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## REVIEW SECTION.

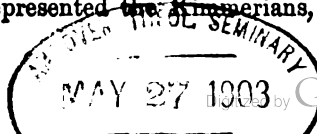
### I.—THE MOSAIC AGE OF GENESIS X.

BY A. H. SAYCE, D.D., D.C.L., CAIRO, EGYPT, PROFESSOR IN OXFORD UNIVERSITY, ENGLAND.

THE tenth chapter of Genesis is the oldest ethnographical chart in the world. It is the earliest account of races and tribes that has come down to us; the first attempt to classify the various divisions of mankind and to arrange them in genealogical groups. Even if the "higher criticism" is right in bringing the date of its composition down to the sixth century before our era, it would still be the most ancient ethnological work that we possess. There are texts and paintings in Egypt, indeed, which divide mankind into four races, according to their colors—red, white, black, and yellow—and even describe them as being separate creations of the supreme god Ra; in the tomb, for instance, of the Theban prince, Rekh-ma-ra, who lived about a century before the birth of Moses, we see the Egyptian with his skin burnt red by the sun, the olive-complexioned Syrian, the white, blue-eyed Libyan, and the black negro. But all such attempts to distinguish the races of mankind from one another are representations which appeal to the eye only; there is no scientific principle involved in them, much less any system of classification or descent. In the book of Genesis we find for the first time a classified account of the peoples of the known world.

This account, however, is geographical rather than strictly ethnological. Ethnology occupies the second place in it, geography the first. Mizraim and Canaan are brothers, not necessarily because the inhabitants of Egypt and Canaan belonged to the same race, but because they were in the same geographical zone, and were included in the same empire. As we shall see, the fact that they are both the sons of Ham has an important bearing on the date of the ethnographical chart.

I have long maintained that the chapter as a whole must go back to the Mosaic period. But there seemed to be names or passages which had been inserted in it at a later date. We all agreed, for instance, that Gomer represented the Kimmerians, the Gimirra of the



scorching sands and consuming heat; that they shall become men who will "swear to their own hurt and change not"; that they shall, even in commerce, love their neighbor as themselves. Perhaps from our homes there may come forth the prophet of some reform. Perhaps from our fireside God shall lead away some captain for the world's good, a statesman or lawgiver or philanthropist. Surely for our sons and daughters we may ask the gift of greatness in the home and that they shall become a covert in the time of storm and a laughing river in a desert place. Nor would we ask too much if we should have in our hearts this holy hope—that from our homes and our church in His own good time God shall call your boy or your neighbor's boy unto the ministry of the Gospel of His Son. Blessed is the home and blessed is the church where youth is so atmosphere with the reality of the eternal that young men gladly turn to the Christian ministry. The angels love that church and that fireside. Happy the hearthstone whose first-born goes like Livingstone to give the Gospel of Christ to those who are in darkness! O woman! blessed art thou if the spirit of the great God shall overshadow thee and the holy thing that is born of thee shall be led by thee and, when thou dost let go, by the Spirit of God, and shall by his life declare the love, the goodness, and the salvation of God. Oh, my people, let us pray for this. Oh, fathers, let us live for this. Oh, mothers, let us build for this. So shall we be like Christ. So God shall send us great hearts, and long after we have fallen asleep there shall come out from our homes and our children's homes men and women who shall be "as the shadow of a great rock in a weary land."

SINGAL piety shall be crowned with singular power. George Whitefield's prayer was, "O Lord, make me an extraordinary Christian." He sought extraordinary grace, he was answered by extraordinary usefulness.—*Spurgeon*.

## LESSONS FROM THE ROD OF MOSES.

BY JOHN F. CARSON, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

*And the Lord said unto Moses, What is that in thine hand? And he said, A rod.—Ex. iv. 2.*

THE history of this rod is one of the most interesting stories in the Bible. It was the instrument of securing the overthrow of Egypt and the deliverance of Israel from the oppression and the bondage of Egypt. The whole narrative is fraught with helpful lessons.

I. It illustrates the fact that God calls into His service men who are faithful in their daily work.

Moses was quietly shepherding his flock when God called him to the leadership of his people. It is not an isolated case. William Carey was making shoes when God called him to go to India. Dwight L. Moody was selling shoes when God called him to enter the field of evangelism. Francis E. Clark was a faithful pastor, planning for the spiritual development of his young people, when God called him to organize and lead the Christian young people of the world in the grand movement of Christian Endeavor. The important thing with God is not what a man is doing, but how he is doing it. A man can serve God as really in the lowly as in the exalted places. Moses was as much the servant of God when leading the sheep of Jethro as when leading the people of God. Carey was as much a servant of God when making shoes as when directing those forces which were to save India and lead to the evangelization of the world. The important thing is that we shall be faithful in the place where we are. Faithfulness in the lower sphere will lead to higher places of service. If Moses had not been a faithful leader of sheep he never would have been called to the leadership of Israel. It is true that every faithful leader of sheep is not called to the leadership of a nation,

but it is equally true that no unfaithful leader of sheep has ever been called to the leadership of men. It is the man who is faithful over a few things who is made ruler over many.

II. A second lesson from this story is that a man is always equipped for the service to which God calls him.

What is that in thine hand? A rod, a shepherd's crook, a stick cut from some acacia-tree; but that is to be the implement which Moses is to use in his great work. This rod was something which Moses had at the time of his call. He did not have to look for it. It was in his hand. Your equipment for your present service is at hand. The great trouble with many is that they long for something which they have not, and do not use what they have. Because a man can not speak eloquently he will not testify for Christ. Because a man can not give a thousand dollars to the church's work he will not give a hundred. What is that in thine hand? Your business—give it to God; your social influence—sway it for Jesus Christ; your political privileges—exercise them for the glory of God and the advancement of His kingdom. What is that in thine hand? Use it, do not wait for something that you have not. You have present equipment for present service.

III. A third lesson: It is God who gives power.

It was not that God that wrought wonders in Egypt, but the God of the rod. In selecting implements for His service God often chose the weakest thing He could find—a shepherd's crook, a farmer's oxgoad, a ram's horn, a boy's sling. He employs a worm to thresh the mountains and make the hills as chaff. It is God behind the implement who gives power. In calculating the power of a Christian man we must take the omnipotence of God into the calculation. Napoleon declared that God was on the side of the heaviest artillery, but he learned otherwise at Waterloo, when one hundred and sixty guns of the English defeated two hun-

dred and fifty guns of the French. God is on the side of the right. In estimating the possibilities of your Christian work you must not leave God out of the estimation. In considering the outcome of the contest between the righteous and the immoral forces of our modern life, you must not overlook the presence and the power of Him to whom all power has been given in heaven and on earth.

#### WHAT PROTESTANTS LEARN FROM CATHOLICS.

BY REV. W. H. W. REES [METHODIST], PITTSBURG, PA.

*Hear instruction: be wise and refuse it not.*—Prov. viii. 33.

THE Roman Catholic Church has age enough upon her to command respect. Her colossal wealth and great numbers make her an important religious factor in this country. A few hundred souls were about all she numbered one hundred years ago, but to-day she numbers over eight millions. Her large growth is explained by two facts, viz.: the immigration of Roman Catholics to this country, and the children born to Roman Catholic families.

Romanism can not teach Protestantism anything in the great doctrines pertaining to the Christian life. The Papacy has no special divine right to interpret the book that does not belong to Protestants. But some lessons are taught by the Roman Church we shall do well to study.

I. She emphasizes the spirit of reverence in worship. The church-building has a sacredness to a devout Catholic. He will not indulge in levity in God's house. He either kneels or bows his head in prayer. He is certainly possessed of a more profound reverence for sacred things than a Protestant.

II. The Catholic exhibits a fidelity to religious duties that is commendable. Storm does not keep him from God's house. He is not a weather Christian. He goes early and late. He always attends mass.