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By O. P. Eaches.

This is one of the favorite expressions of recent years. It is a tribute to Christ in that it seeks to describe His mind. It is a tribute to the leadership of Christ in that it concedes to Him an admitted supremacy in teaching. It is implied that many misconceptions and distortions of the true teaching have prevailed among men. It is undoubtedly true that Jesus Christ and His words—if they had their own way—would revise many a creed, would sweep out many a modern temple, would reconstruct society and uplift our conceptions of Christianity. Oftentimes the expression is used, not so much as a tribute to Christ and the desire to know His will, as to Christ's power and teaching contrasted with that of the apostles. "Back to Christ" oftentimes means "Down with Paul." It is affirmed that there is a wide divergence in the context of the teaching between Jesus and Paul. The words of the one are words of life and power; the words of the other—it is declared—are full of philosophizing and dreary sublime speculations. And, therefore, if we would know the real Christ we must not look at Him through Paul's eyes nor think of Him through Paul's teachings.

A recent theological journal in discussing "The theology of Christ's Teaching," has these words:

"This volume is at least a significant sign of the times. It is an evidence that even among the most conservative religious teachers of the day there is a feeling of dissatisfaction with the dogmatic methods and assumptions of the past and a desire to get on firmer ground. It is a recognition of the fact that the present age cares very little for the theological speculations of a Calvin or an Augustine, or even of a Paul, but that it is vitally interested in the mind and thought of Christ. As its title suggests, the aim of the book is to give us a Theology that shall be simple and purely Christian, based directly and exclusively on the teachings of Christ. It is an attempt to give us, not a philosophical, but a purely Christian solution to the great problems of life and destiny."

It is not out of place to inquire what Jesus taught, as contained in the four gospels. It is not out of place to notice the enlarging horizon of Christ's teachings as revealed in the gospels. Some essential teachings Jesus could not give at the first, the minds of the disciples were not fitted to receive them. It requires large-mindedness to grasp large truths. Jesus reserved for the last six months of His ministry His teachings concerning the need of His sacrificial death. It assumed a large prominence as the days drew near when He must die. If he had plainly taught, at the first, the doctrine of the cross, when their faith was weak, their minds immature, humanly speaking His ministry would have been a failure. "As they were able to hear it." (Mark 4:33) was Jesus' method of interpreting His truth to them. As the minds of the disciples were enlarged, He widened the circle of His teachings.

Jesus was Himself the truth. But He did not fully reveal Himself to His disciples during His earthly ministry. When He left the world His teaching ministry was not concluded. This he himself affirmed. "I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he the Spirit of Truth, is come he will guide you into all the truth." (John 16:12). To know what Jesus thought and taught we must extend His ministry beyond that life which ended at the Mount of Olives. He declared that there would be enlarging and supplemental teachings given after his ascension. "Back to Christ," rightly interpreted, means back to that Christ who spoke through the Holy Spirit to the men chosen of God.

He is not, therefore, to put a crown on Christ when His own words are stripped of their power. Luke in Acts 1:1 gives the secret of Christ's life and teaching—"began to do and to teach." There was an initial doing and teaching while on the earth—there was a continued doing and

teaching after his departure. He is not the true friend of Christ who makes Paul and Peter the rivals of Christ. He does not rightly interpret the words of Christ who declares that Christianity can be understood only when we reject all the New Testament as presented through Paul is not to be contrasted with the Christianity presented through the words of Christ as though they were antagonistic systems. He must not say that a purely Christian theology must eliminate everything not based on the actual words of Christ. He must honor Christ by honoring his own words. Under the shadow of his cross he spoke of his unfinished ministry of teaching. What he taught after leaving the earth is as really a part of his teaching as that which fell from his lips. The Christianity of Jesus Christ embraces His recorded teachings while here plus his ascertained teachings after he left the world. Renan speaks of Paul as "an ugly little Jew." Many recent writers have as much dislike to Paul's teachings as Renan had for his physical appearance. To belittle Paul is not to put additional honor upon Christ. To declare that Paul's teachings are simply theological speculations is not to honor Christ or the Holy Spirit or the truth.

Highstown, N. J.

What is fame? What are all the degrees of earth, the titles of monarchs, despots, earls, dukes, doctors of divinity, etc., etc.? Handsome is that handsome does. There's nothing in a name unless there's character behind it, and if there is character there is no need of a name; only as a means of recognition or individualizing. The whole system of singling out men in God's church and giving them titles is contrary to the Spirit of the Gospel. It comes from Romanism. You'd spoil Abraham Lincoln if you wrote of him even as "Mr. Abraham Lincoln." Deeds speak louder than titles. The acceptance of a title in the religious world is often a setting up of one's self higher than those about him. To address some men as "Doctors" and others as "Brothers" in a religious gathering is not in accord with the Christly spirit of self-abnegation we ought to have. Before God we are all equal. The greatest man stoops the lowest, because He doesn't know he is great.

A man that depends upon a title to uplift him isn't worthy of it; a man worthy of a title does not need it. There is no difference between a "saleslady" and a "working-girl," both are workers. A ditch digger is as necessary as a banker, and worthy of equal honor.

The Cause of Humility.

A proper estimate of one's self will make a man humble. He gets his estimate at the throne of God. He sees all things from this point of view. God's holiness only makes his sinfulness more apparent to him. He is filled with a sense of shame and repeats. The thought of what God saved him from makes him grateful and keeps him humble.

Have we anything to be proud of? And we always lived sinlessly could we take glory to ourselves for it? We are like the grass which today is and tomorrow is cast into the oven. Our power to live comes from God. We'd be worse than nothing but for Christ. All we can be is only possible through Him. And all this has come upon us by the mercy of God.

Humility is unselfishness manifesting itself. It is the work of God's Spirit in the heart in crowning Jesus King of the life, and in ruling the soul of the humble believer.

I believe it was Massillon, the greatest preacher in his day, who, standing in the presence of the remains of Louis XIV. in the cathedral, which was filled with princes, courtiers and the richest and mightiest people of France, solemnly and eloquently said, "Only God is great," telling the truth that is sufficient of itself, if well pondered, to make and keep a man humble. Well does Gray say in his Elegy:

"The boast of heraldry, the pomp of power.

And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour—

The paths of glory lead but to the grave."

The Opposite of Humility.

How pride grows! It is like some of those abominable weeds that grow in our gardens, and which are always appearing, even after we think we have pulled them all out. Pride sets a man upon a pedestal above his betters, and seeks to make him content with his present attainments; it fills him with a desire to be independent of God. The humble man is open to conviction, while 'pride makes its victim haughty and unteachable. The Pharisee that went into the temple to boast was absolutely absorbed in himself. The meek saint makes his boast in the Lord. The humble shall bear thereof and be glad.

The term "Pharisee" comes from an Aramaic word meaning "separated from unrighteousness," whereas its meaning has completely changed, so that today it means a hypocritical, a bombastical, an utterly self-righteous person. A daily visit to the fountain of grace must be made to keep us humble and unharmed by the spirit of pride.

Humility in Practice.

I cannot imagine religion being anything else but practical. It is life, it lives all the time. Humility is one of the phases of religion. It is the robe in which Christ dresses the believer. It is like the delicate veil about a bride, through which one can distinguish her beautiful form. It is like the blush on the face of the bride as she says to the minister when she is married to her beloved, "I will."

Humility will cause us to give place to others. It is better that we have a poor opinion of ourselves, and others a good one, than for us to be proud and others to despise us. The spirit of the Pharisees as it breathes in Christ's perfect description of their doings is pregnant with haughtiness and selfishness. As our Saviour would have us avoid all this He points out to us the chief defects of these miserable beings.

First, He'd have us practical, for the Pharisees "said and did not," but we must practice and then preach. He would have us help in bearing the burdens of others. It is as glorious a thing to help a washerwoman's children up a hill with the washing they are taking home, as to preach a sermon. Oh, but dignity comes up for recognition. Oh, Pride, we have thee now, we have found your second name. Then, too, we must not work nor worship to be seen of men. Who are men anyhow? I'm one, and there's nothing in me saving what God has put in me. And as for taking a high place and elbowing one's way forward, humility will wait its time; God has its place. "The humble shall be exalted," I don't know what you think of the pew rent system, but I know what I think with verses six and seven in mind. Do not itch for laudatory terms regarding yourselves or your doings; you'll have all you desire and more. What you do not want from others, do not give to them. Do not be a flatterer. Do not be untrue to Christ, and toady to a priest by calling him "Father."

Above all be a servant. The word "deacon" means "servant," not figurehead. The word for "servant," in this eleventh verse is the Greek word for "deacon." Let our growing lives be manifested in service. The greatest liver is the best man, and the best man knows not that he is best, for he is humble. Live by Isa. 57:15.

We hear men sneer at the power of the gospel "because it is so attractive to women." "Religion is good enough for women," these say, as though they were too good and too wise for religion.

It is well for men that women have accepted Christ, and by imbibing His sweet and gentle spirit have made the world tolerable for men to live in. It will indeed be a day of woe when women become irreligious. The world can scarcely live with its infidel men; it would die did the women turn also to infidelity.

Prayer may not bring money, but it brings us what no money can buy—a power to keep from sin and to be content with God's will, whatever else He may send.—George Eliot.