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REVIEW SECTION.

I.—TALMAGE'S SERMONS—A CRITIQUE.

BY WM. ELLIOT GRIFFIS, D.D., L.H.D., PASTOR OF THE FIRST CONGREGATIONAL CHURCH OF CHRIST, ITHACA, N. Y.

Forty years' friendship with the late Dr. Thomas De Witt Talmage may possibly suffice to shield the writer from any charge of malice or lack of charity in this critique. Gratefully I say it,—for years he was my pastor, my inspirer and helper, and in some things my model. I honored him for his character, abilities, industry, and consecration to his calling and ideals. Always rejoicing in his fame and world-wide influence, I received only a short time before his decease a long and affectionate letter, showing no diminution of the warm friendship of earlier years. As we were pastor and parishioner, fellow pedestrians in Pennsylvania, comrades in the army, and ministers of the same Gospel—the writer occasionally called to preach in his pulpit—I write not of the man but of his methods, making his career a mirror for cheer and warning. I have written elsewhere in eulogy on "Talmage the People's Preacher," on "Talmage the Prophet of Cheer," and in another country beyond seas, on "T. D. Talmage—an Appreciation." I can join in no criticism of the great preacher which savors of personal prejudice, professional jealousy, or in anything that would seem to belittle his great work of helping man to answer the question, "What must I do to be saved?"

Nevertheless we who have entered the ministry as a life-work, whose supreme purpose is to preach the good news of God, to exhort men to have the new mind "which was also in Christ Jesus," and to build them up in their most holy faith, must needs from time to time survey our work. It behooves us to see whether we are sternly loyal to Jesus and His truth, or are too much influenced by fashion, traditions, or what the world calls "success"—as shown in things visible and material. If our compass of conscience is deflected too much by the attracting power of popularity, we must correct the error by the standard Word. Paul did it, as we see in the texts (1 Cor. iii. 10-14; Col. i. 28, and 1 Cor. ix. 27), which shall furnish the philosophy for this our article. If Paul feared lest he might preach some other gos-

necessarily an act of the individual will. Civic righteousness must have its roots in personal goodness, and the action of the state must take its color from the character of the citizens. Christ's beatitude is on individuals: "Blessed are the peacemakers, for they shall be called the sons of God." In working for peace—the restoration of that harmony between the ordering of human life and the mind of God—we become partners in the mission of the Son of God, who was manifested that He might destroy the works of the devil. We have it in our power to build the Temple of Concord, in which redeemed humanity shall some day discover its unity and utter its worship. Every one of us, however humbly placed in the hierarchy of life, can have a hand in that holy work. The discords of the world are with us wherever we are, and in silencing them we can find our sphere of labor. We are as those builders of Hebrew tradition who toiled apart, in quarry and forest, preparing every plank and stone for the House of God. "There was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." "Like some tall palm the noiseless fabric rose." Whosoever makes peace in the sphere of his private life strengthens the harmony of the nation and receives the benediction of Christ.

So best we pray when we seek to gain the answer to our prayers: "Thy kingdom come, thy will be done in earth as it is in heaven." If those words are anything more to us than a barren aspiration, they must be not only petition, but confession of duty. We must ourselves labor to establish the divine kingdom and to do the divine will. This is the moral of such a service as this; let me sum all up in some words of St. James:

"Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh

down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace."

THE RISEN MAN.

BY A. W. FITZER, D.D. [SOUTHERN PRESBYTERIAN]. WASHINGTON, D. C.

Have I not seen Jesus Christ our Lord?
—1 Cor. ix. 1.

AN event that occurs outside of the limits of your own personal knowledge can be known to you in no other way than by the testimony of witnesses. If we do not believe human testimony, we can have no knowledge of any events of the history of the past. The Christian religion, so far as its facts are concerned, comes to us on the testimony of witnesses. It is therefore a question whether we will accept and believe the testimony of the witnesses.

In a volume entitled "Central Evidences of Christianity," Rev. C. A. Row, of St. Paul's Cathedral in London, makes this assertion—and I presume he would never have made the assertion unless he was fully satisfied of the accuracy of his statement:

"That four letters of the Apostle Paul, namely, the first and second letters to the Corinthians, the letter to the Roman Christians, and the letter to the Galatian Christians—these four epistles or letters are admitted by critical, learned unbelievers of modern Europe to be genuine, the products of the Apostle Paul, and that all of them fall within twenty-eight years of the crucifixion of Jesus Christ; and that these four documents accepted by European unbelief as undisputably genuine contain the testimony of the people of that day touching the belief of the apostle, of the early Christians, that Jesus Christ had really risen from the dead."

The incarnation of the Son of God—that is, the Son of God coming down from heaven, being found in fashion as a man, born of a human mother—that incarnation was in order to the death of Jesus Christ; because if His human

soul is to be separated from His human body, there must be a body and there must be a soul.

His death was in order to the resurrection of Jesus Christ. "I believe in the resurrection of the body and the life everlasting." If the body is to rise from the dead, there must be a body; and so the incarnation and the death are in order to the resurrection and to the ascension of Jesus Christ into heaven. You can not separate one event in the life of our Lord from the other events. You can not separate one great fact or one great truth of the Gospel from other facts and truths; the destruction of one is the destruction of all. Deny the incarnation, the death, the resurrection, the ascension—any one of them—and all go.

In the person of Jesus of Nazareth all the fulness of the infinite Godhead was enshrined; not some, but all. One thing Christ laid aside: that was His glory. He was the Light of men, and the Life of men, and He came to reveal the grace of God to men; and He Himself is the Way, the Truth, the Resurrection, and the Life. "In him dwelleth *bodily* all the fulness of the Godhead." Bodily—this is the "Pat-tern" man; this is the "Model"; this is the One after whom God is going to gather a great generation of people, sons and daughters just like Jesus Christ. As we bear the image of the earthly, we shall also bear the image of the heavenly.

The phrase "immortality of the soul" does not satisfy me. Does it satisfy you? I am not at all certain that great injury has not been done by the use of that phrase, "the immortality of the soul." I am not satisfied with a disembodied existence; I am not satisfied with the immortality of the soul. And why? Because I am a complex being; I am soul and body, I am spirit and matter; and it is the union, the indissoluble union of the two that constitutes my complete humanity; and the redemption wrought out by Jesus Christ and the salvation

brought by Jesus Christ to sinners is something far more and far better than the immortality of the soul.

Professor Westcott, one of the two most eminent scholars in England, uses the following language:

"The doctrine of the immortality of the soul is wholly insufficient to satisfy that desire for a life hereafter for which man naturally craves. Aristotle and Plato equally indicate that no argument of pure reason can establish the future personal existence of the soul as a conscious continuance of our present existence."

The standard arguments and analogies in behalf of the immortality of the soul, apart from the life and the immortality brought to light by Jesus Christ, do not satisfy the soul of man crying out for a blessed hereafter.

All analogies from nature and natural processes fail to establish immortality, because they fail to prove the continuance of self-conscious life, and the processes go on through all generations. The flower fades, the leaf withers, the generation departs; and this forever and forever; and death abides in inexorable vigor. What is there in these analogies to tell us about the immortality that Jesus Christ brings to light in the Gospel? These speak not of a glorious resurrection from the dead. I have seen the Lord, says the apostle; I saw the Lord—Himself, in visible, bodily presence; I heard His voice, after the death and after the resurrection. That is something far different, and far higher, and far better than the immortality of the soul.

The incarnation brought the fulness of the Godhead into eternal union with mankind. In all the ages before the incarnation, God had stood outside of the human race, outside the flesh and blood; but at the manger in Bethlehem God Himself came down inside the limits of humanity, inside flesh and blood, inside humanity. Now He is going to act upon the human race, not *ab extra*, but from within; and the incarnation, therefore, is the introduction of an entirely new force—something that has not been in the human race up to this time.

Now there is an analogy between the incarnation and the resurrection. A new force has come into this race, with which God is linked in eternal union; power, force, energy, life—it is here, inside of flesh and blood; and then in the resurrection of Jesus Christ flesh and blood have been carried triumphantly into and through death and up to the beatific presence of God.

There is a wonderful significance in the resurrection of Jesus Christ. There is the human body and the human soul; the body goes down into the grave; the human soul is separated from the human body; physical death takes place. There is the blood and the water; and John says, I saw both. And Jesus Christ, bearing humanity, bearing our flesh and blood down into the grave, bears it through the grave triumphantly, and brings it up on the other side, and then in His glorious ascension carries it right up into the beatific presence of God. Now a new force has appeared, an entirely new force; a new form of life has appeared, an absolutely new form. You remember the account of the creation in the book of Genesis, how there was one stage of creation, and another stage of creation; there is the grass, and the tree, and the fruit, and by and by the animal appears and the waters are filled with myriads and myriads of forms of life, and then, further on, man appears—a new and higher form of life.

Scientists tell you that if you go back and examine the earth, in a certain stratum you will find certain forms of life. These forms do not appear in the stratum above. A little higher up are new forms again, and the forms of life in this stratum do not appear in the one above.

Now in the resurrection of Jesus Christ from the dead there appears on this planet, this earth of ours, a new form of life; a new force, something the world has not seen before. Just as the earth had not seen man-life until the sixth day, so the human race had not seen this risen life of Christ until

He appeared in His resurrection body. Perhaps you say: "Well, how about Enoch's translation?" "How about Elijah's translation?" Well, that was *translation*, not resurrection; that wasn't after *this* pattern; that wasn't after *this* model. "What about the resuscitation of the daughter of Jairus and of Lazarus?" That was simply *resuscitation*; they came back to life just as they lived; there was no resurrection, no resurrection power. This is the first time, not merely in the history of man, but in the history of the universe, that this new form of life has appeared. A new phase of life, a new form of life, unknown in any world, in all worlds, in all time, nothing like it, absolutely nothing like it. It is risen life, the Son of God, in eternal union with manhood, passing triumphantly through death, and bearing this human nature of ours right up into the presence of God. This is far more than immortality of the soul, far more than culture, far more than evolution. As the heavens are high above the earth, so is this risen life of Jesus Christ high above all forms of earthly life.

You should note four qualities of this risen life:

First, the Risen Man has passed beyond the power of death.

Second, the Risen Man is endowed with new powers and capacities.

Third, the Risen Man is a citizen of two worlds—earth and heaven.

Fourth, the Risen Man will have countless multitudes of risen men like Himself with Him in resurrection glory.

I. The Risen Man has passed beyond the power of death. The most awful and appalling phenomenon on earth is the phenomenon we call death. Do you know of any phenomenon to be compared with death? Has any mortal man in all human history ever escaped the power of death? Has there been any force known to the human race sufficiently strong to abolish the power of death? Has the science of man ever been able to stamp out disease? Has the wisdom of man pre-

vented one human being from going down into the grave? Do you know of any solution of the problem of death? I know of one, and only one. It is in the resurrection of Jesus Christ. "In that he died unto sin he dieth no more." He can not die again. And why? Because He has exhausted—not merely met—but He has exhausted the utmost power and the utmost capacity of death itself. What more can death do for Jesus of Nazareth? He passed into and through it, and, having exhausted its force, it can have henceforth no power over Him.

II. The Risen Man is endowed with new powers and capacities. You can take the little chrysalis, and there is a germ of life wrapped up in the little cocoon; it is very ugly. By and by the cocoon will burst, and the beautiful butterfly will come out and sport in the sunshine. How marvelously changed—the powers of the butterfly from the powers latent and hid in the cocoon! Take the little child just come into the world, unable to care for itself; the years pass away, and what was in that little brain is now developed—a Newton, a Bacon, a Shakespeare, or a Moses. Now are we the sons of God, but it is not manifested what we shall be, but when the Risen Man is manifested we shall be like Him and He will give us a body like unto His own glorious body.

Consider the enormous increase of man's powers, in the last fifty years, by the use of two forces—steam and electricity; and yet this enlargement is as nothing compared with the colossal forces wrought in us by the resurrection from the dead. The risen Christ is far more exalted than Christ in the flesh, the Son of Mary; so the believer in our Lord will thrill with new joy and exult with new energies and enlarged capacities, when the present body of his humiliation is made like the body of glory of his risen Lord, when the corruptible puts on incorruption and the mortal puts on immortality.

III. The Risen Man is a citizen of two worlds—of earth and heaven. We have a very brief account of the forty days when the Lord Jesus showed Himself after His resurrection from the dead. We might call them glimpses, and yet they were glimpses that created the belief in the hearts of those who saw Him that it was the same Jesus, and that He had come back from the dead. Forty days: this moment He is here on His way to Emmaus, next moment He disappears. Now He comes into the city of Jerusalem; goes into the upper room; the door is shut, because His disciples are afraid of the Jews; the resurrection body passes through the doors as if they were not there; He speaks and is gone. Now He is at the lake, now on a mountain of Galilee, anon in Jerusalem. How small a portion of the forty days is spent with His disciples on earth! Where was He and how engaged? Laws of time and space do not seem to be operative on the risen life of this Son of Man.

IV. The Risen Man is the Head and Beginning of a new species, and will have with Him a countless multitude of redeemed and risen ones to share with Him the joys and glories of His new creation and everlasting kingdom. The original law of creation, stamped deeply and broadly on all living things, viz., "*Reproduction in Kind*," reappears here in immortal vigor and glory. The earthly Adam, with his countless descendants, gives place to the second Adam, the Lord from heaven, the Quickening Spirit. "Behold, I and the children Thou hast given me; whose seed is in itself,"—this seed corn of humanity, after death, shall have and see with joy unutterable the blessed harvest. As all in Adam die, so shall all in Christ be made alive. With Adam there came into being a new species, with power of reproduction in kind after a natural generation; with Christ, the second Adam, there comes into being a new species, reproduced not by a living soul, but by a quickening spirit.

And this is man's true and complete immortality—a regenerated soul united to a resurrection body.

FOUR GREAT IDEAS.

BY ALBERT J. LYMAN, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Cor. i. 30.

WITHOUT specific formality or preparation I shall try this morning to say a word or two in the simplest fashion in regard to certain aspects of our common Christian faith which seem to me most vital, most significant, most practical, and most prophetic with regard to the life of the Christian Church in America in the opening century. The text that I have selected is one of those phrases, one of those intuitional wonders that appear here and there in the writings of this master-mind, this hero-missionary, this chosen exponent, beyond all other men, of the Gospel of Christ as he received it at first hand—the Apostle Paul—a vast sentence with great outranging vistas, and having this peculiar quality, that it seems to anticipate the sentiment of an age far in advance of the age in which it was spoken.

The remarkable thing about these particular four ideas in connection with Christ is that they are precisely the four ideas that are supreme to-day in the most advanced thought of the advanced and best of our modern civilization. Christ Jesus is made unto us those four things which civilization two thousand years after seems to find to be best.

The first of them is wisdom. The Christian element in wisdom is one of its great thoughts, and it embraces, not merely the notion of intellectual dexterity and acumen and skill and nobleness and force of brain, but it distinctly implied a balance of justice and intellect together with freedom. So, through the power of the

Gospel, the word came to embrace in its meaning freedom, justice, and intelligence. What the great mind of Plato meant by wisdom was the union of freedom of thought with fairness of thought.

The second of those four great ideas is the ideal morality. The word "righteousness," as used by the pagan writers and in the New Testament, means more, a little more, than the notion of integrity; it means a social uplifting to where the light strikes upon the higher conception of the mind—an ideal morality.

Sanctification is a word which in the theological debates of these days has been made a technical word, a word with a somewhat narrow suggestion. What Paul meant by it was evolution, exactly what men mean now by evolution—unrolling, progressive advance—in the realm of the soul. Sanctification was an unknown idea to the ancient world—slow, rhythmical, steady, irresistible purpose filling all the higher life—progress in holiness toward perfection.

And the last of the ideas—redemption—is a word which also has suffered in the debates of the years and generations. In the early intuition of that first age, redemption meant moral and spiritual renovation. It meant the power that on the road to Damascus cast fierce Saul to the dust and raised him "Paul"; that called men out of dissolute courses, renewing them in their minds and reconsecrating them to Christ Jesus; that formed in the Roman Empire a little nucleus of rescued and renovated lives, of humanity changed by some mystic power into new spiritual life. This was meant by the word "redemption"—rescue—and it meant something beyond law as the agent for producing it. The might—miraculous might—the touch of a higher power that, when law fails, when, according to law, all life must fail, comes down out of heaven and on barren places makes flowers bloom, and out of the sandy, arid ground brings