportunity to the sinner, day after day, for sixty to eighty years, to receive the great salvation and opportunity for the saint to embark in the Master's cause, that he may engage in the triumphs of resurrection. It bears testimony to the patience of the saints, of whom myriads are in the grave and millions to come after, waiting for the resurrection. It stands for the truth of the resurrection itself, and openly proclaims it, and in all prayer, public and private, proclaims, "Thy kingdom come."

I have no special application of my discourse to make except to say: Christian brethren, what a truth it is for us to contemplate, that if we have been regenerated by the Holy Ghost and united to Christ, then are we God's temple here on earth that God may dwell in it and be glorified. Oh, that all men were true Christians! Alas for the tares which grow with the wheat and must be separated in the judgment! Oh, that all true Christians could realize that they are temples of God and represent to the world the riches that the grace of God, through the holy temple, is revealing to man!

The Church should pray that the Pentecostal season may be renewed, and that God may pour out His Spirit and hasten the day when none shall need to know the Lord, for all shall know Him. Thanks are due to God for the prosperity of this Church. It is my fervent desire and prayer to God that the Spirit Himself may preside over all your future assemblies in this house now dedicated to His service.

THE DOMINANT FORCE OF THE TWENTIETH CENTURY: COMMERCIALISM, OR EVANGELISM?

BY REV. ROBERT BAGNELL, METROPOLITAN TEMPLE, NEW YORK CITY.

Ye can not serve God and Mammon.—
Matt. vi. 24.

WE have entered the twentieth century with an unprecedented equipment. Doubtless the century will have its toils, its problems, and its struggles, but humanity has never entered a century with such great forces and such perfect equipment. The wealth of the world and particularly the most civilized nations of the world has increased many-fold during the last century. All the facilities and appliances of civilization have enormously increased in scope, in numbers and in efficiency, so that the capacity of human achievement and the value of human personality are greatly enhanced. Through the influence of the vastly more potent Christianizing and civilizing agencies we have a higher level of average intelligence and morality. And as the result of these things, together with the unparalleled opportunities of still greater achievement, we face the problems of the future with the greatest force of human personalities, strong, resourceful, energetic men and women the world has ever seen.

Such an equipment of such a force of men and women must mean in the very nature of things that this will be a tremendous century; tremendous for good or tremendous for evil, and