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The Lips and the Life.

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Every true Christian, whether in high or humble station, is bound to be a preacher of the Gospel. Remember that there are manifold ways of preaching Christ's Gospel without choosing a text or addressing a congregation. Wilberforce and Lord Shaftsbury preached God's truth on the floor of the British Parliament; Dr. Wayland, Mark Hopkins and James McCosh on the presidential chairs of a college. William Carvoso, the saintly Methodist class leader, brought hundreds of souls to Christ; the humble John Pounds, the shoemaker who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools"; Jacob A. Riis is the orator of the slums, and the sailor, Frank T. Bullen rang out his message from the forecastle. Haliburton, when laid aside by illness, made a sick bed his pulpit. "It is the best one I was ever in," he said; "I am laid here for the very end that I may commend my Lord and Savior."

A Christ loving heart is the true ordination after all. "As ye go, preach!" "Let him that heareth say, Come!"—these are the heavenly commissions to every one who has felt the love of Jesus in his or her soul. Knowing the Gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation I am bound to call out. "Ho! every one that thirsteth come ye to the waters!" God has a vast variety of pulpits for His servants to preach from. Yours, my friend, may be in a Sabbath school teacher's seat, or in the nursery, or a mother's arm-chair, or it may be a work bench or in a counting room. You may preach by a Bible or a tract or a loaf of bread or a poor man's table, or by an earnest talk in a mission school or a faithful pleading with an impenitent soul. Any way that will give you a hold on a sinner's heart and draw him to the Savior. Any way so that he "w to heareth says, Come!"

But there are other methods of saying "Come" besides the voice or the printed page. Clean, consistent Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor towards heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practicing of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come" with the lips it is well; but if we say "Come" with the life it is still better.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips; yet every Christian may rise to the eloquence of winsome example. If you cannot utter a truth from the desk or the platform, you can live out the truth; that is the best preaching after all. No infidel can answer that. It draws silently but surely. It says Come by showing the way. The "living epistle" never needs a translation or a commentary. It is in plain English, that a child can understand. An arrant skeptic once spent a day or two with Fenelon, and on leaving he said to him, "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search of Livingstone he was "as much prejudiced against religion as the worst infidel" but a few weeks of companionship with the glorious old heroic missionary so impressed him that he said, "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and Christly character. A poor sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all the night for weary weeks and months the patient sufferer suffers on. But she bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such quiet trust in Him whose strong arm is under-death her, she lives out so much religion in that sick room that her worldly minded father and

her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family; they get no better preaching from any pulpit. Her deep tranquil joys beside the well of salvation are a constant voice speaking to them, "Come, come ye to this fountain!"

I might multiply illustrations of this truth that godly acts often speak more impressively than words. A God-fearing youth occupies the same room with two or three giddy scoffers—his fellow clerks or fellow students. Night and morning he bends the knee in prayer before them. They make game of him at first; but he prays on. The daily reminder of that fearless act of devotion awakens presently in the minds of his companions the memory that they, too, had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they, too, "remember their God and are troubled."

In his day, the Rev. John Angell James, of Birmingham, was the most popular and influential of the evangelic preachers and writers in England. He said in one of his discourses: "If I have a right to consider myself a Christian, and if I have attained to any usefulness in the Church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me and who always bent his knees in prayer on retiring to rest. That scene roused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer and had cast off the fear of God. My conversion soon followed and my preparation for the work of the ministry. Nearly half a century has rolled away since then; but that little chamber and that praying youth are still present to my mind, and will never be forgotten even amidst the splendors of heaven and through the ages of eternity."

Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defense of the Fourth Commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive; and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for the body and the soul." The clear brain and the full purse of the total abstainer are the best temperance lecture. Actions speak louder than words. If you wish to move others, move yourself! Caesar never said to his troops, "ite!" He took the lead and cried out "Venite!" Paul acknowledged the power of example when he said "be ye followers of me." Even the lips of our adorable Redeemer do not so move us as the study of His sublime and sinless life and the power of His self-sacrificing death. Godly living is what this poor ungodly world is dying for today. If the vital union of believers with their Divine Head means anything, it means that Christ Jesus pours Himself into the world through the lips and lives of His representatives. "Ye are My witnesses." It is not I that live, exclaimed the hero-apostle, but it is Christ that liveth in me.

Brooklyn, N. Y.

John Stuart Mill said, "You cannot have a better precept for practical life, than just to do as Jesus Christ would have done in your place."

Carlyle said, "Man, know thy work, and do it!"

It is better to reflect without talking than to talk without reflecting.

Heaven is never deaf but when man's heart is dumb.

The happiest heart that ever beat

Was in some quiet breast

That found the common daylight sweet,

And left to heaven the rest.

—John Vance Cheney.

A Success Scored by Liberalism.

William Ashmore, D. D.

We have no wish to blind our eyes to it. The sooner we face the truth the quicker will our people be put on their guard. For at least two generations, within the scope of our own recollection, has "Liberalism," as it has loved to call itself, been clamorous for recognition as a member of the household of faith. Its criticism has been, "Don't be so narrow and exacting in your fellowship. Let us all come in together on the same footing, Unitarian, Trinitarian, Orthodox, heterodox—and what not, and make one happy family together." It does not matter much what a man believes in the way of religion—God-man or no God-man, devil or no devil, atonement or no atonement, Jehovah or Jove. What difference does it make? Are we not all heading the same way and all looking for the same good time coming?

Quite a successful response to this sort of reasoning has lately been achieved around Boston. Dr. George A. Gordon, a Congregationalist, and Dr. DeNormandie, a Unitarian, have exchanged pulpits, and the exchange has been followed by another one by another Congregationalist and another Unitarian in the same way, and now we look for a pretty general interchange.

The secular papers are specially cognizant of the fact and devote carefully elaborated editorials to its commendation to all others to go and do likewise. It would seem to them that the millennium, so far as they have any idea of a millennium, is in a fair way to be ushered in with the glow and freshness of a May morning. One paper goes so far in its hilarious suggestions as to make up a slate for a dozen other ministers to go by. Baptist ministers are to speak in Universalist pulpits and *vice versa*. Indeed our Methodist friends have rather out-heroded Herod, for at a recent social Union meeting they had a Unitarian, a Swedenborgian and a Baptist all yoked up almost after the manner of an old Roman chariot. Our Baptist champion was a man who never hides his colors and is never afraid of mortal man. He told them some plain truths which must have been enlightening if not convincing—but the others were manifestly delighted with their success in achieving a mixed fraternityship.

Are these healthful signs? We cannot so regard them. They are not indicative of progress but of retrogression. Two cannot walk together if they are not agreed. The two sides are coming together—that is true, but it is not the Unitarians that are approaching the orthodox, but it is the "otherdodox" that are veering over to the Unitarian. If we are correctly informed as to the teachings of George A. Gordon he is himself a Universalist and he appears also to hold such views of sin and salvation that there is no need of separating himself from Unitarians and Universalists and Socinians. They can walk together because they are agreed.

It is a rooted conviction with us that the time is at hand when our Baptist papers and our Baptist pupils will be called upon for ringing utterances in defence and advocacy of the faith delivered once for all to the saints, for who can deny that that faith at this time is being imperilled even in our own Baptist schools of theology, and by students who go out from them denying the truth of Christ's words when He said, "For this is my blood of the New Testament shed for many for the remission of sins." They say that God Himself does not need any reconciliation and thus make the death of Christ the most inexplicable enigma in the universe.

We talk much of revivals nowadays. What is needed among us is a revival of doctrinal preaching of that positive and sturdy kind which made Herod quail and Felix tremble. The Book of God is full of the material. Alas, for the man who is afraid to use it, and blessed is the man who dares to use it. He is the true witness for God.