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a breast, through all the human population of the globe, but shall be moved by the same rich, overflowing benevolence, that gushes from the heart of the Saviour. What relief from the evils that now crush the enfeebled spirit—from the dismal night of infidelity—from the cruel injustice that wrongs our fellow-men—from the fell impurities that invade the sacredness of virtue—from the fearful oaths and blasphemies that break upon our ears! What purity in the church in that bright day—what holy spirituality—what unity and power—what growth in grace—what songs of joy!

Let us take encouragement from the Saviour's example. We are soon weary under the burdens of life: soon disheartened when we see how hard a world this is to save. But it will silence every doubt, rouse every languid feeling, and stimulate us to imitate the perseverance of our Lord, when we read that, in due time, the shout of victory will resound all the world over.

J. T. PECK, D.D.

T E K E L .

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Daniel v. 27.—“*Tekel, thou art weighed in the balances and art found wanting.*”

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JOB observes, that “the triumphing of the wicked is short.” This remark was signally verified in the narrative connected with the text. Belshazzar, the monarch of Chaldea, was indulging in sinful and intemperate merriment, accompanied with profane contempt of the God of Israel. While employ-

ing the vessels, which he had plundered from Jehovah's temple, in appropriation to the honour of his idols and the sensuality of his guests, a mysterious hand appeared inscribing on the wall of his palace the ominous sentence which was translated by Daniel, and a part of whose import is given in our text. This portion of the inscription described his character, and another his doom ; and "in that night," says the sacred historian, "was king Belshazzar slain."

But my hearers, there are balances in which we must all be weighed ; and if, when the scales are suspended and that scrutiny takes place, *Tekel*, as in the case of the impious monarch, should be inscribed on all our pretensions and stamped on all the claims we advance, how sad ! God, we are assured, "has appointed a day, in which he *will* judge the world in righteousness ;" and as through that ordeal each one of us must pass, it is the dictate of wisdom to ascertain, if practicable, by anticipation, what our situation is likely to be, when "time" to us shall be no longer. The great inquiry then, arising from the text, in application to ourselves, and to others for whom we feel concern, or in whom we take interest, is, on what individuals is this sentence likely to be pronounced, "in the day of our Lord's appearing" who will then be found wanting ? and "who shall be able to stand ?" It cannot admit of question, that radically defective in character will be found all the openly *immoral*, whether their immorality be confined to the breast of one, or extend to the violation of more, or of all the commands of the decalogue. But it can hardly be necessary to say much, to prove, that in all the openly vicious, there is a radical failure of the character necessary for heaven. This point very few will have the hardihood to contest.

But as a general remark, which we shall establish and corroborate by several particular details, it must be asserted that all *unrenewed, unregenerate persons*, who have not "put off the old man with his deeds, and put on the new, which

is renewed in knowledge after the image of him that created him"—all who have not in the language of the Bible, "passed from death unto life," are by Him who is to decide the fates of men, pronounced unfit for the abodes of heavenly bliss.

I. Let us place in the balances the *mere moralist*, and bring *his* pretensions to the test. Some consider the whole of religion as consisting "in the duty which God requires of man" as contained in the performances and virtues which are ordinarily comprehended under the common phrase, morality; whether the term embraces only those attributes of human character which consist in giving to every one his equitable *due*, or extends to those exercises of benevolence and charity, which form the constituents of distinguished philanthropy; whether simply the righteous man, "for whom," as Paul expresses it, "one will *scarcely* die," or, "the good man, for whom some *would* dare to die." All pretensions beyond these are regarded by the class to whom we now allude, as hypocritical, ostentatious, unnecessary, or fanatical. But let us weigh in the balances of the sanctuary, the claims of the moralist in the narrower or broader signification of the term. To what will these claims amount? It will be seen on examination, that these matters which are considered as the *whole*, or at least as the *principal part* of duty, are regarded in but a *secondary* and subordinate light, by Him who holds in His hands the scales of divine justice, and truly estimates the weight and worth of whatever is placed in them. "Thou shalt *love the Lord thy God* with all thine heart," He asserts to be "the first and great commandment." To that of loving our neighbour as ourselves, he assigns only a secondary place, calling it "the second commandment," and observing concerning it that it is "like unto the first." What then, if weighed in the balances, is to become of the man who lays it down as a principle, and acts upon it as the maxim of his life, that there is no religion and no divine requirement, beyond feeling and performing justice and mercy to our fellow men? When the law of

God is thrown into one scale, and such a man deposited in the other, must not *Tekel* be inscribed on all his pretensions, on all his attainments, on all his expectations ?

II. Another candidate for heaven is the religious *formalist*. He tells us that he is punctiliously religious—his prayers and his alms—his church and his closet, the baptismal font and the sacramental table, all testify to the fairness and fullness of his claims to “sit in heavenly places.” But Jehovah long ago weighed characters of this description and pronounced them wanting. Heartless forms, without heartfelt experience, will not answer. He had a people, who, in the days of Jeremiah, exclaimed with no small confidence, “The temple of the Lord, the temple of the Lord, the temple of the Lord are these.” To this people then, before and afterwards, thus “trusting in man and making flesh their arm,” thus “sacrificing to their own net and burning incense to their own drag,” he had occasion to say in the language of reproof and rebuke, by *one* prophet, “rend your heart and not your garments ;” by *another*, “to what purpose is the multitude of your sacrifices unto me ? Bring no more vain oblations ; your new moons and your appointed feasts my soul hateth ; they are a trouble to me : I am weary to bear them.” And “God manifest in the flesh,” when on earth, found the posterity of the same people bolstering their frail and fallacious hopes upon a similar plea. “We have Abraham to our Father,” whose mouth he stopped, and whose vanity he suppressed by adding, “God is able even of these stones to raise up children unto Abraham.” Thus too, boasted the Laodicean Church, in reference to her fair but superficial exterior. “I am rich and increased in goods, and have need of nothing.” And with similar fidelity, the Searcher of hearts prostrated her pride, by the allegation, “thou art poor, and miserable, and wretched, and blind, and naked, and ignorant for thou knowest it not.” Thus must all who have “a form of godliness,” but “deny” or dislike “the power,” expect, when “weighed in the balances” to be “found wanting.”

III. That large class in the third place, who call themselves, the *sincere*, the candid, and the charitable. Give me but the fact, says the individual ranged under this classification, that my neighbour is sincere in his belief, and I ask no more. I enquire not what that belief is, I am satisfied he is on the road to heaven. God is *pleased* with the great variety of worship that his creatures pay him, whether under the denomination of Jehovah, Jove, or Lord. If the *pagan* mother be sincere in the sacrifice, let her give her first born to the jaws of the fishes of prey—the fruit of her body to the waters of the Ganges. If the *Jew* be sincere, let him rave at the name of Jesus of Nazareth, whom Christians adore, leave his Bible unexplored, and sit at the feet of the Rabbi. If the *Papist* be sincere, let him close his eyes and ears to the scriptures, and submit both his understanding and conscience to priestly domination and control, unbar the door of the Inquisition and expose heretics to its fury. If the *Protestant* be sincere, let one say, “Glory be to the Father, and to the Son, and to the Holy Ghost.” Let another give glory only to the Father, dethrone the Son, and make a mere attribute of the Holy Ghost. The wings of this man’s charity are sufficiently broad and strong to waft them all to heaven.

But if sincerity be all that is necessary to render a man’s religion right, how ridiculous a part was acted by Saul of Tarsus, in exchanging his Judaism for Christianity. If he could honestly say, “I verily thought I ought to do many things contrary to the name of Jesus of Nazareth,” why did he not go on to “waste the Church of Christ?” Why should he exchange the feet of Gamaliel for the feet of Jesus?—the temple of Jerusalem for the Jail of Philippi—the countenance of the priesthood for their menaces and frowns—the honors, emoluments, and prospects which belonged to him as an Hebrew of the Hebrews, for the prisons and deaths which awaited him as a Christian? Why sacrifice a name unblemished, and a reputation untarnished among

his own people, to be regarded and treated as "the filth of the world, and the offscouring of all things?"

And now it may be that some are ready to ask, "who then can be saved?" If all are to be weighed in the scales of divine justice, and found wanting, where shall we all appear? My brethren, there is one character—only one that will be able to meet the ordeal. That person is the evangelical believer, he who besides exercising "repentance towards God," also exhibits "faith towards the Lord Jesus Christ." How ample and various are the testimonies on this point. Among them the following constitute but a few. "He that believeth shall be saved." "Whosoever believeth on Him hath everlasting life, and shall not come into condemnation, but is passed from death unto life." But what is faith? That question is most important. Faith, as it relates to all other subjects, is an affair of the head alone; but as it relates to the religion of the gospel, the religion that issues in salvation, it involves the heart also. "With the heart man believeth unto righteousness." Saving faith implies *trust* in the merits and *love* to the character of Christ, as well as belief of His records. It cries, "Lord save me or I perish,"—it "rejoices in Christ Jesus, and has no confidence in the flesh." It throws around the sinner the robe of *his* righteousness, having first torn away and displaced the "filthy rags" of *his own*. It carries the sinner into "the city of refuge," safe from "the avenger of blood." Thus it furnishes the penitent with a complete discharge, thus, being justified by faith, we have peace with God through our Lord Jesus Christ.

And now, dear hearers, with the law and the testimony in your hands, the law of Moses, which is a ministration of death, and the testimony of Jesus by whom came grace and truth, ascertain where your spiritual posture is; and if *Tekel* is the inscription on your character, let it be effaced at once—let it be commuted for the inscription "accepted in the Beloved." And may God give you grace to flee from the wrath to come. Amen. B. M. PALMER, D.D.