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THE EXALTED MEDIATOR

Rev. J. M. Wilson, D. D., of
Castellar Street Presby-
terian Church

Preaches to Nebraska Lodge, No. 1, A. F. and A. M., and Praises Masonry for Its Reverence of the Bible.

The following sermon was delivered by Rev. J. M. Wilson, D. D., in Castellar Street Presbyterian Church of Omaha, Sunday night, November 8, before Nebraska Lodge No. 1, A. F. and A. M. Text: Heb. 12:24: "Ye are come to Jesus the mediator of the new covenant."

There is one supreme covenant between God and man—the covenant of grace—running from the protevangelium of Paradise Lost to the consummation in Paradise Regained. It is the everlasting foundation of the Kingdom of God, and historically known as the Covenant of Abraham. This covenant has been administered according to the methods also called covenants. The first was the dispensation of laws, which is the Mosaic. That system embraced the tabernacle, sacrifices, sacred seasons, and the Aaronic priesthood. These ceremonies were a shadow of good things to come. The second was the dispensation of the Gospel. The Son of David had come—the tithes were realized. The blood of Christ purged the conscience from dead works to serve the living God. Salvation is wrought out and offered on the condition of faith. This is called the new covenant.

The mediator of the old was Moses, the law-giver, prophet and leader of Israel. The mediator of the new is Jesus of Nazareth, the prophet, priest and king. The book of Hebrews presents Jesus as the exalted mediator of the new, and with the great purpose of holding the Hebrew Christians faithful and true.

It is therefore His exaltation as mediator that first claims our consideration.

In this exaltation He stands forth as higher than the prophets. God had spoken unto the fathers by them, but in these last days unto us by His Son—higher and creator of all things. He is higher than Elijah, who made Mount Carmel to flame with fire; higher than Isaiah, who unveiled the Messiah's future; and Ezekiel, who has pictured in boldest and grandest outline the kingdom of God.

He is exalted above the angels. The law had been given by the disposition of angels—in some way through their mediation—but the Son has a more excellent name than they. He laid the foundations of the earth. He received the adoration of angels—the morning stars sang together and all the sons of God shouted for joy. His throne is everlasting and he shall reign till all His enemies are brought under His feet. But the angels are in comparison only ministering spirits and the fallen angels—the gods of this world are crushed beneath the heel of His power.

He stands superior to Moses. That great lawgiver was faithful in all his house as a servant, but the new mediator is a son, and in relation to him Moses and his people are but the house. He is the Son. The Gospel of John—the profoundest writing in any tongue—sets forth His manifestations. His disciples beheld Him as the only begotten of the Father, full of grace and truth—"My beloved Son, in whom I am well pleased." He cleansed His Father's house and worked as His Father hitherto had worked, the creator—the self-existent Jehovah—the "I am" of the covenant of grace.

But the heart of the Mosaic system was the priesthood; and in this, also, he outranks the old. He is superior to Aaron. The cry of the soul is, "How can I be just with God?" The divine answer is through the blood of sprinkling. But mankind is too guilty and impure to come, so into the holy of holies a representative approaches with sacrifices for sin.

In all points Christ was equal to Aaron—being chosen from among men—in things pertaining to God to offer gifts and sacrifices, but in four things at least he is Aaron's superior. Like Melchisedek, the king of Salem, He is holy, harmless and undefiled—made higher than the heavens—not needing, as Aaron, to offer sacrifices for His own sins. And He is a priest forever. Like Melchisedek, His is an eternal and unchangeable priesthood, and "He is able to save unto the uttermost all that come unto God by Him, seeing that He ever liveth to make intercession for us."

In the Columbian Exposition the "Apotheosis" attracted great attention. William I. of Germany riding upon his war horse is the central figure. The crown prince—Prince Frederick Charles—Von Moltke, the greatest strategist of his age, and the Chancellor give him reverence. At head of a million men he had in months overthrown the walls of Paris, received a tribute of five millions of rans and added Alsace and Lorraine to his dominion. But a greater than William is here. Lawgivers and poets, and priests and conquerors, angels and archangels, and all the redeemed hosts in glory call Him "Lord of Lords and King of Kings." This is heaven's "Apotheosis."

The second division of the subject leads us to consider His official work as mediator of the new covenant. He

came. He lived. He reigns—sent and sealed of God to establish His kingdom among men.

His first official end was redemption through the blood of His cross. The supreme question confronting the divine mind in regard to man's salvation was, "How can God be just and at the same time the justifier of the ungodly?" Romans the 3d chapter and the Epistle to the Hebrews give the divine answer, "Through the redemption in Christ Jesus." "The blood of the covenant." This is the fundamental, immovable and unchangeable foundation stone of redemption. The word of God reveals it, proclaims it and enforces it, and evangelical Christianity is a rising or falling fact with the scriptural doctrine of the atonement.

The second great work is to give repentance and the forgiveness of sins. He was exalted to the right hand of the Majesty on high to be a Prince and a Saviour. The Messiah writes the law upon the heart as Jeremiah had foretold, and is merciful to our iniquities. His regenerating power sweeps like the breath of life over the valley of bones. He sprinkles with clean water and we are clean—He puts His spirit within us and gives us the heart of flesh in place of the heart of stone. But for this He shall be inquired of. So that throughout His universal domain, the new life and the new peace descend upon us in our coming boldly unto the throne of grace. Though the heavens were brass, the earth ashes, and our heart lead, the cry, "Thou, Son of David, have mercy on me!" will reach His heart, whose right it is to give life and peace. Again, He has spoken unto us in those last times in the word of scripture. His message began to be delivered in His earthly ministry and is completed and confirmed by His apostles. In matchless style, in simplicity of statement, in clearness of thought, in tenderness of emotion and in certainty of knowledge, He has made known to us in gospel, epistle and revelation the mysteries of His kingdom. Beautiful is our English Bible, and here is Christ, the Exalted Mediator, speaking to you. I am glad that Masons honor the Word. You believe with me that "its entrance giveth light." What is it that has made England great? What is it that has made the United States great? Only one answer: the English Bible. Put that Bible in the hands of the people as the immortal Tyndale purposed and prayed, and ignorance, anarchy, priestcraft, superstition and tyranny must give way. That is the sword by which the millennium of peace and righteousness will be established.

But as an exalted king, this mediator has given to His subjects a supreme commission: "Go, disciple all nations." This is His chiefest work in this day and generation. And it is here that He objects of Masonry and the church of God stand out distinctly. Your work is education, friendship, benevolence, and in these ways you seek to lift up humanity. The work of the church is partly these, but first, fundamentally and ultimately, to bring sinners to trust in the Lord Jesus Christ and obey His commandments. There need be no conflict; there should be no confusion. The church of Jesus Christ is to preach His gospel, administer His sacraments and teach men to observe His commandments, and when Christ is so held up He becomes to us wisdom, righteousness, sanctification and redemption.

The final act in the drama of His coming to judgment. "He comes a second time without sin unto judgment." He spoke once from earth and shook the mountain; but once more He will shake, not the earth only, but also heaven, and this means the end of all things. The heavens shall be rolled together like a scroll and the earth shall melt with fervent heat. He shall come in the clouds of heaven, the dead shall live again, Satan and his auxiliaries shall be cast out, the judgment shall be set and then shall He deliver up the kingdom into His Father's hands and His mediatorial work shall be finished. When Richard Coeur de Lion approached Jerusalem in the crusade and all hearts devoutly hoped that now had come the overthrow of the Saracens, he suddenly retreated and returned to England. No one knows the reason why. Our crusade demands that we never turn back. The mediator of the new covenant himself knows no retreat. Neither should we until oppression, and transgression, and priestcraft, and heathenism are overcome. Washington, the greatest American of colonial days, fought onward until the triumph of Yorktown. There they stand on the field of battle—Rochambeau, Lafayette, Cornwallis and Washington; but he is first: the first in war, first in peace, and first in the hearts of his countrymen. Broad-minded, noble-hearted, valiant and a sincere Christian. And Abraham Lincoln, that compeer of Washington, when he took up the pen of liberty and emancipated four million slaves, fulfilled his vow, "I promised my God I would do it." But these men were great only as they were great like Him. Exalted He stands. Be steadfast and true until His reign of peace and righteousness is fulfilled among men.

The hour was midnight—birth-hour of the new day. Rome slept amid majestic ruins—the Babylon of the west. The moonlight searched the Colosseum, but found no Caesar. No Galileo wrote, no Virgil echoed the litanies of the stars. Midnight, and a new-born day and with it—the conqueror! No flash of carbine, no glitter of cutlass, no roar of cannon; unarmed, yet invincible; unarmed, yet invulnerable; unresisted and irresistible, silently up the Appian Way marched the mightiest army of the ages.

Sleep, "Eternal City," yet not eternally, for song-heralded shall be the dawn. No Aleric winds his Gothic trumpet at the gate; no Genseric comes, with vandal axe and brand; no Carthaginian hurls his javelin over the wall; no Etruscan arouses the ashes of Horatius. Peace, "thou mother of dead empires," peace, for nations duel now no more, and this is the army of the new day.

The city slept, save one alone, and he, the last of all the Popes, paced restlessly the colossal halls and chapels of the Vatican. Old was he and wise beyond his ways. Intuitively he knew the coming crisis. Pausing before Raphael's heaven-born conception of the "Transfiguration," he looked down upon the face of the risen Christ and whispered: "They will be done." He turned away. What glory was about him! Here were the royal gifts of kingly kings; here were the dim first copies of the Holy Word; here were the faces of priests and prophets smiling through centuries; here had Charlemagne been crowned, and here had been sealed the fate of Saint Savaonarola. History, art, fame, divine tradition, the glory which once had been and now might be no more, held him, the last of the long line of Holy Fathers, heart-bound and soul-chained, clinging to the past, yet longing for the new day.

Thus contending with himself he stood, while before his mind passed the panorama of centuries. He saw the Papal sickle of barbarous days, sharpened on the altar of grace to reap the harvest of incredulity. He saw sacred nations scourged into pretended sanctity and actual tribute. He saw murder pardoned for gold, and thieves commended when they divided their booty with the Vatican. The Holy Father shook his head; all this was changed, and the light was rising in the east.

The Pope mused on. He remembered Luther, and how, when the tempest of the Reformation had passed, over ruined Shrine and pillaged Temples; over the demon deeds of the Inquisition; over gibbet-trees and fire-baptisms; yea, even over St. Bartholomew's blood-drenched altar, Liberty, freed from her storm-broken prison, wrote on the flying clouds of the fading era the promise of a new day.

And now the new day has come. The foot of the conqueror was upon the marble floor of the Sistine Chapel, his silent arm filled the immortal halls. With trembling hand the Holy Father wrote his own capitulation, and these were his words:

"Believing that Conscience is the only confessor and prayer the only sacrament;

"Believing that God's great temple is the heart of man;

"Believing that truth is truth, whether it be of David of Damon, of Paul or Pythias;

"Believing that a cup of cold water given in the name of Christ is as sacred before God as the wine of the sacrament;

"Believing that the test of religion is the life rather than the belief, and praying for the salvation of all men, forever, I surrender the key of this Holy Vatican to the Knights of Knowledge, Charity and Truth, who receive the trust in behalf of the Conqueror, Progress, and in the name of his army of Universal Brotherhood.

"Victors, use this glorious Vatican as a University for all the world, and in its use will Rome awake to glory, and thus re-dedicated and re-consecrated to a new purpose, from these halls shall issue forth, not creeds and dogmas, anathemas and excommunications, but torrents of power and life-sustaining truth.

"With a prayer that thy victory may be used to the glory of God, I set my official seal hereto, and sign myself 'The Last Pope of Rome.'"

Midnight, mother of morning, fell asleep on the cloud-couch of the shimmering East, while like Carthaginian of old, her warrior child hurled a spear over the Roman wall. But the spear of the new born day was a shaft of light.—Burritt Hamilton, in Masonic Tidings.

A Pertinent Inquiry.

We would like to inquire by what right or authority the superintendent of the Military Academy at West Point, if the newspaper reports be correct, recently paid Cardinal Satolli practically military honors, the Cardinal receiving the battalion of cadets from the superintendent's balcony, and that, too, on a Sabbath, when unnecessary military exercises are always, by commanding officers who respect the army traditions of the best war days, dispensed with? That Cardinal Satolli was entertained at dinner by a captain at the post, said high mass in the parish church, offered the episcopal ring on his finger to the kisses of supplicants, lunched with a throng of bankers across the river, and was accorded a reception by local priests, are matters which concerned only the parties immediately interested. But that the battalion of cadets, the most of them Protestants, and many of them Christian men who are ready to do their duty to their country, but whose religious scruples should not be needlessly disregarded, should be ordered out in a Sunday review before a Cardinal who, however pretentious his claims, has no diplomatic standing with this country, is procedure very remarkable to say the least. When did American Protestants ever ask for a review in honor of Bishop Potter or of a moderator of the general assembly? And why should a representative of Roman Catholicism be accorded a special military honor in a country where there is, or should be, no union of church and state? An explanation of this incident is in order. If the newspapers have reported the matter wrongly the superintendent of the academy, personally a very meritorious veteran officer of the late war, would do well to deny statement.—New York Observer.

ROME USES HER POWER.

When a Priest Becomes Independent He Is Silenced.

They Are Called to Rome, Get an Audience With the Pope and Are Never Heard of Again.

In 1853, Bishop O'Regan of St. Louis, Mo., was summoned to Rome. The holy father ordered O'Regan to pay him a visit and render an account of his stewardship. O'Regan was a shrewd Irishman, and before leaving he mortgaged the church property for a large sum. When O'Regan reached Rome he was told that his collection for Peter's Pence had not been satisfactory—in short, he was accused of stealing. He asked for a delay before he answered that charge, and in the meantime he had an interview with the American Consul in Rome. He told the consul that he did not expect fair treatment at the hands of the Pope, that it was no uncommon thing for the Pope to imprison or even fill his ecclesiastical inferiors, and that if he, O'Regan, did not call at the consulate on a certain day, to go at once to the Vatican and demand his surrender as an American citizen. On his return to the Vatican, O'Regan told the cardinal prefect of the propaganda that if permitted to return to his diocese, he would obey any order sent to him in writing. The cardinal prefect told him that he would receive his instructions in Rome, and that until they were ready, he must, by order of the Pope, return to a certain monastery for a "retreat" of ten days. O'Regan said that he was perfectly satisfied with the accommodations offered by his hotel. He was told that he had no choice; that arrangements had already been made for his reception; that a messenger would be sent to the hotel for his effects, and that an officers of the papal guard would convey him to the place of retreat.

O'Regan had lived in America long enough to have a little independence, and he refused to be imprisoned and demanded an audience with the Pope, which was refused. He then related his interview with the American consul, and asked for more time to consider the matter, and was granted twenty-four hours. The result was that before the twenty-four hours had elapsed he was out of the Pope's dominions and safe from the officers of the holy inquisition, which was at that time and up till 1870, in full force.

On his arrival in Naples he communicated with the propaganda, and was told that if he would forward the \$20,000 which he had mortgaged to the church property, his case would receive further attention. This O'Regan refused to do. He crossed over to England and sent his resignation of the bishopric, but with genuine priestly grip, held on to the \$20,000.

A similar case is that of Bishop Reese, who a number of years ago presided over the diocese of Detroit. He was noted for repressing the immoralities of priests and nuns. He was summoned to Rome. On his arrival his reception was so exceedingly cordial that he was never able to get away. Again and again prominent Romanists have asked about him, but such vague, evasive answers have been given, as to bear the most unpleasant and gloomy impression concerning his fate.—Portland.

An Ideal Country.

In the great body of Roman Catholic laymen some of our best citizens are to be found—large-minded, broad-hearted, intelligent men, thoroughly in accord with the march of progress. But they are only tolerated by the priesthood on the condition that they hold their tongues. Many an educated Roman Catholic laughs at the miracles of Lourdes and at the cures of respiratory diseases by St. Blaise; but he laughs noiselessly in his sleeve, and out of the hearing of men. If he laughed loudly, he would be read out of the church as a scoffer and an infidel. If he protested, he would be treated as the parishioners of St. Joseph's at Paterson were treated by Mgr. Satolli. The foundation-stone of the papal church is the denial to mankind of the right to perceive and to reason. Such a church is not unsuited to the peasantry of Italy, Spain or Ireland. Not only have the attempts which have been made to establish compulsory education in these countries been defeated by the insidious opposition of the priesthood, but there seems to be in the peasant class in all three an incapacity to learn and to acquire knowledge. Schools have flourished in Ireland for a generation, and the three Rs. are familiar to Irish children of both sexes. But the peasantry are as wrong-headed as ever, and as incapable of rational progress. Land is worth far more in Ireland than in our western states, but the people are barefoot and in rags,

and when they have a parliamentary election the candidates have to send to this country to beg money for election expenses. That is an ideal country for a church which rests its hope of power on the suppression of the reasoning faculties. Nor is such a church out of place in southern Italy, where the best profession of the day is brigandage, and attempts to investigate earthquake phenomena are resented by the people as flying in the face of Providence.—Argonaut.

The Manitoba Settlement.

Ottawa, Nov. 5.—Since the announcement of the terms of settlement of the school question wired The Tribune a couple of weeks ago, there has so far as I can learn, been few changes, except as to detail. The half hour for religious exercises after 3.30 stands, and all denominations will have an equal chance to impart religious instructions. The bi-lingual system in districts where children cannot speak English also stands. Uniform inspection, properly certificated teachers and provincial control of all schools is also provided for, so that the national character is safely guarded. There is one change in detail. The first draft of settlement provided that Catholic teachers could be employed where there are thirty Catholic children enrolled. The new arrangement is to engage Catholic teachers where the average attendance is twenty-five. It will be seen that an average attendance means an enrollment of about forty or more, so that the change is in the interests of the province. It is expected that the settlement will be announced tomorrow or the next day, after which Mr. Sifton is expected in Ottawa to be sworn in as minister of the interior.

Montreal, Nov. 5.—La Presse reports the premier as saying in reference to the school question: "This difficulty will probably be settled this week or in the very near future; the terms of settlement are nearly all known by the public, thanks to the minute research and indiscretions of the newspapers. The Manitoba minority will without doubt be satisfied with what the government will grant them. You ask me if it is true that Mr. Tarte will announce officially on Friday next the final settlement of the difficulty. The thing is possible, but I have not yet received any information on the subject."

Against Enlightenment.

A most remarkable instance of the arrogant and audacious authority which the Catholic hierarchy delegate to themselves is shown in the action of the priests of the archdiocese of St. Louis the other day in commanding the communicants of the Church to send their children to none but parochial schools. Under no circumstances, under the order, shall the children be sent to public institutions, and they propose to keep the little ones ignorant of all things except what the hierarchy shall know. This is a case of opposition to the enlightenment and as a method of enlightenment there will be no objection to the parents so commanding their children to choose to assert their rights as free citizens and have their children educated where they think best. We cannot imagine that those parents who are responsible for the future welfare of their children will be so servile as to blindly obey this order, which smacks strongly of the dark ages. Of course a few will obey the order, and for the children of these pity and sympathy will be felt. But the main body of the Catholic citizens of St. Louis have long ago put aside superstition, and, imbuing the precious spirit of our free institutions, they will continue to send their children to the schools in which they will be best instructed in all that goes to make a God-fearing, law-abiding and patriotic American citizen.—North American.

Remarkable Harmony.

This from an exchange: "General Turr seems to have discovered a rare specimen of a Protestant clergyman and of a Roman Catholic priest. Referring in an article in the Revue d'Orient, to the Anti-Masonic Congress, he says that when, after a prolonged absence, he returned to Hungary he was visited by his old teacher, a 'Catholic' priest, named Father Torma. The general inquired how he was getting on, to which Father Torma replied: 'I am doing pretty well in the place where I live. Half the population is Protestant. The clergyman has gone away for a holiday, and has entrusted his congregation to my care. Every Sunday I preach for them, and when any of the good people die I bury them in the name of the Almighty, and when I am away the Protestant pastor performs similar duties for me.'"

Throng of Immigrants.

A statement prepared by the commissioner of immigration shows the number of immigrants who arrived in this country during the fiscal year ending June 30, 1896, to have been 343,267, as compared with 258,536 during the fiscal year 1895. Of the whole number 212,466 were males and 130,801 females. The countries from which the immigrants came are as follows: Austria-Hungary, 65,103; Italy, 68,060; Russia, 52,136; Germany, 31,885; United Kingdom, 64,637; all other countries, 61,446. The whole number departed and returned during the year was 3,037, as follows: Paupers, 2,010; contract laborers, 776; idiot, 1; insane, 10; diseased, 2; returned within one

year because of their having become public charges, 238. The number departed and returned in 1895 was 2,596.—Public Spirit.

Converts From Romanism.

The Dublin (Ireland) Daily Express, speaking of the Church of England work among Romanists in that city, says:

"At the morning service on Sunday, July 19, in the Mission Church, Townsend street, over thirty converts—men and women—were received into communion with the Church of Ireland (Protestant). The converts individually, in the presence of a crowded congregation, first made a declaration that they fully understood the nature of the act they were about to perform, and then formally renounced their adherence to the Church of Rome. Rev. P. B. Johnson then admitted the converts to the Protestant communion, and the Archbishop of Dublin preached the sermon, his text being Romans vi:22: 'Being made free from sin, and become servants of God.'"

The Pope's Impudence.

Referring to the pope's recent encyclical, the Methodist Times of London says:

"The world has never seen anything more incredible or offensive than the unconscious insolence with which an Italian bishop informs the human race that the great and devout saints of the Anglican ministry are all unconscious impostors, and that the thousands of holy men and women who adorn that communion have never been properly fed with the Bread of Life. If the deluded victims of the papacy were capable of using the reason with which God has endowed them, they would realize that this papal bull simply contradicts facts, and that it is as absurdly untrue as the statement that the world is flat or that the sun moves 'round the earth.'"

The Roman Collar.

Chaplain Milburn of the United States senate, in an article in the New York Christian Advocate, relates the following reference to the "dog collar" that Roman Catholic priests are required to wear:

"When Archbishop Hughes held the See of New York he issued a mandate that all his clergy should wear the clerical dress. Father MacMullen, a homely rustic priest, came to the palace, and after saluting the archbishop said: 'And so your grace is a great sportsman as well as a theologian and ecclesiastic.' 'What do you mean?' said the prelate. 'I see,' answered the priest, 'your grace has given orders that all pupes of your kennels shall wear the same kind of collar.'"

Henry E. Abbey a Romanist.

Persons were surprised to hear of Henry E. Abbey, of Abbey, Schoefel, and Grau, was buried by Romanists, and that he was a Romanist. The paper says that Abbey was a great sportsman, and that he was a great sportsman as well as a theologian and ecclesiastic. It is a curious circumstance, it is said, that he had a little boy who was a nurse, and who had a Romanist nurse. This nurse led the child to declare himself a Romanist, and his father did not object, because of the child's sickness. The child afterwards died—many years ago.

A Paulist father came to Abbey's sick-room two hours before he died, and everybody was excluded, as usual. The priest says Abbey desired the last rites of the papal church. Who knows?—Citizen.

The Empress of Germany.

We rejoice that there is one who holds a high national position who has the courage of her convictions.

The Empress of Germany is exceedingly distrustful of Romanism, and is using her great influence against that church.

The Jesuits have been trying to arrange marriages between court ladies and the nobility of Germany. This has aroused her greatly, and she does not hesitate to speak out against their intrigues. Long live this heroic defender of the principles of the Reformation, set in motion by that grandest of all reformers, Martin Luther!—Washington, D. C., Republic.

Who Knows?

A Romanist church paper in Boston makes a characteristically papal Irish attack on Father Chiniquy—first taking the precaution to learn that he is across the water—in England—where he cannot readily defend himself. This papal Irish sheet repeats all the stale lies that have been exposed repeatedly—declaring that Father Chiniquy was a drunkard, has been expelled from the Presbyterian church, is dishonest, and "was expelled from the Romanist church for immorality."

When we say that the attacking paper is Pat Macuire's Republic, it will be a sufficient answer to those who know that vile sheet.—Exchange.

Nothing American In It.

The daily papers assert that the split in the papal church in the United States is between the Germans and the Americans. They do not say "between the Germans and the Irish," which is the truth; but claim that while the German-Americans are Germans, the Irish-Americans are Americans. Please bear this distinctly in mind as the controversy develops. The press will inform us that it is a quarrel between "the foreign and American wings of the church;" when it is wholly a race quarrel between Teuton and Celt—there is nothing American in it.—Boston Citizen.