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REVIEW SECTION.

I.—ROME FIFTY YEARS AGO.

BY THE LATE PROF. PHILIP SCHAFF, D.D., LL.D.

(Extracts from his Journals.)

[The following pages record some of the fresh and vivid impressions made upon Dr. Schaff's mind in Rome during the winter and spring of 1842. He was a young man of twenty-two, and had just finished his studies in the University of Berlin. He was in the company of Frau von Kröcher, a lady of the Prussian nobility, and her son Heinrich, to whom he bore the relation of tutor. For several weeks during their sojourn in Rome Dr. Schaff acted as pulpit supply at the chapel of the German Embassy on the Capitoline. Portions of his journals are given here. They are written in a very small German hand and with many abbreviations. In many places I have been obliged to decipher the manuscript with microscope in hand. The translation is an exact translation of the original. The renderings of Latin and Italian words and sentences, included in brackets, I am responsible for. Dr. Schaff made a second protracted sojourn in Rome in 1890, living over again many of the experiences of fifty years before. He went to the Trevi fountain the day before his departure from the city, and he thus writes in his journal: "May 25, 1890.—Mary drank from the fountain. I did not, and shall never return to Rome, but shall always keep it in grateful remembrance." It proved to be his last visit. Some of the most ancient things are never old. It is so with Rome. The descriptions which follow will be recognized, it is believed, as coming from a mind quick to discern the teachings of history and the beauties of art, as well as to observe with sympathy the movements of living men. They have an interest of their own. D. S. SCHAFF.]

ROME, 1842.—Arrived in Rome Jan. 20. Among my acquaintances in Rome are Thiele, preacher at the embassy; Herr von Buch, Prussian ambassador, with wife and mother-in-law, who are artists; Thorwaldsen, with his white hair, his cap, his morning-gown, and his large winter shoes, in which he also received a large company. He is now working on the Apostle Andrew. His picture gallery is very valuable, his personality very amiable and winning, by his cordial and modest nature. Overbeck, Palace Cenci, not so approachable as Thorwaldsen, but still quite cordial; somewhat mystical in his appearance. He has just finished a cartoon of a fine Burial of Christ, which he is making at the order of the city of Lübeck. We also saw his Apostles, pictures of other biblical subjects conceived in noble spirit. ☽

"Therefore," says the Apostle, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong. Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me."

This death to the creature, and this life hid with Christ in God, is a state of the most perfect blessedness; and yet, before we can ascend its serene and lofty height, we must go down into great depths of self-humiliation; we must know what bitterness and anguish mean; we must see the tendrils of affection which have wound themselves most closely round some earthly object, bruised and broken, and the hopes which have gone forth in fondest expectations of some created good come to naught, because only thus can the hold of the creature upon us be weakened and our confidence in ourselves be destroyed, and because only thus can we lie in entire prostration before God, and in utter helplessness of all good, dead to the creature and not yet alive to Him, receive from Him that quickening Word which is to us spirit and life.

Oh, blessed pilgrimage, however wearisome, which leads to such a termination! Oh, welcome death, whatever its distresses, from which it pleases Him to raise us to such a life!

"I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above and not on things on the earth. For ye are dead, and your life is hid with Christ in God."

THOUGHT is the thinker's capital; but it is not the merchandise of the market, and is below par in the exchange.

PHARISAISM IN MODERN SOCIETY.*

BY CHARLES H. PARKHURST, D.D.
[PRESBYTERIAN], NEW YORK CITY.

Verily, verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.—Matt. xxi. 31.

THIS is one of those expressions of our Lord become so familiar to us by frequent reading that we have ceased to appreciate its appalling audacity. We wish it were possible to witness the effect that these quoted words would produce upon a community were they to be addressed to intelligences that had not been made callous by their constant repetition away back from the time when as children we began first to hear them. This circumstance, which lends special meaning to these startling words of our Lord, is the fact that they were spoken in the hearing of, and, indeed, that they were addressed to, the most eminently respectable element in the community; that is to say, He was talking to the chief priests and the elders. When we hear Him saying to the ethical aristocrats of the people and to the religious nobility that they had a longer road to travel before they could enter into the kingdom of God than the publicans and the prostitutes, we no longer wonder that they crucified Him; our only amazement is that they were so long in doing it.

The more cordially and unreservedly we give ourselves up to our Lord's meanings and intention, the more thoroughly we become convinced of His intense radicalism. Radicalism is not a word that probably would find a great deal of favor with the majority of a congregation made up as this congregation is, but radicalism is the only word that will speak the thought I am trying to utter; only let us understand by radicalism, always, not a headstrong and insane abandonment of the ground

[* Revised expressly for the HOMILETIC REVIEW by Dr. Parkhurst.—Eds.]

proper to be covered by intelligence and reason, but rather the pushing of intelligence and reason to the very utmost of their possibilities, and getting clear down to the roots of the matter. That is what radicalism means—roots. It is in that sense that Jesus Christ was the most inconsiderate and aggressive radical that ever stirred society into irrepressible revolution.

“Verily, I say unto you, that the publicans and the harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness and ye believed him not, but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward that ye might believe him.” It is necessary to complete our text by this addition of the verse following in order that no one may be left suspecting that what are known as social outcasts were dealt with by Christ in such tender consideration out of any indifference on His part to the sinfulness of the life which they had been leading. He does not say that the class here spoken of wins easy entrance into the Kingdom of Heaven, because there is nothing inherently criminal in their habits and pursuits, but because they submitted themselves to the doctrine of righteousness preached by John the Baptist. They entered the heavenly kingdom easily because they renounced the unheavenliness of their own way of living.

It was in precisely this way, also, that He treated the adulterous woman whose story is told in the eighth chapter of St. John’s Gospel. He inflicts no harsh word upon her, but tells her nevertheless that her sin has got to stop; and the necessary inference from the narrative is that when He speaks those gracious words, “Neither do I condemn thee,” He means to say that the reason He does not condemn her is that He expects that her sin is going to stop. The story of all our Lord’s dealings with sinners leaves upon the mind the inviolable impression, if only the story be read sympathetically and earnestly,

that He always felt kindly toward the transgressor, but could have no tenderness of regard toward the transgression. There is no safe and successful dealing with sin of any kind, save as that distinction is appreciated and made a continual factor in our feelings and efforts.

Now, society has a way of scaling crimes and sins that it is pretty difficult to find any warrant for in the Holy Word; and a great deal of it comes from the difficulty which men experience in keeping distinct things which are essentially different, and from confusing things which are essentially distinct. One reason why we regard certain crimes as more wicked than others is because the State punishes them more severely; but that is no safe criterion of their wickedness, inasmuch as what the State punishes a crime for is not its sinfulness, but its harmfulness to society; and it grades its punishments according to the degree of that harmfulness. That is why it punishes forgery and counterfeiting, for instance, with more extreme penalties than it does petty larceny. The criminality of a crime is according to the degree in which that crime is liable to injure society. The sinfulness of a sin is according to the degree in which that sin is an expression of the sinner’s indifference or antagonism to the will of God. So that the acts which will be most likely to land a man in jail are not necessarily the acts which will be most likely to land him in hell.

Another unwarranted class of estimates comes also from the fact that we put our weight of estimate upon the sins that we commit, and a totally different weight of estimate upon the sins that we do not commit but that others commit. If a man is a thief, he will always have an indulgent side, not only for his own thievery, but for the thievery of other thieves. If he is an adulterer, he will be disposed to have the sin of adultery handled with cavalierly consideration.

You can very often reach a pretty accurate conclusion as to a man’s life

and habits by observing the laxity or strenuousness of his feelings and opinions touching any matter of sin that may chance to come up for discussion or treatment. And if his sentiments and judgments are lax, it is not necessarily because he wants to shelter himself, but because he has been so habituated to some certain sin that the corresponding set of moral sensibilities has become dulled and deadened. We feel keenly the wickedness of sins that it is neither our habit nor our disposition to commit. Our rectitude is concentrated at particular points along the ethical rectilinear. Our morality is bunched, and the bunches are separated by long and numerous intervals of indifference and self-allowance. Considerable of the same is also due to education. The home makes itself very powerfully felt in this way; we never recover from the impressions that in this respect were made upon us by parental precept and influence. Opinions and tendencies win a set in the days of our childhood that is not likely to be neutralized and overcome by influences that operate upon us later.

There are likewise drifts of sentiment current in society that tell upon individual judgments with the power of an almost irresistible tyranny. One flagrant instance of that I will only suggest by reminding you of what you know so well, that there are certain offenses which, if committed by one sex, are tolerated, but which, if committed by the other sex, mean social ostracism. That particular matter is one which, when you have availed of your best philosophy in order to its explanation, still leaves you confessing that the distinction has its ground not in the will of God, but in masculine caprice; in the contemptible meanness of the male sex, which, in spite of all its boasted chivalry, thinks more of its own lusts than it does of feminine character, and unfortunately succeeds in constraining women to discriminate between a fallen brother and a fallen sister much according to base man's arbitrary criterion.

You perceive that there is a great deal in this matter of not getting down to the roots of things and estimating the case regardless of accidental influences that operate with such tremendous effect to pull off our judgments from the main straight line. We could illustrate the same thing by taking the instance of a man who ought to be in jail. You probably have acquaintances of that kind; not simply men who ought to be in jail, but men whom you suspect or even know ought to be in jail. Very likely there is not a social circle represented here this morning but would be measurably contracted if every candidate for prison distinction met his deserts. But the only point I want to make is that, while you will, quite probably, treat with courtesy and with social hospitality a man whom you have reason to believe criminal up to the moment when he dons the striped suit furnished by the State, you have no hospitality for him or anything else after the suit comes off. When I say "you" I mean society generally.

Community at large has no heart for an ex-convict. And yet there may be just as much of a man in him—indeed there may be more of a man in him—after he comes out of jail than there was when he went in.

Out of 981 persons received at Sing Sing for the year ended September 20, 1894, 99 were there for the second time, 38 for the third time, 28 for the fourth time, and 11 for the fifth time. Besides that, there were 277 men who had served from one to six terms in penal institutions of some kind.

If you have ever talked with an ex-convict, you know that one great reason why he returns for the second, fourth, or sixth time, is not because he is incorrigibly wicked, but because the Church has no heart and society has no use for a man who has been in jail; which, taken in connection with the fact that society does tolerate and caress known criminals *before* they are lodged in jail, means that what society shrinks from most is not crime, but penal as-

sociation—another of those arbitrary methods of procedure which are a reproach to society and a constant curse to the criminal. If your fellow falls into a pit, you will help him out; but if he falls into a moral hole and struggles to the surface, society kicks him back.

There is a great deal of serious work that requires to be put in along this line. I know of a young woman—she has repeatedly been to my house—who had for a number of years been living a degraded life. Three distinct times she recovered herself from her abandoned ways and secured honorable employment. In each instance she was recognized by some one who had known her in her old life, and information was carried to her employer that he had a dishonored woman in his service, and she was set adrift. She is now under the care of friends, and is qualifying herself for a career of Christian usefulness. There is far more readiness on the part of this class of people to abandon their profligate life than there is disposition on the part of the chief priests and elders, scribes, Pharisees, and hypocrites to help them abandon it, and to extend to them an encouraging hand of Christian hospitality.

The Scriptures tell us that there is no unpardonable sin except the sin against the Holy Ghost, whatever exactly that sin may be. Society, on the other hand, says that there are several unpardonable sins, and that going to State prison is one of them, and that for a woman (not for a man, but for a woman) to transgress the seventh commandment is another of them. Now, we are not trying to palliate the particular sin here referred to, nor to apologize for it; but penitence for that sin is just as good, and means just as much, as penitence for any other sin.

Penitence for that sin restored the fallen woman to the confidence and friendship of Jesus Christ, and why should it not restore such a one to your confidence and friendship? Are you going to impose harder conditions than He? Could He, without dishonor, re-

ceive to His loving fellowship the returning prodigal and the contrite daughter, and are any of us so surpassingly holy that what was pure enough for Him to welcome is foul enough for us to repulse? There are a great many Magdalens in the world and a great many in this city, and some of them we shall find by and by in the mansions prepared for them that love Him—that is, we shall if we are good enough to enter any of those mansions ourselves; and how do you propose to get along with sainted Magdalens up there, if your unreasoning and unsanctified fastidiousness prevents your receiving them upon the platform of sisterly Christian equality here?

My woman-hearer, if you are a Christian, what makes you holy is that you have been washed in the blood of the Lamb; it isn't that you have always been eminently respectable, that you have never fallen into ways of gross depravity, never had an experience that is coarse and depraved, but that you have been washed in the blood of the Lamb. Now, if your fallen sister has been washed in that blood, what affair is it of yours to let the foulness that was upon her before she was cleansed destroy for you the fact of her personal holiness now that she has been cleansed? You believe that the blood of Christ has redeemed you. Who are you, that you indulge the impudent thought that His blood is insufficient to redeem her? And if she is one of God's redeemed ones, what must it mean to the Redeemer that you gather your skirts about you in pious conceit, and shrink from the contact of one who is as dear to the Lord as you, as holy in His sight, and as worthy of a crown and a heavenly welcome?

You remember the voice that spoke to Peter, saying, "What God hath cleansed that call not thou common." But "common" is exactly what you are calling some of these sisters whom God has "cleansed": or if you are not calling them "common," you are thinking of them as common. You are practi-

cally denying the Lord's work in them. And not only that, but it is just the knowledge on their part that that is the sort of Pharisaic inhospitality that you will show them that is keeping them from breaking forth from the bondage of sin into the freedom and the beauty of a virtuous and a Christian life. They believe that God will forgive them, but they know you won't.

I have had ample opportunity to know what these women say. I know, or at least I have ground safely to conclude, that there are thousands of them in this very city to-day who loath the life they are in, but who shrink with even more of repulsion from the frosty sympathy and studied sisterliness of the women who dote on their own proprieties, who have no interest in any prodigals or Magdalens except such as are told about in the Bible, and who stand before the Lord in the self-centered complacency of the Pharisee, and pray, "Lord, I thank thee that I am not as other women are, or even as this adulteress." The cry that comes up from them when they are trying to fling their past behind them and reach forth in the felicities of a new and a virtuous life is, "But nobody is ever going to love me except with a condescending affection, or regard me with respect that is not three-quarters of it pity."

They want to be all that is implied in that word womanly, and, repenting of and forsaking their sin, they want you to recognize them as being once more a woman among women, standing with you upon a basis of womanly equality, and they have a right to have that longing of theirs met, and you don't meet it; and the consequence is they fall back again into their horrid ways, live dishonored, die dishonored, their bodies are buried in the potter's field, and their souls go to the region whither your Pharisaic pitilessness has helped to drive them. When I say "you" here I mean society generally, and to what degree it is applicable to individual women here present you can decide for yourselves.

Now, the Scriptural authority for the demand here made that the penitent convict and the repentant Magdalen should be received back into frank relations of conferred manly and womanly equality, is all contained in a single feature of the story of the Prodigal Son. The boy had gone to the utmost bound of a depraved life. His career had not only been abandoned and lawless, but it had been coarse and foul and loathsome. That is part of the story, and is to be counted in. And yet in all that, there was nothing which interfered to prevent his father's re-establishing him in precisely the same position in the household that he occupied before he went out. To the father's regard, the penitent abandonment of sin blotted out sin—made sin as though it had not been. The feature of the story is the unqualified cordiality of his father's hospitality. In reading the story you not only realize that the father carries himself toward the boy as he would do had he never gone astray, but that he feels toward him as he would do had he never gone astray. The past does not count with him. The past is rubbed out. It is as though it had never been. The older brother, though, punctilious, juiceless, and loveless, not only cannot forget the prodigal's depravity, but it is the only thing about him that he can remember. The corrupt waywardness of the years he had spent away filled up the whole angle of his regard. That he was his brother made no difference. That he had put his wicked past behind him made no difference. That his father had declared that a position of equality in the household belonged to him as much as ever it did made no difference.

Now, that older brother represents society to a dot. You have probably been so brought up on this story of the prodigal that you have felt it to be a nice and beautiful thing that the returning penitent had his old place given to him in the household. There is a good deal of current tenderheartedness

bestowed on prodigals and Magdalens of a couple of thousand years ago, but prodigals and Magdalens living at date have as a rule exactly the same cold shoulder shown them as the elder brother showed to the penitent that came back from the far country. That is not saying that individuals are not dealing with these classes of people in the Lord's own spirit, but it is saying that society has no use for an ex-convict and no heart for a fallen woman that has repented. No matter how thorough her penitence, or how complete the renovation of her life, she is a social outlaw, and she knows it; and that is one principal reason why out of a hundred women who enter a depraved life ninety-five die in it. Society, the Christian Church, and the women of the Christian Church help in that way to forge the chains that bind the poor creatures to their destiny and their damnation.

Now, in conclusion, let me only add: Don't accept this because I have said it, but go away asking yourselves just this one question: Is there anything in the presentation of the case made here this morning that runs counter to the intention of the Gospel or that contradicts in any slightest way either the precept or the spirit of our Lord? If not, what are you going to do about it?

SEPARATED FOR SERVICE.*

BY REV. T. H. ATKINSON [BAPTIST],
LIVERPOOL, ENGLAND.

Separated to minister unto him.—Deut.
x. 8.

SEPARATION and ministry, these are just the two things about which I wish to speak to you. First separation and then ministry, that is the divine requirement, that is the spiritual order. The idea of separation in its twofold aspect as a separation *from* some con-

trolling or contaminating thing, and a separation *unto* the Lord, to be His peculiar possession and His special minister, was constantly brought before the minds of the Israelites.

They were a *separated nation*—separated not only as Moses tells them by signs and by wonders and by war, and by a mighty hand, and by a stretched-out arm from Egypt and other nations, but they were separated to be God's witness to the end of the earth, separated to be the depository of God's revelations and the possessor as such of inestimable privileges. They were separated for service. So David declared when he said, "And what one nation on the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself and to make Him a name? . . . Thy people whom Thou redeemedst to Thee out of Egypt from the nations and their gods?" And so God declared when speaking through His prophet, Isaiah. He said: "Thou, Israel, art My servant; Jacob, whom I have chosen, thou, whom I have taken from the ends of the earth—thou art My servant." And all this St. Paul remembered when writing to the gentile Romans of his kinsmen according to the flesh. He said: "Israelites, whose is the adoption and the glory, and the covenants and the giving of the law, and the service of God and the promises." They were a separated nation, separated for service, separated to be God's servant, to be God's messenger to the nations of the earth, to be God's mediator with mankind—separated to minister unto Him, and to minister unto Him by ministering unto men in the widest sense.

Then, further, the children of Israel clearly understood that the *tribe of Levi* was a *separated tribe*, and that it was separated from the rest of the tribes for a special purpose—separated for priestly service, separated to be the ministers of God and of His sanctuary. This was the divine instruction to Moses, "Thou shalt separate the Levites from among the children of Israel, and

* An address delivered at the Baptist Ministers and Missionaries' Prayer Union, at the autumn assembly, Newcastle-on-Tyne, October, 1894.]