

# THE HOMILETIC MONTHLY.

DEVOTED TO HOMILETICS, BIBLICAL LITERATURE,  
DISCUSSION OF LIVING ISSUES, AND  
APPLIED CHRISTIANITY.

VOL. VIII.—OCTOBER, 1884.—No. 13.

## SERMONIC.

### PAUL'S PRAYER.

BY BISHOP H. W. WARREN [METHODIST],  
DENVER, COLORADO.

*For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom, etc.—Eph. iii: 14-21:*

WHICH apostle do you think is most dearly loved by the Holy Catholic Church? There is Thomas, whose hesitating caution stripped one great doubt from a most important doctrine, and established the fact of the Lord's resurrection on the firmest possible basis. There is Peter, whose very fall from emphatic declaration of superior devotion to the most craven and abject denial of his Lord, shows him to be a man of like passions with ourselves; and hence his attainments of grace are possible to us. There is John, by nature passionate and furious—so much so that the Lord named him in accordance with his nature, a son of thunder—a nature shown by his desire to call down heaven's lightnings to destroy a whole village, some of whose inhabitants had done discourtesy to his Lord; and yet he became so sweet and lovely that he seems the very embodiment of the

sweetness of grace. And there is the apostle Paul, burning with more zeal, enduring more hardships, writing with more power, a greater factor than any other in that early marvellous spread of Christianity, because he had a more cultured mind—more gifts, graces, and usefulness to consecrate to the work. Yes, the Church is agreed that the apostle Paul is their greatest favorite, greatest inspiration and incentive to grandest work. It has often been said that in the long calendar of saints Methodism recognizes only or chiefly St. Paul as a Methodist saint. Most gladly would I believe it true that every Methodist was filled with his spirit of heroic sacrifice for the conversion of the world.

Of Paul's writings, which is most dearly loved? There is that Epistle to the Galatians, a little fragment of the Gallic race that drifted on the tides of emigration into Asia. They are of the same blood and mercurial characteristics as the French and Irish, ready to pluck out their eyes to serve a friend, and quickly bewitched from obeying the truth. There is that Epistle to the Philippians, so tender and exquisitely loving, that we seem to hear the voice of Jesus weeping over Jerusalem. Then

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

honor which it never fails to breed, and in the wholesome restraint it imposes on some, at least, of our baser appetites and passions; and the withdrawal of its experience from our educated countrymen, unaccompanied as it is with the substitution for it of a higher or more beneficent influence, is proving a fruitful source of vice. Drunkenness is making fearful progress among them, with its long train of vices and crimes; and the missionary stands aghast before the growing magnitude of an evil unknown to our more unsophisticated forefathers, and for the spread of which his own countrymen are more or less responsible.

The growth of intelligence among the masses, and distaste for sophistical modes of reasoning among the learned, would be an unmixed blessing but for the weary turn given to the trained reasoning powers of the national intellect by a secular system of education. Logomachy and sophisms, in which the ancient literature of the country abounds, are certainly becoming unfashionable; but the refined fallacies of the day, by which theology is cast overboard, and absorption in the secular concerns of life is engendered, are taking their place; and the missionary finds it all but impossible to do his work effectively in the teeth of an all-comprehensive, all-absorbing worldly ambition.

The Theistic Associations in India may justly be classed with the fruits of missionary labor, they having been raised under training and influences more or less Christian. But the antipathy they are developing to the peculiar doctrines of Christianity, such as the doctrines of the Trinity, the Divinity of Christ, the Atonement, etc., is a discouraging feature. It is the fashion in India, as well as in infidel circles in Christendom, to pay, in one and the same breath, a few smooth compliments to the Lord Jesus Christ, and express abhorrence of the peculiar doctrines taught by Him and His inspired apostles.

And lastly, the large meetings, which

the missionary succeeds in holding for the purpose of preaching the truth as it is in Jesus, are often converted into scenes of fruitless wrangling, and may result in intensification of the varied forms of unbelief in vogue. Each advantage has thus a counteracting disadvantage; and the judicious missionary must exercise great discretion in drawing the line between the encouraging and discouraging features of his work, and in availing himself of what promotes it, without being driven to despair by hindrances.

---

### PASTORAL AND SERMONIC HABITS.

#### Personal Experiences of Distinguished Clergymen.\*

No. IV.

T. DE WITT TALMAGE, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

ASKED to answer the question as to whether I keep a list of subjects and texts for sermons, I would reply that I have kept blank books in which to record subjects—a plan which I have pursued since I was a young man, and before I entered the ministry. I have four such large books. I have accumulated and accumulated until there is no end to the memoranda I have. The material I have would be sufficient to supply me, in that particular, for three hundred years, if my life could last that long. These books contain both subjects and texts. In them I put down anything unique: anything different from what I have done or seen anybody else do. I do not make any note of ordinary texts or ordinary subjects.

When I record the subject, I make an analysis of it at the same time in other smaller memorandum books, in my Bibles, and in some works of reference. Suggestions and ideas are jotted down in the same way.

I never use any scrap-book, or the envelope, or the pigeon-hole system for the gathering up and preservation of illustrations, for the reason that more illustrations suggest themselves to me

---

\* In interviews for THE HOMILETIC MONTHLY.

at the moment when they are needed than I know what to do with.

I generally work on my sermon about the middle of the week. Wednesdays and Thursdays are my days for severest work. On Friday I have my Friday night lecture. Sometimes, by reason of engagements in the early part of the week, everything is forced to the close; but that is seldom.

I would advise young ministers to keep Fridays and Saturdays free of work, in order that they may have no "Mondayish" feelings. Monday is my best day; I feel better Monday than I do any other day. That is the result of keeping Saturday clear. The elocutionary effort of Sunday does not fatigue me; it is the original part of the work that is trying.

I never decline to officiate at any funeral service, unless I have an engagement that positively forbids it. As to the suggestion that ministers should be paid for attending to funerals of persons outside of their own parish, I think it is absurd beyond expression.

I think it is a good idea for the pastor of a church to lead his prayer-meeting. It is a part of his pastoral work. In my meeting I call for prayers and exhortations. The last half of the service I make a meeting of testimony. I stand up and indicate that we would like to have about twenty testimonies in ten minutes. That makes everything brief.

In regard to callers I will say, if there is a man on earth more bored than I am, I feel sorry for him. When I retire to my study in the morning, my custom is to tell the servant that I cannot see any one, or receive any cards or letters until such an hour—naming the hour. My usual hours for uninterrupted occupation are from nine till one. Beyond that time I see people as long as I can stand it. Daily there is a constant procession ascending the stoop, from seven till eleven a. m.; book agents, peddlers of patent medicines, people who want letters of recommendation, or cards of introduction; committees seeking lecturers, gentlemen from vacant churches that want ministers, and a long line of

people in all sorts of mental, physical, moral, and pecuniary distress. What do I do? Well, I see as many as I can and then I run, finally making my escape to the street.

---

### MISQUOTED SCRIPTURES.

By TALBOT W. CHAMBERS.

No. XVII.

1. IN Proverbs xii: 25 it is said, "Heaviness in the heart of a man maketh it stoop." This is true, but a richer sense is gained by taking the first noun in its primary signification of anxiety or care. Sorrow of all kinds depresses, but solicitude is worst. Hence the saying it is not work, but worry, that kills men. The secret of health, success, happiness, and often of long life, is obedience to the apostolic direction, "In nothing be anxious; but in everything by prayer," etc. (Phil. iv: 6.) How much we all need to pray! Lord, increase our faith!

2. "The way of transgressors is hard." (Prov. xiii: 15.) This has sometimes been understood and preached upon as meaning that there are barriers in the sinner's way—such as conscience, chastisements, the divine Word, etc.—which make it hard for him to press on to his end. A more natural sense, and one that better corresponds with the parallelism, is found by supposing the word to be equivalent to *harsh*, *rough* or *painful*. According to the proverbial usage of our own day, the transgressor has "a hard road to travel." They do not think so who set out on that road, but they change their minds before they get to the end.

3. In the 21st verse of the same chapter we read: "Evil pursueth sinners, but to the righteous good shall be repaid." Substantially the same meaning is gotten, but with far more vividness, by a close adherence to the brevity of the original, thus:

Evil pursueth sinners,

But good rewardeth the righteous.

Calamity follows hard after the wrongdoer, and is sure to overtake him; but good, enduring good, comes to meet the righteous and fills his cup.