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THE RAPTURED PROPHET.

BY WILLIAM FAWCETT, D.D., IN GRACE METHODIST EPISCOPAL CHURCH, CHICAGO,
ILLINOIS.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.—II. KINGS ii., 12.

I HAVE chosen these words more as a standpoint than as a text, from which to view with you the life and character of the Elijah of modern Methodism. As stood the sons of the prophets that were at Bethel and at Jericho, watching through their misty eyes the slowly but surely departing form of him who had been their teacher, leader, and head for the last thirty-and-three years, thus have the eyes of the sons of the prophets in the schools of Methodism, and indeed in all the schools of Christendom, been turned toward No. 1334 Arch Street, Philadelphia, watching the slowly but surely departing presence of him who for the last thirty years has been the leader and head of the hosts of our Methodist Israel. After a lingering illness, at 11 o'clock Wednesday morning, June 18th, the Rev. Matthew Simpson, D.D., LL.D., senior Bishop of the Methodist Episcopal Church, closed his eyes to the scenes of this earth life, and on the provided chariot which the King of the Upper Country holds in readiness for each one of His Elijahs, he took his departure to the sinless, nightless, sorrowless country that lies beyond the river we call death. Thus in few words we are able to state an event that embraces the fact that a man, who in Christian sympathy was unsurpassed, who for pulpit

peared to the disciples at the Pentecost and the Holy Ghost sat upon them as flowing tongues of fire. The same Spirit accompanies every disciple and still accompanies the truth wherever spoken. "The Spirit breathes upon the Word and brings the truth to light."

The Gospel comes to us in much assurance. It is a message of God to me. It satisfies my wants for the life that is and the life that is to come. In this assurance I work, for God is working in me for His own glory. We have faith as truth in our hearts. We have the internal evidence that our faith is well founded. It reaches forward, and that which is within we feel. Concerning that life that is to come, we know in Whom we have believed. Our fathers and mothers have gone before us to the other world. We built their monuments long ago. Our little ones have crossed the flood and we must soon follow. Oh, it is glorious that we may increase the raptures of heaven; that our salvation should intensify the happiness there. From each new-comer there is a new song to Him that loves us and has washed us in His blood. Of such an immortality we are confident. There are some who are fearful and unbelieving. Beyond this life there is nothing for them to hope for. It is like a dark, narrow cañon with lofty mountain peaks upon either side. To the Christian, however, there is no darkness. Christ Jesus said: "And I, if I be lifted up, will draw all near unto Me." The Christian is sure of his immortality, because Christ died and rose again. He will lift us out of the darkness and out of the depth, up, up, higher and higher, until we rise above lofty tops and see the glory of God—the King in His beauty.

Learning Worshipping its King.

BY PRESIDENT J. McCOSH, D.D., LL.D.,
COLLEGE OF NEW JERSEY,
PRINCETON.

Behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews: for we have seen His star in the East and have come to worship Him?—*MATT. II., 2.*

God has in no age left Himself without a witness; and in every country He has raised up inquiring, thinking men

who seek to look beyond what appears to the senses, asking where is wisdom—that is, truth about ourselves and the earth in which we dwell. It was just such a company that came from the East to Jerusalem, groping in the darkness for light. There was a tradition, widespread then, that at about that time a powerful prince or deliverer was to come from toward the rising sun. The heathen writers Suetonius and Tacitus tell us this, and Virgil in the fourth eclogue gives a beautiful poem, descriptive of this coming. The people were beginning to feel their moral slavery, and the vices of lust and deceit that collected in cities like Antioch were offensive and repulsive; so they were the more ready to believe that the great and good Reformer was about to come. There may be some here who do not know what faith to adopt and hold, in the midst of theological doubts and discussions. "Oh for more light!" you exclaim. If this be your prayer true and earnest, that light will come. Faith is not given to those who are not seeking it. This is just what the Conqueror was to do for those afflicted ones in other ages. He was to conquer, but only by persuasion, by compassion, by pity and love. His arrows were to be sharp in the hearts of men, but this was to change pride into humility and enmity into love.

I have thus far looked at the Epiphany on one side historically. We will now view it on the moral, spiritual and practical side. If we be wise men, we will make the same inquiry as did those men from the East. We shall be seeking for a king to rule over us, and when we find him we will give love and obedience, gifts more precious in his sight than the gold and myrrh from the Orient. In the college we profess to be seeking wisdom. The learning we find here is of three forms: language and literature, science, and philosophy. Each has a grand purpose. Literature opens the mind and cultivates the taste. Science increases our knowledge and yields stable truth. Philosophy calls forth thought, and goes down to deep-lying principles as a foundation. We have before us a tree, with philosophy as its roots, science as its trunk,

and literature, with art, as it leaves and flowers. I hope that this trinity will be kept combined in the college. The unity of nature is the divinity of nature. That man is not truly a scholar—his training is so far partial and one-sided—who does not know something of each of these branches of knowledge. While they have a beneficial influence, no one of them, nor can all, satisfy the soul or the wants of humanity. Attempts to regenerate mankind by them will prove utter failures in the future, as they have in the past.

Literature should fall down before its king. Speech is the gift of God. We are not to regard blessings we enjoy as less a gift from on high because they come from second causes. Literature, in all its forms, is a divine endowment and should be devoted to Him who is the Logos. God has made a revelation of His will in the highest forms of literature. No one wrote purer history than Moses. Deeper themes are discussed in the Book of Job, and in a grander manner, than in the tragedies of Æschylus. We have no lyrics like those by David. I shrink from comparing any other literature with the discourse of our Lord. Paul had a style much like his character, abrupt, living, piercing like a sword, and yet lifting us to heaven in its sublimity. Our literature owes much to Athens and Rome, but much also to Jerusalem. The Bible has given the world new ideas, such as are not found elsewhere in the province of letters—the grand and tender ideas thrown into the thought of men by religion. Superb themes for poetry and eloquence have been furnished. It is thus that high enjoyment is attained and the mind refined. There is an idea in this country that in journalism men may employ any weapon in support of a party end; but literature, like every other work of man, is under the law of God. Lying and false reasoning are as great sins in books as in conversation.

Science should seek after God. It contemplates good works, and contemplates them by the faculties which God has given. The wise men of the text, no doubt, brought the richest products of their countries with them. Science should

bring its most precious offerings to the Lord. The Bible does not reveal scientific truth; that would not be comprehended by the body of the people. God leaves it to science to discover order in disorder; thus it is calculated to widen the mind. Some men have so familiarized themselves with these processes that they feel as if nature moved without any higher power to guide it. But wisdom is the fruit of a light which was seen at Jerusalem, and must be sought out at Bethlehem.

Philosophy is the science of reflective thinking. All nations when civilized have some kind of philosophy. The intellect insists upon penetrating beyond the visible. Particularly will it search into the nature of the mind. Philosophy appeals to the highest reason, and is almost as old as man. Like the sun, it rises in the East and moves grandly westward. By it the human mind has mounted higher than letters and gone deeper than science.

Be impressed with the practical side. Modern science tells that if I but move my hand, I set agoing forces which reach the utmost bounds of the universe. Thus you are to set moving an influence to reach over the wide sphere of humanity and pass on into eternity.

Godliness the Perfection of Manliness.

BY PRESIDENT A. L. CHAFIN, D.D. (CONGREGATIONAL), BELOIT COLLEGE, WIS.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—MATT. v., 48.

The text comes in at a turning-point in Christ's sermon on the mount; that sermon embodies the essence of Christianity in its application to the practical life of men. It reveals the aim of our religion to be to make men better in spirit and in conduct in all relations. The text gathers to a head the whole strain of broad, deep-toned morality which runs through the opening chapter of the sermon, and brings out the central thought of Jesus' teaching—godliness, the idea of completest, noblest manhood.

I. Start with the simple scientific fact that of all creatures on earth man alone is able in conscious aim to make or to mar his own being. The development of the