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REVIEW SECTION.

I.—LESSONS FROM THE PAST FOR THE PULPIT OF TO-DAY: CHRYSOSTOM.

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No better illustration of the kind of preacher needed at the present time can be found than in this early preacher in Constantinople, for our age in luxury and lawlessness parallels that.

The Christendom of the fourth century was wonderfully changed from that of the apostolic age. Human nature, always the same, had already, while Paul and his fellow missionaries were still alive, shown the white bends of future thorns shooting up amid the tender spires of the good seed over the heathen world. At Antioch, in Jerusalem, Corinth, Galatia, and, indeed, over the whole missionary field, the furious pride and bigotry of the Jew and the insatiable disputatiousness of the Greek fostered controversy and induced confusion. In the later epistles, moreover, new divisions and fresh corruptions are foreshadowed, so that from the first Christ seemed, in His own words, to have sent, not peace, but a sword among men, inside the fold no less than without. The fourth century found its special battleground in the attempts to define the mysterious relations of God the Father and our Lord; Arius on the one hand and Athanasius on the other heading the opposing parties. In A. D. 325 the Council of Nice had formulated the creed which still survives, but that venerable document only gave a war-cry to one side; the other defining it to suit their own opinions. From the one great controversy many others sprang up, till heresies—that is, parties—became countless, each, as the Emperor Julian truly said, hating the other more than any savage tribe hated its bitterest enemy.

The accession of imperial support and patronage, under Constantine, made matters indefinitely worse. Christianity became fashionable; the bishop of the great cities rose to wealth and splendor; to

restless ambition. Sometimes it is far behind the times as in this case, and as when a high official of Yale, if a newspaper may be credited, lately put Strauss's "Life of Christ" first in his list of five or six greatest books of the nineteenth century. Strauss! It is even amusing that he made the Gospels a myth created in about the brief length of time Professor Bourne assigns to the development of the Whitman myth. For the benefit of young nihilist critics, Coquerel's compact and masterly brochure in refutation of Strauss ought to be reprinted and circulated as a tract. However it may have been in primitive ages, the "mythopoeic faculty" is now reversed and is exercised diligently in the labor of converting facts into myths.

There is no room here for a general and strong corroboration of Dr. Whitman's purposes and work, as found in his fully expressed written views about the salvation of the Indian tribes as only an immediate work, and the saving of Oregon to Christian civilization as the grand permanent event to be looked forward to and brought about. He saved Oregon by his great contribution of deed and influence at critical junctures in its early history, by encouraging and succoring immigration in the path of his original journey, by his part in influencing our Government, by promoting and leading the great decisive migration of 1843, and not least by his martyrdom with its shocking circumstances, the immediate effect of which was decisive for Oregon in the organizing and arming of the American colonists to bring the murderers to justice; but the widespread and lasting effect of his work, example, and violent death no one can measure. In all of old Oregon he is and ever will be known as its great pioneer hero.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE HOLY SPIRIT IN CHRISTIAN EXPERIENCE.*

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*And it is the Spirit that beareth witness,
because the Spirit is Truth—1 John
v. 6.*

No subject in all the range of Christian truth or thought is more important than that of the work of the Holy Ghost within us. And yet is it too much to say that there is scarcely any subject concerning which there is more ill-ordered and unintelligent thinking? To many, the Holy Spirit seems to be

a sort of supplementary factor in the great plan of the world. His coming is regarded as due only to our Lord's last bequest to a ruined and waiting race. The Christian era of history is the dispensation of the Spirit; His advent into our sphere of life was signalized by the miraculous occurrences that marked the scenes of Pentecost. His agency, then, is limited largely to the work of redemption,—in the subtle processes of the new birth; in His promised guidance of God's people; in the work of individual sanctification, as well as in the steady building up of the Church of God in the ages—vast and varied as are these operations of the Blessed Spirit, we too often confine His work to this great task of saving men.

Upon careful thought, however, it must be obvious to Bible students that this view is utterly inadequate. The Spirit of God pervades and sustains all nature; His power is cosmical, imma-

* Preached in the First Presbyterian Church, Berkeley, Cal., Sunday morning, September 9, 1900.

ment, universal, and constant. In the earliest words of Genesis, we read that when the earth was without form and void, and darkness was upon the face of the deep, "the Spirit of God moved upon the face of the waters." In Job, we are told that "by his Spirit he hath garnished the heavens"; and again we read: "The Spirit of God hath made me and the breath of the Almighty hath given me life." We can hardly say that we find evidence of a fully wrought-out Trinitarianism in the Old Testament, but we certainly can say with confidence that the elements of that great fundamental Christian doctrine are apparent in the very oldest of our canonical Scriptures. We hear the psalmist's prayer, "Cast me not away from thy presence and take not thy Holy Spirit from me"; "Restore unto me the joy of thy salvation and uphold me with thy free Spirit."

It is the energy of this same Holy Spirit that holds the worlds together. He is the dynamic of the universe. He is the infinite source of all light and all life. He is the reservoir of all force, physical, intellectual, and moral, as well as spiritual.

Shallow and unreflecting men, with the most pious of intentions doubtless, are often responsible for the prevalence of these belittling and erroneous views of the Holy Spirit to which I have referred. Sanctified men, with an excessive consciousness of their own sanctification, may know very little about other things, but they presume to speak with the clearness and unction of an oracle upon the Holy Ghost. Too often they discount painstaking study; they deplore learning; theology is their favorite nuisance; they are men of one idea, and like most men of one idea, they have a very infirm grasp upon that. The counters in the book-shops are piled high with cheap, would-be devotional literature upon the work of the Spirit. There is a yellow-backed theology as well as a yellow-backed fiction, and there is christened trash in literature as well as elsewhere. So

common is this kind of literature nowadays that it is little wonder that there has come to be a suspicion in the minds of many good people concerning books and men that presume to speak with authority upon this great and precious theme. This morbid, crude Holy Ghost evangelism is misty, mystical, and mysterious, but it is very often wholly misleading.

But, while the office and work of the Holy Spirit are far wider than many of us are accustomed to think, it is still true that His work in redemption is of the very greatest importance indeed. The atonement of history was complete; the atoning Christ was able to exclaim "It is finished," and yet with all that He did and suffered, not one poor sinner could yet be saved. The Church must wait for the baptism of the Spirit, and, truly enough, the day of Pentecost is the birthday of the Christian Church.

Our Lord said to Nicodemus that "except a man be born of water and of the Spirit, he can not enter into the kingdom of God"; and when the man of the Pharisees marveled, the great Teacher likened the subtle workings of the Spirit to the wind that bloweth where it listeth, but we can not tell whence it cometh or whither it goeth. The Divine Spirit is the Author of that strange second birth. "All life from life," science says; and so also saith the gospel of the new birth. The Holy Spirit is the spiritual Life-giver. He is the moving, molding, controlling force in the renovation of character and in the salvation of the world. He fashions the life and endows the heart with the graces of the Spirit. He breathes upon the dry bones of a dead world and vivifies, sustains, guides, polishes, and glorifies every soul into which the life-bearing inspiration enters.

This great truth is the basis of evangelical Christianity. Scripture being witness, character without the Holy Spirit, however beautiful, however attractive, however impressive, is not Christian character. His work is indis-

pensable, and that work is deep, subtle, penetrating, myriad-sided, effective, and transforming.

I am not saying that the person who is the subject of this gracious work is always fully and directly conscious of it. Indeed, I gravely doubt it. I believe in Christian experience; I believe with all my heart in the validity and the value of the Christian consciousness. I abhor a false Christianity which is a bloodless and heartless intellectualism, just as I abhor that conception of the Christian life which makes it a sort of reckoning with God on the basis of a mere unresponsive commercialism. But we should be careful to give to experience its proper place and to fix upon it its true valuation. We are somewhat in danger in these times of selling out to mere experience. A single ounce of God's Word is worth more than a hundredweight of man's experience. A great and wise man has said: "Our experience often interprets our real spiritual condition incorrectly." A patient often feels better when the physician pronounces him distinctly worse. Experience is valuable for illustration, but it makes a very poor text. What we call "testimony" may become very meaningless and very cheap. The Endeavor meeting should beware of dealing too much in mere experience. The prayer-meeting exhorter who always has a bit of experience to fit the subject is in danger of becoming a pious nuisance to his brethren. There should be a sanctity about our deepest experiences in the Christian life which should lead us to shrink from the curious gaze of every chance passer-by. We are just a little suspicious of that Christian who carries his most sacred spiritual experiences on his coat-sleeve and who is always ready to "testify" not from the Word of God, but from his own experience. "The testimony of the Lord is sure, making wise the simple."

If you could tell me with vivid and microscopic detail all about your own regeneration, I should really begin to

doubt whether you had ever been regenerated. There is a sort of specific circumstantiality which is altogether too specific. Remember our Lord's own illustration taken from the wind. Regeneration is essentially subconscious; it takes place beneath the levels of our self-knowledge. The Divine Spirit works upon men as men; He deals with them as free, moral, and rational beings. He does not change a man's heart as a body throws a stone across the street. He does his silent and subtle work in the deep subsoil of our personal and conscious life. He transforms our very power of choosing, of thinking, of perceiving. He does not force our will—a forced will is a circular triangle, a black white.

This is not so strange even in the ordinary spheres of life. The politician is to-day planning to do with free men what he will; he is putting before them such arguments and considerations as he thinks will induce them to do freely and voluntarily what he now fears they are not inclined to do. This sagacious insight is what constitutes leaders of society and molders of sentiment. The merchant knows how to do this in so displaying and advertising his wares as to catch the unwary and even the unwilling. Is it not true that we are generally most subject to the influence of another when we are least conscious of being under it? You say of a certain friend: "Well, I suppose I am prejudiced in his favor and it may be quite true that I am hardly a fair judge." Then you are conscious of being prejudiced. But of another you say when his honor is attacked: "No; I am not prejudiced; I know whereof I speak; I am perfectly fair and unbiased." Are we to believe that your disclaimer of prejudice means any more than that you are not conscious of it, and that that very lack of consciousness may prove the fact only all the more clearly to every one else that you are prejudiced?

But we are saying all this of the contact of human mind with human mind

which is on the plane of the ordinary and the natural; but the changing touch of the Holy Spirit upon the soul of man is, in the highest sense, supernatural. It is as subtle as the wind. There can never be a scientific psychology of the new birth. My little boy asks me to look out of the window and see the wind blowing. I see the trees bending and the dust flying, but the wind itself I can not see. The results I behold, but the force that works them escapes my gaze. Professor Starbuck, of Stanford, has made a very interesting book, based upon data which he has gathered, showing among whom and at what age and under what social and educational conditions conversion is most likely to occur. Jonathan Edwards, the elder, was one of the most powerful preachers of the Gospel this country or any other has ever produced; and yet, while he was melting men under his fervid and fearful fulminations of the Word at old Northampton, he was carrying on a careful and scientific observation of the psychological conditions favorable and unfavorable to the acceptance of his message. Starbuck and Edwards can only observe and classify the attending social conditions of the religious life. The anemometer measures the wind only by measuring its results. The magic touch of the Spirit is too soft, too deft for our sluggish gaze. The eye of the soul is too shallow and narrow in its range; indeed, if the soul is in the mood for self-watching introspection, it lacks the moral conditions of a genuine change of heart. The scientist who is born again simply to see how it goes, and to enrich his stock of scientific information, has been mocking the Spirit and is a stranger to the mighty change. You have heard some earnest brother tell of his experience when he was born again; there was with him such a violent transformation, all things were so turned upside down and inside out, that he can put his finger on the very instant when the critical change was wrought. We thank God if any one

has had such a reassuring change; but, after all, we must still ask whether that of which he was so surely conscious at the moment was not some attending circumstance, some incidental feature or consequence of the subtle changing impact? This we are disposed to believe. Incidental it must have been, else no man has had such a change without these startling "experiences"; but that would be to outlaw from the kingdom many of the purest and saintliest of the children of God in all the ages. Paul's conversion was as much of an exception as of a type. The essentials are the same in all; the incidentals vary with all the varying elements of the personality involved.

"Elect infants dying in infancy are saved"; no one questions what that much-discussed sentence says, however much they may argue over what it does not say. But we may add that elect infants not dying in infancy are saved, too. The new birth may come in infancy or afterward. John the Baptist was sanctified from birth; Samuel was a child of God from his mother's womb. I am no sacramentarian; I do not believe in the changing efficacy of the sprinkled water or of the spoken formula; but I know of no reason in Scripture or in experience or in science why we may not believe that the gracious Spirit who worketh when, where, and how He willeth, in many cases performs that mysterious work in the soul of the infant when the water of baptism is poured upon its pure brow in the name of the triune God, as our blessed Lord has Himself directed. You say the little child is unconscious; and I say that in thousands of genuine cases surely the adult is equally unconscious; of the mighty forces that are working their great change within them. Consciousness of the change affirmed in the "testimony" is neither a proof nor a disproof of that change.

The scoffer comes to church to scoff. He listens, he is interested, he is impressed, he softens, he yields; behold, the scoffer repents and prays. He was

himself at every moment throughout the hour. He was not clearly conscious of the companionship of another spirit, the Holy Spirit, at any point in it all. Every pastor knows what it is to have a troubled and restless man come to him, and after hearing his tale of sin and shame and grief, the pastor tells the man what had not yet occurred to his mind—he says to him: “My dear fellow, the Spirit of God has been working in you; it is He that has been stirring you up, keeping you awake and leading you, and you never knew it.” The scoffer was acutely awake all the while, but he did not know that the power of God was leading him up. And yet, the Holy Ghost was just as truly present with him as He was with the Apostle Paul, or with Jerry Macaulay, or with your friend who saw black turn white as by a moment’s lightning-flash.

Ah, yes, you say, here is the old mystery of human freedom and the divine direction. Of course. We can nowhere get away from that. It is in the Bible, it is in philosophy; and, as we grow into a maturer Christian life, with its blessed consciousness of a divine Guide and Teacher and Comforter within, it is more and more in the mystic and mellow depths of an experience which this world can not understand any more than it can either give it or take it away.

God’s Spirit does move upon the hearts of free men; they are free, and yet God directs and fashions and uses them as He will. How He does it, who can tell? Here is the dark spot in the vision of human wisdom; but here is the bright spot in the range of Christian faith.

Thus we see somewhat of God’s part in the Christian experience. We are not papists bowing to the Pope; we are not rationalists deferring finally to our weak and ill-informed reason; we are not mystics retreating to the hidden shrines of human emotion and feeling; we are Protestants, and as Protestants we believe that God has spoken to us

in His Word. The Spirit which is Truth speaks to us in that Word, and in the light of that Word He speaks to us directly in our own hearts. “Holy men of God spake as they were moved by the Holy Ghost.” The Protestant, with his Bible in his hand, recalls Paul’s words to the Romans, as well as does the mystic with his emotions in his breast, and when we remember the Spirit’s part in producing the inspired book we find the Protestant’s test simpler and surer than the mystic’s: “The Spirit himself beareth witness with our spirit that we are the children of God.” We must tally our “experiences” with the Spirit’s tests. “By their fruits they shall be known.” The evidence must be permanent and abiding. If I see a man living, I shall not thank him for his testimony that he was born. The surer he makes such testimony, the greater the fool I know him to be; for no man is directly conscious of his own natural birth into the world.

So it is that we must enlarge the scope of the Spirit of God in our thoughts concerning Him. His work is not only in the closet and in the prayer-meeting and in the sanctuary; it is everywhere. The same Spirit that Christ promised to His disciples to do His work within them is in the outer world also, in the forces of nature, in the death-grip of the cyclone, in the violence of the earthquake, in the gentleness of the sunbeam, and in the majesty of the storm.

There are not two Gods—one within and one without. It is the same God withal. To the child of faith it is not nature versus grace; it is nature under grace. Every doing and dealing of his God is for a common end. Creation is tributary to redemption. Christ is King and Jesus is His name, for He shall save His people from their sins.

This is the true view of Christian living; this is the correct rationale of Christian experience. We do not know all that the Spirit of God is doing in us and for us and by us. But it is all one world after all.

Smile not at this, my scientific friend. Only remember that God is infinite. Naught is too great or too small, naught too difficult or complex for Him. All things flow together for the accomplishment of His purposes: all things are not only open to His gaze, but also subject to His beneficent ordering, and, in the limitations of our knowledge which is but ignorance, in the musings of our wisdom which is but folly, and in the bewilderment of our faith which is but doubt, it is He who has Himself assured us that "all things work together for good to them that love God, to them who are the called according to His purpose." _____

GETHESEMANE, THE ROSE-GARDEN OF GOD.*

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Without the shedding of blood is no—
Heb. ix. 22.

THE subject of discourse is Gethsemane, the rose-garden of God. "Without shedding of blood is no"—we stop here; we need not go any farther for our purpose.

I have a strange feeling, dear brethren, this morning, in busy London, on a week-day, in the sunshine, reading these words from the Epistle to the Hebrews; and it struck me that some few would think they were strangely antique, that they contrasted violently with your morning newspapers. And then it passed through my mind again that there could not be anything so vitally modern, so close and quick to the moment in London as just my text—"without shedding of blood there is no"—no anything; nothing; no mighty result, no achievement, no triumph, no high thing accomplished without shed-

ding of blood. That is just on the lowest plane what we are getting to know as a nation, and if we are taught it as Christians then we shall come to know at last what Christianity means.

Dear brethren, life is just our chance of making this great and strange discovery, that without shedding of blood there is nothing, nothing at all. How do young people begin, most of them? They begin by doing little or nothing, they begin by trifling. And then they begin to find that they are not making progress. And so, if they are wise, gradually they put more strength into it; and then more, and then more, till at last they have put all their strength into it. And then they say they have not succeeded, not gained their point. And they say, What have we got to do now? You take off your coat to your work. A man may disrobe; what more can be done? What more have I got left? Left? You have got your blood left, and until you begin to part with that you will never do any great work at all. I mean by that, if you leave a mark in life; to fulfil a mission in life there is wanted something more than the concentration of life. I appeal to you, there is wanted, besides, the pruning of life, aye, and even the maiming of life. There must be for success, even in the business world. I say, in the world of commercial achievement, there must be more and more an actual parting with the life before it is reached. And we are being sternly taught this lesson as a nation. But I want to teach it this morning to the Church as Christians.

Well, let me go back to the very beginning. I find that there is in the primitive elemental religion a profound and solemn witness to this truth: "Without shedding of blood there is no remission," no peace with God, no life in Christ. And I look upon these early and crude and distorted ideas as God's deep preparation of the mind and heart of man by the grand Gospel of the substitution under the law of Jesus Christ for guilty sinners. And we can

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