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**SERMONIC.\***

**THE POSSIBLE AND THE IMPOSSIBLE IN OUR SALVATION.**

A SERMON BY ENOCH POND, D.D., PRESIDENT OF THE BANGOR THEOLOGICAL SEMINARY, BANGOR, ME.

*Stand still, and see the salvation of the Lord.*  
—Exodus xiv : 13.

*Work out your own salvation with fear and trembling.*—Philippians ii : 12.

THE first of these directions was given by Moses to the children of Israel on the shore of the Red Sea. God had appeared gloriously for the deliverance of His people from their bondage in Egypt; He had brought them out with a high hand; He had led them along under an infallible guidance—a pillar of cloud by day and of fire by night—to the place of their present encampment. While resting here for a little space, the Israelites learned that Pharaoh, with a powerful army, was in hot pursuit of them, and was close upon them. What should they do? To flee was impossible; to resist was desperation. They could go neither forward nor backward; they could turn neither to the right hand nor to the left. In this dreadful emergency the people began to do what they were wont to do in every trial—they began to murmur against Moses and against God. "They said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us to carry us forth out of Egypt?" But "Moses said unto

the people, Fear not; stand still, and see the salvation of the Lord, which He will show you to-day."

The deliverance of the Israelites from their cruel bondage in Egypt was emblematical—and so it is represented in other parts of the Bible—of the deliverance of sinful men from a greater bondage—the slavery of sin and the bondage of the wicked one. And as, in the progress of their deliverance, the Israelites soon came to a point where they could not help or save themselves—where they were to stand still and see the salvation of the Lord—so there is that connected with the salvation of every sinner which he has no power of any kind to do, which he is never required to do, which he is even forbidden to attempt, in reference to which he is to stand still and see the salvation of the Lord. At the same time, there is that connected with the salvation of every sinner which he can do, which he alone can do, which he must do, and do himself, if it is ever done, and he is ever saved.

In addressing you from the Scriptures which have been read I propose to show:

I. What that is connected with the salvation of the sinner which he *cannot* do, which he is never required to do, which he is forbidden to attempt; and,

II. What that is which he *can* do, which he is *required* to do, which he *must* do, and do himself, if it is ever done, and he is ever saved.

\* The first several sermons are reported in full, the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.—Ed.]

He care for His children—lost children though they be?

Go home, friends, and try to be as mindful of your own souls as is God mindful of them.

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### PASSING OVER TO THE OTHER SIDE.

By T. L. CUYLER, D.D., IN Y. M. C. A.'S GOSPEL TENT, BROOKLYN.

*And the same day, when the even was come, He saith unto them, Let us pass over unto the other side, etc.—Mark iv : 35-41.*

Jesus is often represented as a captain, but here we see Him as a commodore of a squadron. You observe, Christ was a laboring man. My Father worketh and I work, said He. He was tired now, and we find Him soon asleep in the hinder part of the boat.

Observe some suggestive points in the description of this voyage across this little sea of Galilee.

1. Christ's order to go to the *other side*. That is the order to-day. There are two sides, the wrong and the right. Sin is the world's side. Repentance is to go to the other side. The intemperate must go to the side of temperance. So the profane, the keeper of bad company, the unchaste, the dishonest. To get men to go over to the other side is the reason we preach this gospel, is the reason Christ died.

2. Christ says: Let us pass, etc. *He will go with you.*

3. *How* were they to pass over? They were but to step into the boats—boats already waiting. They did not need to make a boat or to swim across. It was easy—just to step into the boat. Christ has built the boat of salvation, provided all things needed. All He requires of you is obedience.

4. *All* who went into the boats were safe so long as they sailed with Christ. That is *assurance*. The little boats with Christ were just as safe as the largest.

5. The sailing was *rough*. The world's winds do not blow heavenward. Yet every experienced sailor knows that head winds fan the fires under the boiler. Old appetites, old lusts, old companions, etc.

6. Notwithstanding the storm and the fear of His disciples, the *bow* of the boat was kept pointing to the other side. They might have turned back and scudded before the wind. They went forward and were safe. In spite of all doubt and fear and opposition, follow Christ.

7. *Christ's seeming indifference*. He was asleep. It says here on a "pillow." That is an unfortunate translation of the Greek. Christ seldom had soft pillows to sleep on. His head rested on the wooden beam near the rudder. All this took place that the disciples' faith might be strengthened. Christ asleep held the winds in His hands—asleep He was stronger than all the universe beside. It must have been Peter who awoke Christ. It is so Peter-like: "Master, carest not Thou that we perish?" Have we not all in an agony of soul asked that question at times?

8. *Christ's rebuke to the disciples*—"Why are ye so fearful?"

9. *His rebuke to the winds*—"Peace, be still." This is one of the sublimest passages ever written.

10. Christ brought *all* who sailed and remained with Him safe to land on the other side. When the morning came, and the storm was over and the sun shone brightly, they were all safe "on the other side." So Christ will bring all safe who sail with him to land on that other shore.

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### EXCHANGING CLOAKS.

By STEPHEN H. TYNG, JR., D.D., IN THE CHURCH OF THE HOLY TRINITY (EPISCOPAL), NEW YORK.

*Clad with zeal as a cloak.—Isa. lix : 17.*

THE cloak, the seamless outer garment of Christ, is constantly used in Scripture as a symbol of certain things to be laid aside and of others which are to be assumed.

I would speak

I. *Of the cloaks that are cast off by him who comes to Christ.*

1. Taught of Christ, you will substitute this zeal of Christ for the cloak of sin.—John xv : 22.

2. For the cloak of maliciousness.—1 Peter ii : 16.