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REVIEW SECTION.

I.—THE IMPORTANCE OF PRESENTING THE BIBLE IN COMPLETE BOOKS FROM THE PULPIT.

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THE treasure-house of Scripture is so full of inexhaustible riches that no preacher should ever be at a loss for a subject. Indeed, his only difficulty should be how and what to choose which may at the moment be most profitable amid the bewildering multiplicity of possible sources of edification. It is, however, astonishing to me that sermons, of which it is the object to set forth the general significance of *complete Books* of the Bible, and the place they occupy in the divine economy, should be so rare that I have never once heard one preached. I have myself preached in St. Margaret's, Westminster, on almost every Book in the Bible as a separate unit in the sum of revelation, and I have every reason to hope that those sermons were interesting and instructive to many thoughtful hearers. If any doubt whether such a series of subjects for sermons would have any chance of being appreciated, I may say that, tho I have never yet found time to publish the incompleted series on the Old Testament, my method of dealing with each Book of the New may be seen in my "Messages of the Books," published in 1884.* I know from unsuspected testimonies that the book has been found helpful even by theologians, as well as by ordinary readers. A beloved and distinguished American bishop told me, shortly before he died, that he had carefully gone through the book several times, and regarded it with warm approval. Complaints are sometimes made of the sameness, the emptiness, the commonplaceness of pulpit addresses; and when we remember how many sermons have to be produced by hard-worked parochial clergymen in the scanty interspaces of a burdened and distracted leisure, the only wonder is that so many sermons are still fresh and admirable. If, however, the clergy would try the certainly rare experiment of going through the Bible Book by Book, devoting to each Book, as a whole, one, or, if necessary,

* "Messages of the Books." Messrs. Macmillan & Co.

were 36 per cent. in which the person was a user of liquor. In those adult cases only in which the facts could be learned with certainty, it was found that 54 per cent. used liquor, while with 25 per cent. liquor was the direct cause of their insanity. Only about one person in each 100 was considered to be insane because of the intemperance of his parents, but about 53 in every 100, where the facts could be obtained, were found to have become insane because of the intemperance of their grandparents. The evil would appear to pass lightly over the second generation, to fall with terrible force on the third.

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Interesting Experiment in an Ohio Penitentiary.

I will render to the man according to his work.—Proverbs xxiv. 29.

A most original experiment has been inaugurated at the Ohio state penitentiary at Columbus. The style of clothing worn by the convicts is to be

regulated by their conduct. The prisoners are divided into three grades, with a distinctive suit for each grade. Prisoners entering upon their term will be placed in the second grade. At the expiration of six months, if they have no infractions of the rules reported against them, they shall be entitled to be placed in the first grade. The first two reports of infringement will delay the transfer for ten days each. For three or more reports against a prisoner he will not be placed in the first grade until he shall have passed three continuous months without an unfavorable report. The lowest grade is made up of those who persist in breaking the rules and are apparently incorrigible. The dress of the lowest grade is the regulation prison stripe. In the second grade the stripes are exchanged for checks; while in the highest grade there is little to mark the dress from the clothing worn outside the prison. Penologists are watching the experiment with great interest.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

II. Not the Ideal Church.

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It may seem at first sight hard to define that which, according to its advocates, is in a state of constant flux, producing modifications endlessly varied to suit changing environments. The same difficulty besets adverse criticism. Assail methods pursued by any particular organization of the kind, and you are met with the rejoinder: These features are not essential; the Institutional Church is not so much "a method as a spirit." Suppose, for example,

we undertake to criticize any one of the methods of any one of the three institutions with which we have made ourselves familiar by friendly correspondence—St. Bartholomew's, New York; Berkeley Temple, Boston, and the Tabernacle, Jersey City; it may be pertinent to reply: That to which you object is not essential, and may be discarded without abandonment of the theory. Yet one must form a distinct image of the thing combated, both for his own mind and his reader's eye, or his labor will all be lost. We shall not lay ourselves open to the charge of misrepresentation if we state what seems to us to be not only the governing and limiting, but creative principle, and then show its logical outworking in the Institutional Churches just named.

We find that germinating idea thus

expressed in what must be regarded as official: viz., the paper contributed to the symposium in *THE HOMILETIC REVIEW* of December, by Charles L. Thompson, D.D., president of the Open and Institutional Church League: "Aiming to save all men, and all of the man, and sanctifying all means to the great end of saving the world for Christ"—or, as it has been more concisely and happily phrased by another: "Thus the Open or Institutional Church aims to save all men, and all of the man, and by all means."

How this elastic creative principle is logically wrought out may be best seen in the following description of the headquarters, organization, and methods of the three churches named by the president of the League himself from forty as best types, and at first-hand—that is, from documents kindly furnished us by the heads of the institutions.

St. Bartholomew's has a church building and a parish house, both pictured on the cover of its Year-Book, and under separate roofs, and possibly in different localities. The first pleases the eye, for it is at once recognized as "a house of prayer"—this its tall spire, dominating the vicinity, proclaims to the eye. Its parish house, the center of its humane activities, seems only a private residence of imposing dimensions. The Berkeley Temple consolidates its religious and secular departments under one roof. "But admirably as the edifice is planned, having in all twenty-one rooms," the Tabernacle confounds—or perhaps its advocates would prefer to say, harmonizes—secular and religious in a single group of buildings. "In addition to the Tabernacle, which the church allows us to use as a public hall for lectures and entertainments, we have four buildings which communicate freely one with another."

Now, without particularizing or comparing, we note that soul-saving is one department of the corporate church-work of all, but only one; to this is

superadded a multiplicity of secular departments, having to do largely with the body, or with the earthly conditions of "body, mind, and spirit." We now quote from one of them—and all are on the same general plan. This is the description of the Tabernacle: "For those who are intellectually inclined, we have a library and reading-room, together with facilities for debating societies, literary associations, Chautauqua circles, and university extensions; for lovers of athletics, we have two gymnasiums, with senior and junior departments, hot and cold water baths, swimming-tanks, outside grounds for tennis and other sports, and an amusement hall, supplying a variety of healthful and innocent games; for musicians, we provide an orchestra, pianos, a brass band, and instruction in singing for both old and young; boys receive a thorough military drill and lessons on the fife and drum; girls are taught sewing, cooking, housekeeping, and dressmaking; instruction in typewriting is given. A day nursery accommodates poor women who are obliged to work and know not what to do with their little ones; and a kindergarten cares for neglected children too young to go to the public schools; a clothery supplies partly worn apparel to the worthy poor."

We observe in the accounts sent us of the three churches there is mention of "rectors" and "pastors," Sunday services and choirs, prayer-meetings among church people and among "the submerged tenth," church and mission schools. This department is presided over by a staff of clergymen, one church having as many as six ministers; but, instead of the usual Scripture designations, we read of "boards of management," "presidents of boards," etc. Again, we observe that in the complex organization the soul-saving (we use the term in no invidious, but serious sense) department occupies a larger or smaller place relatively, and is given greater or less prominence

among the interests, according to the character of the people composing the church. Doubtless, where the spiritual life is low and creeds at a discount, it is sunk altogether into mere humanitarianism; but in the three churches specified, it is not lost sight of, but claimed as the supreme end of all departments.

By its exceptional position, impliedly at least, condemning other organizations, professing encouraging progress in our country, and fearlessly invoking investigation, the Open or Institutional Church demands notice. Recognizing the purity of the motives of its advocates and the usefulness of their organizations, honoring them for all they share with old-time churches, and only disapproving of what is peculiar to them alone, we object on the following grounds:

1. In the Institutional Church, pastoral influence is impaired, if not wholly lost. The church and congregation have not one, but many shepherds; in two of the churches, two each; in the third, six! It does not matter that one is recognized as commander-in-chief. Lord Chatham, in one of his splendid orations in Parliament, said: "Mr. Speaker, confidence is a plant of slow growth in an aged bosom." It is such in all adult bosoms. Yet this confidence, the result of personal contact with a pastor in life's joys and griefs and changing religious experiences, finding him everywhere trustworthy, loving, wise, and sympathizing, is at the root of the wonderful personal influence built up by a lifelong pastorate over a single flock. This is our point: Where two or six ministers are in charge of one church, one of the most potent factors in the upbuilding of Christian character—the personal influence of a good man in constant touch with all his people in all things—is sacrificed.

2. The multiplicity of secular departments, carried on by a staff of clergymen, must turn them aside from their peculiar calling. The office of the dea-

con, as related in Acts vi., was specially created that the Apostles, relieved even of the congenial duty of caring for the poor saints, might "give themselves continually to prayer and the ministry of the word." How these ministers, even by division of labor, can find time and thought for the duties of their holy calling passes our knowledge. Dr. C. C. Jones, of Georgia, labored all his best years with pen and lip for the evangelization of the African slave. Receiving for his self-sacrificing personal work not one dollar of compensation, he was compelled to manage his own estate. The position of a Christian master, burdened with a sense of responsibility as he was, was no sinecure, but laid to his hand almost as numerous and various cares as belong to the Institutional Church. He with painstaking care looked after the physical comfort and spiritual welfare of his people; his life was, in fact, shortened by anxiety and overwork in a season of uncommon mortality among them, in which he, with his noble wife, ministered unceasingly, altho himself an invalid, to body and soul night and day, and beyond his strength. Now this Christian philanthropist once said to the writer, with much feeling: "No minister ought to burden himself with the management of a plantation; for its distractions are almost fatal to any right discharge of the duties of the Gospel ministry." It can not but seem strange to a thinking mind, that one called of God "to prophesy between the living and the dead," swiftly passing with his congregation out of time into eternity, could allow himself to be diverted from his solemn calling to become even general supervisor of a laundry, a pawn-shop, or a savings bank!

3. The methods of the Institutional Church are calculated to secularize the Church herself. These many interests must turn her aside from her vocation, a messenger of glad tidings to a sinning and lost race. The great commission is a personal order to every Chris-

tian, whether an officer or private in "the sacramental host of God's elect."

4. Human nature being what it is, the secular departments of the Institutional Church are almost certain to overshadow the religious. With the best intentions and most cautious management, this will be the general rule. But, partially sanctified as the mass of church members are, they will take more kindly to the one class of activities than to the other.

5. The Institutional Church is not modeled on the New Testament Church. This is not claimed by its advocates. The title of Dr. Thompson's article admits as much: "An agency in accord with the spirit and method of the Gospel."

Indeed, one boldly takes the ground that, so far from any form of church government being imposed in the New Testament, no trace of a definite one is to be detected. Says he:

"I do not believe that any particular ecclesiastical system has any substantial ground to stand upon in the Gospels, and very little, if any, in the writings of the Apostles; those forms of organization (those at present existing) and government are man-made. They may have been divinely directed—as I believe all great movements of the race have been—and they have been useful for certain ends; but the only reason for the existence of any form is to be found in the needs of the age which it serves, and its fitness to meet those needs, rather than any authoritative formula from Christ or His Apostles."*

Closely akin to this, to use terms unsavory in some quarters, some substantially teach that the Institutional Church is an "evolution," produced by the joint action of concreated tendencies, and environment, and "law of the survival of the fittest." "Our aim—as it is, of course, of those who differ from us—is to get the right thing. Man merely experiments in a large field, and by our mistakes some one will be the wiser and the Church eventually the stronger."† "We simply went to work to help people in their

struggles and difficulties, and one thing led to another."* "As the work goes on, it goes forward. It can not go on without going forward; no good work can. It goes forward, however, upon old lines, and if some things seem new, the newness which they exhibit is the newness of evolution, and not of special creation. It is simply that kind of newness which results from growing, and which, as it encounters new needs and emergencies, provides new methods to meet them."†

We hardly know how to meet this idea of church organization, which swings away from not only all *jus divinum* claims, but makes the organization of the Christian Church as much unprovided for as the constitution of a church cricket-club! and leaves the form of the Divine Society, the Lord's chosen instrument for the evangelization of the world, to the caprice of devout but erring men of each generation. Man his own church-maker! Believe it who can!

Were we writing an essay on church government as laid down in the New Testament, we could controvert these assumptions by "Scripture that can not be broken." Is it probable that so important a matter was not touched upon in our Lord's interviews with His disciples, between His resurrection and ascension, when it is expressly said that in those forty days one special subject of revelation was of "the things of the kingdom"? or that, failing this, He would have not communicated by His Spirit to the apostolical founders of the Church "the pattern of the house"? However denominations may differ in their interpretations, all are agreed that some general scheme is at least outlined for Christians in all climes and ages. Certainly, officers are mentioned, with names and qualifications, and their several duties prescribed, their setting apart by imposition of hands, sacraments instituted, etc.; and the great principle of the part appealing to the

* Sermon by Rev. Charles A. Dickinson.

† Letter of Dr. Dickinson to the writer.

* Letter of Dr. Greer to the writer.

† Year-Book of St. Bartholomew's.

whole in disputed questions of general interest is taught in the Jerusalem Council, composed of Apostles and elders of the home and deputation from the foreign church. Surely the omniscient Christ knew the peculiarities of every age, and if He has ordained any form of church government in His Word, it were to impugn His wisdom for us to depart from it or attempt improvement upon His model! Where, too, do we have any intimation that after the Church had been finished by apostolical hands, each generation is at liberty to refashion it to suit its times? Furthermore, human nature, in all important respects, is the same in all countries and centuries—men are born and die, sin and suffer, and need the Gospel; and why, then, should different methods be required to apply the Gospel remedy to the wants and woes and wickedness of humanity?

6. The very principle on which the Institutional Church proceeds is unscriptural. As a strong thinker said to us: "The Institutional Church puts its emphasis where Christ and the Apostles did not—on human misery, rather than human sin." Christ Jesus came into the world to save sinners, not to alleviate human wretchedness. How many sick-beds were by Him left unvisited even in Jerusalem! Even His healing of diseases was in His character of deliverer from sin, for sickness is its legal effect. In this sense, that is, judicially, He not only was "wounded for our transgressions," but "bore our griefs and carried our sorrows." Indeed, healing was the divine credential of His mission to the soul. "That ye may know that the Son of Man hath power on earth to forgive sin, he saith unto him" (the man sick of the palsy) "take up thy bed and walk." Again, there is a decided tendency to exalt body-salvation above soul-salvation—the temporal above the eternal. "Other worldliness" may be a term of reproach used of old-fashioned preaching; but it has its justification in our Lord's great question in spiritual cal-

culus: "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

7. And, finally, it reverses the Gospel method of saving soul and race. This is from center to circumference—that from circumference to center; this saves the individual, and through him betters the mass—that betters the earthly conditions of the masses, as preliminary and conducive to the saving of the individual. Scripture salvation of the adult begins in an unworldly question, so purely personal and individual as not to admit thought of wife or child: "What shall I do to be saved?" But God's answer is wider than the question: "Believe on the Lord Jesus Christ, and thou shalt be saved—and thy house" (family). Saved, according to the Lord's plan, the first instinct of the saved is to save others—his own first, then all within reach. Salvation from sin, with all its incoming virtues, makes the man better all around—a better citizen, husband, father, son, friend, toiler, tradesman; and lifts all dependent on him to a higher plane.

This, it strikes us, is the divine order, infinitely superior to the new method of bettering man's earthly conditions, educating and entertaining him, giving him better rates than the money-broker, clothing him, and all as the means of favorably impressing him with the Gospel remedy for sin and wretchedness.

In fine, while we are not inimical to, but highly approve of, beneficiary institutions, which have always been the indirect results of Christianity, and in which Christians organize individual effort for better work, we maintain that we have no warrant for converting the Church of God, ordained for special spiritual ends, into an *olla podrida* of all possible charities and benevolences. It shall not be without our protest that the blood-bought Church of Christ, linked with the skies, shall be turned into a body-helping or woodyard institute, or hospital, or lyceum bureau, or athletic club, or savings bank, or

municipal reform society; with her saving instrumentally from sin and Satan and hell only as one department of her work, apt to be overlooked in the multiplicity of near-at-hand interests "of the earth and earthy," cared for by the Open or Institutional Church.

**THE ARMY OF THE CROSS: A
NEW PRACTICAL MOVEMENT
EXPLAINED.**

BY WILLIAM PHILLIPS HALL, ORIGINAL
NATOR OF THE MOVEMENT.

[Mr. Hall is President of the Hall Block-Signal Company, of New York City, and a man of large business knowledge and experience. He is devoting much of his time and large income to helping pastors in organizing and pushing the work of the Gospel in their churches. The plan that he has formulated and is carrying out is the fruit of much thought and prayer, and we commend it to the attention of our readers.—EDITORS.]

"THE Twentieth Century's Call to Christendom" is practically a call to a new reformation along the lines of holier living and more active service for Christ. It has the Pentecostal ring. It is timely and imperative.

You ask: "How would you propose to bring the Church and the ministry to understand and to realize that their important and only work in the world is the salvation of men, and to induce them to enter into it with the ministry in the leadership?" I would treat the proposed work of arousing the Church and the ministry to absolute devotion to their only legitimate calling as I would a business proposition.

To produce conviction upon the minds of the Church and ministry of the all-important character of the proposition, and to enlist them personally, practically, and successfully in the work, I would start on a definite basis of action and plan of campaign.

The work would have to be inaugurated by a comparatively few persons, who thoroughly realized its vital importance. I therefore would not attempt, primarily, to utilize organically any existing organizations in the Church, but would propose the imme-

diately inauguration of an entirely new, practically organized movement, in and by the Church, for the accomplishment of the work proposed, and for no other purpose, under the leadership of all ministers who believed in the importance and necessity of the movement, and who would volunteer personally to engage in the work. Then the personal enlistment of a select number of spiritually minded men and women, in and of each such minister's church, pledged to the execution of the plans and purpose of the movement, should follow. I would then propose a definite plan of campaign, and push it, and by the blessing of God upon the work I should expect such a Pentecostal outpouring of the Spirit upon ministers and churches, and such ingatherings of precious souls, as have never, heretofore, been witnessed in the Christian Church.

My reasons for proposing an entirely new organized movement in the Church of God for the solution of the present problem are as follows:

First: God has always accomplished His purposes in the past, in the arousing of the Church and the world to great spiritual conquest and interest, not by the existing organizations in the Church, nor by His Church as a whole, but by ministers and members of the Church who, realizing their divine call to extraordinary life and service, consecrated themselves to such life and service, and accomplished God's purposes.

Second: Any movement in the Church of God for the accomplishing of the glorious object of your "Call" must be absolutely actuated by "this one thing I do" principle; otherwise it will be foredoomed to failure.

God has always had a definite plan susceptible of general application in the inauguration and prosecution of His great reformations in all the past. The proposed movement may be made a general and almost universal success on such a plan; it never can succeed to that extent if every man attempts to do