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SERMONIC.*

MAKING ALL THINGS NEW.†

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And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.—Rev. xxi: 5.

THIS text transports us to the extreme bounds of that which the Sacred Scriptures reveal concerning the future of the world. Death and hell have been judged (xx: 14), the human race has been divided by the Judge who sitteth upon the white throne. The sea and the region of departed spirits have yielded up their dead; he whose name is not found in the Book of Life has been cast into the pit that burneth with fire and brimstone. Is there anything left? Yes, a poor prisoner, who has lain in chains for thousands of years, whose prison quaked when the head of the Saviour bowed in death on Calvary, when redemption was finished, and with it was established also the possibility of her future perfection and glorification—the *earth*, who with all other creatures had waited for the manifestation of

the sons of God (Rom. viii). Now that these have entered upon their manifestation, her chain must also fall. She, too, is being delivered from the bondage of corruption. As man had drawn the earth with him into this corruption by his sins, so her glorification is intimately associated with the manifestation of the children of God. With the death of the Old the birth of the New takes place. As the thunders of God's last judgment rebound, that process of glorification begins which shall result in a new heaven and a new earth (Rev. xxi: 1).

As already Isaiah ends his prophecy with the promise: "For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind" (lxv: 17), thus the New Testament places the painting of a new heaven and a new earth at the conclusion of all promises. The Scriptures begin with the creation, and with the recreation of all things they end. As the first world-creation was finished after man had been created, so the world's history will then end, when humanity has accomplished its purpose, and a new order of things begins, "for the former things are passed away."

"Behold, I make all things new"—

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[* 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.]

SINAI SENDS SINNERS TO CALVARY.

By THEODORE L. CUYLER, D.D., IN LAFAYETTE AVE. PRESB. CHURCH, BROOKLYN.

Knowing, therefore, the terror of the Lord, we persuade men.—2 Cor. v: 11.

THIS text of Holy Writ has received hard usage. It has been denounced as cruel when it ought to be regarded as redolent with mercy. It has been said that the word terror ought to be removed from the Bible. When God suppresses it, then, and only then, ought we to consent to its removal.

If we look at the word wisely and consider rightly its use, we will see no reason for its suppression, but many for its retention. Let us consider its use in secular affairs, for God's truths always apply to daily life. A company is about to set sail to cross the ocean. They know nothing of the dangers of the passage. The word terror has been suppressed, so they make no provision to outride the storm or to escape in case of shipwreck. No life preserver and no life-boat have been taken on board. The same policy has prevented the erection of lighthouses and the perfection of charts. Now, when out at sea and the storm has come down upon them and the waves are lashed in fury, then they have reason to deplore the mistaken kindness which kept from them a knowledge of the terrors of the deep, and they may well wish that they had placed the compass and chart on board. The exercise of that foresight which foresees dangers and provides against them is the part of wisdom. We can scarcely read with patience of the loss of life, near shore and in a calm sea, as on board the *Pomerania*—all because there was such neglect of provision against danger. The doors of the watertight compartments were left open for death to enter. Knowing the terror, the danger before us, we should be persuaded to make every provision.

I. Consider first the meaning of the phrase "*the terror of the Lord.*"

1. There is a majesty about God which is calculated to inspire holy fear.

This we realize if we compare God with the heathen divinities of Greece and Rome—I say nothing of the monstrosities which are worshiped as God in modern heathendom. Compare our conception of God with that which the Romans had of Neptune, Saturn and Jupiter.

(1) Our God is infinite in wisdom, mercy, justice and power. Many people have one-sided views of God, and hence fall into great error. Some deem Him all mercy, others all justice; as some have judged the ocean by a day of calm, others by a day of storm. Each view is a one-sided view. We could not revere a God who is all justice, or one who is all mercy. (2) There are no changes in His attributes. It is the same God we see in the Old Testament as in the New. There is a progress of doctrine from the Old Testament to the New, but no change of doctrine. The thunders of Sinai are not wholly for a past age. It had been better for the reputation of many people had they, during the past few years, opened their ears to those thunders. The New Testament does not utter a sound that clashes with those from Sinai.

2. The context will help us understand the language of the text: "For we must all appear before the judgment seat of Christ, that," etc.—V. 10. We might have reason to complain had God brought us to judgment without warning. He has made us know the dangers in the future that we might avoid them. There was an element of terror in the preaching of the Apostles. Felix trembled; the jailor cried out in alarm; on the day of Pentecost the multitudes were pricked in heart. God is holy. It is not enough that He is great, that He can take up the isles as a very little thing. Without holiness such an one would be an infinite monster. If God is the supreme good then sin is the supreme evil. Sin is rebellion against the government of the infinitely holy God. It is as impossible for God to compromise with sin as for a father to compromise with a son in the act of rebellion or a government with treason. We despise a state that has no jail or court. Who respects

an unvertebrated governor? On two conditions God gladly pardons: (1) That the sin be repented of; (2) that the sinner accepts Christ Jesus. God's punishment of sin is His estimate of sin. He would have the universe abhor iniquity

II. Now let us consider the latter part of the text: "Knowing, therefore, the terror of God *we persuade men.*" To persuade men to repentance and acceptance of Christ is the office of the Gospel. Knowing the majesty, the holiness of God, His abhorrence of evil, and the necessity of the punishment of evil, we persuade men. Persuade men to what?

1. To *abhor* sin. There can be no honest repentance save it be founded on hatred of sin. May the Holy Spirit enlighten our eyes to see the heinousness of wrong-doing. If we do not see it now we will in the judgment day.

2. To *forsake* sin.

3. To flee to Christ for pardon. When God revealed iniquity He revealed redemption. And no man ever came to a Saviour until he felt the need of a Saviour. Sinai points you to Calvary.

4. To labor for the salvation of others. This is a thought for the opening of this week of prayer. Oh, what a blessed way of bringing tithes into the storehouse, this bringing of others into the kingdom of Christ! It is a great cruelty not to make known the terrible consequences of sin to our fellowmen—greater than not to make known the dangers of ocean navigation to a party about to sail across the great deep.

God will pardon, but we must not presume.

Are there any here who are saying: "Pastor, I am almost persuaded," etc.? The passengers on the *Pomerania* were almost to land, but that almost has left them on the great pavement of the deep. Almost in the ark is in the deluge. What a glorious new year this will be to you if it witnesses your surrender to Christ!

May the blessing of God with His Spirit follow these words. If I have slipped into error may He prevent mischief, but if I have spoken the truth I

call you to witness, if you repent not, that my words will rise up to condemn you at the judgment.

DESTRUCTIVENESS OF SKEPTICISM.

By J. L. BURROWS, D.D., IN THE BROADWAY BAPTIST CHURCH, LOUISVILLE, KY.

Let us destroy the tree with the fruit thereof.

—Jer. xi : 19.

CARPERS are disagreeable. Some of them are morose, some jocular, but all are censorious. They are negationists and destructives; creating nothing, but overturning all things. As in the time of Jeremiah, so now, impious infidels repeat the words of the text, "destroy the tree and the fruit thereof." Said one of them in Germany to his class: "Young gentlemen, in the lecture to-morrow we will proceed to create God." The experimenter of destroying religion, the tree of God and the fruit thereof, is a futile one, for

"Truth crushed to earth will rise again,
The eternal years of God are hers."

First: To succeed, one must destroy all the developments of Christian civilization.

Rome and Greece presented a debasing idolatry. In the Pantheon there were 30,000 idols. A single Roman prætor arrested 3,000 persons for poisoning their fellows. Their boasted civilization was but splendid barbarism. Immorality and bestiality were alike protected and encouraged. Cruelty and vice prevailed throughout the world until Christianity introduced new ideas. Destroy what Christianity has done and you restore these barbarities. Again, the destruction of the largest and most valuable portion of the world's literature is involved in the demolition of Christianity and its record. The quotations, suggestions and materials drawn from the Bible form perhaps seven-eighths of the books of the world.

Moreover, you destroy the pulpits, churches, schools, colleges, asylums and every other expression of intelligence and beneficence which religion