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REVIEW SECTION.

I.—JESUS'S THOUGHT OF HIMSELF.

BY REV. GEORGE CROSS, CARLTON PLACE, ONTARIO, CANADA.

To the minds of earnest men there is nothing in all the range of thought more vital in its issues than the question, Who was Jesus of Nazareth? This claim for Him is warranted by the unique place and power He holds in the world and His matchless personality.

That a man of the despised Judean race, in his childhood and youth an heir to poverty and toil, in his manhood for a short time a teacher and minister to his countrymen in Palestine, and then a victim to a death of shame by public execution, should for centuries have multitudes of followers who were ready to live or to die for love to him, and to-day after the lapse of nearly nineteen hundred years should still be to men of all degrees the perfect ideal of human life and ambition, is the most wonderful phenomenon in history. And when we stand amid the solemn realities of life, with their foreshadowings of the more solemn realities of a life to come, and to the fact of history just mentioned add the reflection that thoughtful men and women are presenting Jesus of Nazareth as a sure and living hope to the multitudes whose interests in life and destiny are as deep as ours, our question becomes a serious one indeed.

Further, if by the side of a doctrine of man we are to have a doctrine of God that will bring to men a knowledge of Him as living and acting, the question has a still deeper significance; for if God is to be to us a *person*, our knowledge of Him must not rest upon the floating wreckage of metaphysical speculation, but upon a personal, self-conscious life. Does not that necessary basis for the knowledge of a living God appear in the historic Jesus? Is not He the revelation of the true God? Or if not, is there a God to be revealed? If such inquiries so naturally spring up around Him, it is plain that the problem of all problems is the "problem of Jesus," and we must ask, therefore, who this Jesus was.

There is only one who can tell us—Jesus Himself. Our independent philosophizings, determined alas! too often by the supposed neces-

forms; so that his journal, or institution, or party feels no jar or shock in his death, but moves quietly forward because he is still here living and working in those into whom his spirit is incarnated? Death ends our single life, but our multiplied life in others survives; and when the last memory of us has been erased by time, the energies that issued from us shall leap along the years, and our increasing selves go scattering blessings along the furrows of the generations.

But the supreme example of influence is Jesus Christ. His was a force mightier than intellect. Wherever He moved, a light ne'er seen on land or sea shone on man. It was more than eminent beauty or supreme genius. His scepter was not through cunning of brain or craft of hand; reality was His throne. "Therefore," said Charles Lamb, "if Shakespeare should enter the room, we should rise and greet him uncovered; but kneeling, meet the Nazarene." His gift cannot be bought or commanded; but His secret and charm may be ours. Acceptance, obedience, companionship with Him—these are the keys of the kingdom of heaven. Evermore we grow like those we love. If great men come in groups, there is always a greater man in the midst of the company from whom they borrowed eminence—Socrates and his disciples; Cromwell and his friends; Coleridge and his company; Emerson and the Boston group—high over all the name above every name. Perchance in vision-hour, over against the man you are, he will show you the man he would fain have you become; thereby comes greatness. Remember value is not in iron, but the pattern that molds it; beauty is not in the pigments, but the ideal that blends them; strength is not in the stone or marble, but in the plan of architect; greatness is not in wisdom, nor wealth, nor skill, but in the divine Christ, who works up these raw materials of character. For evermore the secret of eminence is the secret of the Messiah.

THE RESPONSIBILITY OF THE PEOPLE FOR THE CHARACTER OF THEIR RULERS.

BY HENRY VAN DYKE, D.D. [PRESBYTERIAN], NEW YORK CITY.

Now therefore behold the king whom ye have chosen, and whom ye have desired! and behold, the Lord hath set a king over you.—1 Sam. xii. 18.

THUS Saul in Israel, and Nebuchadnezzar in Babylon, and Nero in Rome, and William the Silent in Holland, and Philip the Second in Spain, and George the Third in Great Britain, and George Washington in America—all the powers that be, or have been, were ordained of God, and yet in every case the forces that created them, and the causes that have exalted them, are to be sought in the character of the nations over which they have ruled. God ordains the powers that be, but He ordains them to fit the people they are over. A tyrant for slaves, an inquisitor for bigots, a sovereign tax-collector for a nation of shopkeepers, and a liberator for a race of free men, the ruler is but the exponent of the inmost thoughts, desires, and ambitions of the ruled. Sometimes they are rewarded, sometimes they are punished. Therefore, subject to those limitations and exceptions that are always understood among intelligent people when they speak in broad terms, we advance the general law, which is the theme of this discourse: The people are responsible for the character of their rulers.

There are some complications which exist in a monarchy, an empire, or an oligarchy. A hereditary crown, a transmitted power, gives the opportunity to misrepresent or extend unexpressed power; and yet even here a keen, clear eye can observe the people in the sovereign. Napoleon never could have raised his empire of conquest cemented with blood unless there had been a prepared foundation in the heart of France, unless it had been filled with the lust of military glory.

George the Third never could have obtained the power to nominate his own ministers, incompetent and arrogant, to carry out his own pleasure, had not the spirit of Toryism fallen into a contemptuous indifference for the rights of all men; but in a republic this truth is distinct and vivid, so that a child might read it. The rulers are chosen by the people and from the people. Therefore, in the long run, the people of a republic must be judged by, and must answer for, the kind of men who rule over them. When we apply this truth to the dawn of our history, it gives us ground for gratitude and noble pride of birth. George Washington is the incarnation of the spirit of '76 and the conclusive answer to your calumniators of the American Revolution, on whichever side of the water they may happen to be born—no wild fanatic, no socialist or anarchist, but a simple, sober, God-fearing, liberty-loving gentleman, who reckoned uprightness as the highest honor, law as the greatest safeguard, and peace as the greatest good, and who was willing to die to defend them. This is the typical American. He had his enemies, who accused him of being an aristocrat, a conservative, a friend of the very England he was fighting, and who would have defamed and cast him down if they could; but the men of the Revolution held him up; and why? Because he was already in their hearts. God ordained him as a power because the people desired and chose him to be their leader; and when we honor his memory, we honor that brave, famous band and our fathers that begot us.

But shall our children, and our children's children, have the same cause to thank and honor us? Shall they say of us, in years to come, as we say now of our fathers, "They were true patriots, who loved their country with a loyal, steadfast love and desired it to be ruled by its best men"? That depends on one thing, and on one thing only: not on chance, not on the necessity of a revolution, not on the coming of a na-

tional crisis. The obligations of patriotism are perennial, and its occasions come with every year; in peace or war, in prosperity or in adversity, the true patriot is he who maintains the highest ideal of honor, purity, and justice for his country's laws, rulers, and actions. The true patriot is he who is as willing to sacrifice his time, and strength, and property, and reputation to remove political shame and reform political corruption as he would be ready to answer the bugle-call to battle against a foreign foe. The true patriot is he who works and votes with the same courage that he would fight, in order that the noblest aspirations of a noble people may be embodied in the noblest rulers to be found. But after all, when history completes the record and posterity pronounces the verdict, it is by the moral quality of their leaders and representatives that a people's patriotism must be judged. It is true that the sharp crisis of war flashes light into the judgment and brings it out. In the crisis of liberty we see Washington as the truth that the revolution was for justice, not for selfishness; for order, not for anarchy. In the crisis of equality we see Lincoln as the truth that the Civil War was not a triumph over the South, but to deliver the captive and let the oppressed go free. Those two men were figures in crises; but the causes which produced those two men were hidden in the secret of the people's life and working through years of hopes and preparation. And when the third crisis comes, the crisis of fraternity, in which it shall be determined whether a vast people of all sorts and conditions of men can live together in liberty and brotherhood without standing armies or bloody revolutions, without unjust laws which discriminate between rich and poor and crush the vital force of individuality and divide classes irretrievably in liberty and fraternity—I say, with the greatest security of life and property and freedom, and the least possible interference of government with the development of

the individual man, when the imminent crisis comes in which this great and trying hope of our forefathers must be destroyed or fulfilled, the leaders who shall reecho it, and the ultimate results of that mighty conflict, will simply represent the moral character and the moral ideals of the American people.

Now, the causes which control the development of character are threefold: domestic, political, and religious—the home, the state, and the church. The home comes first, because it is the nursery and seat of virtue. A noble nation of ignoble households is an impossibility. Our greatest peril to-day lies in the decline of domestic moral discipline and piety. The degradation of the poor by overcrowding in great cities, the enervation of the rich by seclusion in luxurious palaces, threaten the purity and vigor of our wholesome old fireside American family life. If it vanishes, nothing under God's heaven can take its place. Show me a home where the tone of life is selfish, disorderly, or trivial, jaundiced by arrogance or by envy, frivolized by fashion or by pride, poisoned by moral or religious skepticism; where success is worshiped and righteousness ignored; where there are two consciences, one for public and the other for private use; where the boys are permitted to believe that religion has nothing to do with citizenship, and that their object must be to get as much as possible from the state, and to do as little as possible for it; where the girls are suffered to think that because they have as yet no votes they have therefore no duties to the commonwealth, and that the crowning glory of an American woman's life is to marry a man with a title, and very little else—show me such a home and I will show you a breeding-place of enemies of the Republic.

It has not hitherto, even in this favored land, seemed fit to that almighty Being who rules over the universe and presides over the destinies of nations, to entrust the responsibility of suf-

frage to the hands of women, but it may be to test and qualify them for its coming years, or it may be to more than compensate them for its absence. He has given to the Daughters of the Revolution a far higher trust of training great men for their country's service. A great general like Napoleon may be produced in a military school, or a great diplomatist like Metternich may develop in a court, but a great man like Washington can only come from a Christian home. The greatness parental love cannot bestow, but the manliness, I honestly believe, is most often a mother's gift. Teach your sons to respect themselves without asserting themselves; teach them to think sound and wholesome thoughts, free from prejudice and passion; teach them to speak the truth even about their own political party, and to pay their debts in the same money in which they were contracted, and to prefer poverty to dishonesty; teach them to worship God by doing some kind of useful, wholesome work in this world, to live honestly and cheerfully in such a station as they are fit to fill, without wasting all their strength in trying to climb into one which they are not fit to fill, and to love their country with an honorable love—then, though they may not all be Washingtons, they will be such men as will choose a Washington to be their leader in the path of duty and the way to glory; and in the coming conflict between capital and organized labor, if come that conflict must (which Almighty God forbid and avert!)—if come it must, such men as these will stand fast as the soldiers not of labor nor of capital, but of that which is infinitely above both labor and capital, the commonwealth of peace, and law, and order. They will be men of the spirit of that last-named hero of the Sons of the Revolution, the young captain in the Twelfth Regiment of the National Guard of the State of New York, who marched out but the other day with hundreds of the best youth of this city—golden youth, not gilded youth—to de-

fend the peace and liberties of a demoralized sister city, where the chief magistrate hesitated to do his duty, and who lost his life through exposure and accident on the field of danger—Captain Frank Roosevelt, as true a martyr patriot as though he had fallen at Bunker Hill or Gettysburg.

But the character of the people is not only molded by the tone of domestic life, but by the tone of political life, by the ideas and standards which prevail in the conduct of political affairs. And here, it must be confessed, our political standards have undoubtedly swerved somewhat from that position in which Washington placed them—from the principles of morality. Take, for example, the governors of certain States, who excuse and defend the destruction of life and property because it is committed not by one man, but by great unions of men, which control public sentiment and vote. Take, for example, the unblushing audacity of legislators who propose that the Government shall pay a debt of a dollar at forty-six cents, and ask that the public worship not a golden calf, but a calf of silver. Take, for example, the undisguised rapacity of a law which makes an exorbitant tax upon a single class of the community whose only offense is that their industry has been successful. Take, for example, the system of giving public offices as the party spoil. Let me pause here, if you will, and speak plain Anglo-Saxon. I say, without hesitation, that the spoils system in politics is an organized treason against the Republic, and a wilful transgression against the moral law. It is a gross and sordid inequality. The country in which it prevails should not have the eagle for its emblem, but the pelican, because it has the largest pouch. The spoils system shamelessly defies three of the ten commandments. It lies when it calls a public office a spoil ; it covets when it desires to control that office for the benefit of party ; it steals when it converts that office from the service of the commonwealth

into a gift to reward a partizan ; and for how many indirect violations of the other ten commandments the spoils system is responsible let the rings and halls which it has made in the history of this country make a sufficient and shameful answer.

But it is an idle amusement for us to denounce the ring and the boss while we approve, sanction, or even for a moment tolerate the vicious principle, "To the victor belong the spoils." The ring does not coin itself out of the air ; it comes out of the system like other diseases. A boss is simply a boil—an evidence of bad blood in the body politic. Let it out, and it will soon disappear.

The Sons of the Revolution kindle their indignation honestly by contemplating the arrogance of the tea tax and the Stamp Act which a British tyrant attempted to impose on free men. I will tell you, if you will listen, of two more arrogant iniquities nearer home. The people of the greatest city in the Union made a law that their civil service should be taken out of the hands of spoils and controlled by merit and efficiency. A committee appointed last year to investigate the working of the law reports that it has been systematically disregarded, evaded, and violated by the very government elected and commissioners appointed to carry it into execution, so that the number of offices distributed as spoils has steadily increased, and the proportion of appointments for merit and fitness has decreased twenty-five per cent. in a year and a half under a law provided to do away with that very evil. That is the first instance ; and the second is like it.

When the people of the largest city in this Union, regardless of party, started a wave of reform, they elected a chief magistrate pledged to administer the affairs of the city on a business basis, without regard to partizan influence. To this chief magistrate now appears a man from the rural districts, like Banquo's ghost, but without a

crown, and with plenty of speculation in his eye, demanding that his counsel shall be taken, and his followers rewarded, and his faction placated, and his party harmony preserved in the distribution of the offices of this great city, of which he is not even a citizen. I say that he is as tyrannical as George the Third and his ministers ever were toward their American colonies.

But who is responsible for it? I will tell you who is. The corporations, from whom the boss gets his gains in return for his influence; the office-seekers, one and all, who go to the boss for a place for themselves or for their wives' relations, and the citizens who, by voting or by not voting, have, year after year, filled our legislative chambers with men who were willing to do the boss's bidding for a consideration.

"Oh, but," you say, "this year it is not going to work. This year we have found, as the poet says, 'the still, strong man' who is going to give us a clean government." I thank God it looks as though that were true; but if this cleansing is to be radical and permanent, if it is to pervade the entire Federal Government in State and nation and city, it can only be by burning up and eradicating and casting out the whole irresponsible and haphazard system of appointment to office. It has gone far toward killing our best men, like Harrison and Cleveland; and has gone still farther in corrupting our worst men. Let there be substituted for it the system of appointment to office under this Government for merit and fitness to exercise wise and just rule, which is the true spirit of a great republic, with our whole service of the nation, State, and city, open on equal terms to every citizen who can prove that he is qualified to serve.

Think for a moment of what we have gained, and what we have still to gain in this direction. There are two hundred thousand places in the civil service of the United States. In Washington's day they were counted by a few hundreds, and yet Washington

groaned over the task of having to distribute them. Of these places, 47,935 have been classified under the rule; but, although since 1893 8,164 have been added to the classified list, there are still 164,848 which are outside of the classified service. It should be the desire and object of every patriotic American to remove these places as rapidly and as completely as possible from all chance of capture by the spoils system. Burn the nests and the rats will vacate. Let it be understood that our general elective offices in nation, State, and city are no longer to be turned into positions to feed place-hunters, and it will no longer be difficult to get the most conscientious men to serve. Let the people repudiate and denounce the spoils system, and then the spoilsman and the boss, the ring and the hall, shall disappear.

But what has all this to do with religion? Just this: A free church in a free state must exercise and direct a dominant moral influence upon the tone of domestic and political life. If not, if a free church in a free state does not exercise that influence on political as well as domestic life, then may God have mercy on such a useless charity as church Christianity.

The Church is set as a light for the world. Let it not be changed into a dark lantern. Set it on a candlestick, that it may give light unto all that are in the house. Let the Church set the light of warning and reproof upon the immoral citizen, upon the dishonest captain who uses part of his gains to purchase political protection and his good reputation, upon the recreant Christian who denounces the corruption of Herod's government in Judea and ignores the same corruption in the United States, and the lawyers who study the laws in order to defend their clients successfully in evading them, and upon the officials who profess to serve the state and then add, "the State! that's me." And above all, let the Church shed the light of honor and glory upon the Christian heroes of the

Republic, in whatever walk of life they may be found—the great soldiers, the loyal citizens, the pure statesmen—that men may know that the Church recognizes these deeds among her people, and these men as servants of the most high God, because they were in deed and in truth the servants of the people. Let us not forget how the Church bore her part in the Revolution, inspiring and blessing the struggle for justice and liberty; let us not forget that she has a duty no less sacred and no less important in these later days in which we live, to encourage men in the maintenance of the liberty which has been achieved, and in the reform of all evils which threaten the purity of private and public life; to proclaim that our prosperity does not depend upon the false maxims of what is called “practical politics,” but, as Washington says, upon religion and morality—these great pillars of human happiness, these firm props of the duties of men and of citizens. When the Church evades or neglects this office of public prophecy, from whatever reason or under whatever excuse, when she gives her strength to theological subtleties and ecclesiastical rivalry and clerical millinery, and stands silent in the presence of corruption and indifferent to the progress of reform, her own bell will toll the death-knell of her influence, and her own sermons will be the funeral dirges of her power, and her own music will be the processional to the grave of her honor; but when she proclaims to all people, without fear or favor, the necessity of a thoroughgoing conscience and a regenerating Gospel in every sphere of human life, the reverence of men, even though they do not profess to be Christians, and the favor of God will crown the hills of Sinai with perpetual and living light.

As the servant of a Church that has been loyal to this ideal in the past, and as the messenger of Almighty God, the ruler of all rulers and the master of all peoples, I deliver this day the Word of

the Lord to the Sons of the American Revolution. Say not within yourselves, “We have the Revolution to our fathers,” for I say unto you that God is able of these stones and these foreigners that come to our shores to raise up children unto the Revolution. Be the children of the Revolution, not after the letter only, but after the spirit; be true to the principles of your forefathers and to the responsibilities of your citizenship, which they fought with their blood. Hold fast to their great patriotic faith: the greatest possible liberty for the individual, the equality of taxation and representation, the purity and simplicity of republican government, and adherence to the moral law of God as the only basis of national security. And remember, brethren, as we to-day judge and honor our fathers by their choice of Washington to be their commander, even so will our children measure and esteem us by the character of the men whom we desire and choose, and whom God, therefore, ordains, either as our reward or as our punishment, to be the rulers of this great and free Republic; and may God bless this commonwealth and save the State. Amen.

THE SACREDNESS OF SECULAR WORK.

BY THE REV. JOHN MACLEAN, PH.D.
[METHODIST], PORT ARTHUR, ONTARIO, CANADA.

Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Col. iii. 23, 24.

THERE is an eternal movement in the world through which God is gradually unfolding His thoughts to men, the old order giving place to the new lest one good custom should corrupt the whole, whereby harmony is secured, and men are instructed in the progressive lessons of divine revelation. Mental stagnation leads to spiritual stagnation and