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SERMONIC.

ALL THINGS MADE NEW.

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And He that sat on the throne said, Behold I make all things new.—Rev. xxi: 5.

THERE is a good time coming for this world. We call it, variously, the millennium, the latter-day glory, the Sabbath of the earth. Amid the darkness and gloom which arise from the contemplation of human woe, the Church in every age has been taught to look with fond anticipation to the future, when the mischiefs of the fall in Adam will be retrieved by the renovation of all things in Christ.

In the wonderful visions vouchsafed to the exiled apostle in Patmos was a prophetic view of this renewed and glorified world, under the figure of the New Jerusalem, descending from God out of heaven, accompanied by the Divine proclamation cited in the text—“Behold, I make all things new.” It is the promise of a day fairer than any that has yet been seen on earth, when the evils which have hitherto afflicted it shall be abolished, and universal peace and holiness shall bless the world.

In considering a promise of so much interest, toward whose fulfilment we now seem to be making some visible and rapid progress, let us direct our view to three points:—

1. The methods by which God will effect the purpose mentioned.
2. The progress which has already been made in it.
3. The outlook as to its completion.

I. The methods by which God will fulfil His purpose to make all things new.

Two theories prevail. The first we may call the *miraculous*. It is assumed that the prophetic language relating to it is to be taken literally. Christ now, ere long, is suddenly to burst into view in a visible and bodily form, in the clouds of heaven. The righteous dead are to be raised in the bodies which had been laid in the grave. The earth is then to be set on fire and all the evil in it burned up, as if it were a mass of material filth. The sun, moon and stars, with all the mighty universe above and around us, are to pass away with a great noise. The earth and the heavens are then to be re-created. In that new world the mountains will be found

[* 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.]

card the Bible, and pronounce religion a delusion, but it cannot alter facts. And if there is any fact, patent and indisputable, it is that the world, personal, social, governmental, moral and even physical, is being rapidly changed under the influence of Christianity. It is becoming a better world. There is more goodness in it—more happiness and more hopefulness than there ever was before. It is a better world to live in than it ever was before. There are fewer evils, and more remedies for those evils, than ever before. There is less disease, and more resources for curing disease, than ever before. The blessings of Christianity are spreading over all the globe, as the light returns over the face of the sun when the eclipse is passing off. All this we see and know. It is not mere faith—it is science. It enters into the statistics of the world. It is reported in all the journals of intelligence, and is summed up in the annals of its progress.

Let us, then, place ourselves in living sympathy with this great fact. Let us remember that our Lord gives us the blessed privilege of being workers together with Him. In the grandest achievement of time we may be sharers. What are all other enterprises and aims in comparison with this? All of us, in our several spheres of life, however humble; in our several places, however obscure; with our own quota of means and labor, however small—we may have something to do for Christ to bring in that long-expected, long-desired day. Let us rejoice in this privilege and so use it that, at last, it may be our reward: as we had been sharers in the labor, so we may enter into the joy of our Lord.

Use the Talent you have.—"I have no more influence than a farthing rushlight," said a workman in his blouse. A friend replied: "Well, a rushlight may burn a haystack or a house; it helps me to read God's Word. So let your little rushlight shine before men, that others, seeing your good works, may glorify your Father in heaven."

PETER'S REPENTANCE.

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And Peter went out, and wept bitterly.—
Luke xxii: 62.

WE stood, last Sabbath, before one of those impressive contrasts found in sacred story—that between the vicarious sacrifice of Christ and the despairing suicide of Judas. I once heard the sentiment from a distinguished civilian, that "there is no great working idea in history which does not carry its own caricature along with it;" and the longer you reflect upon the statement the more numerous will be the illustrations arising before you to confirm it. It is not strange, therefore, when heaven stooped to earth to work out the great problem of salvation by grace, that hell should rise up from beneath and mock it with its grimace. It was, too, the very climax of the great struggle between the serpent and the woman's seed—in which, according to the terms of the first prophecy, the head of the one should be crushed, and the heel of the other should be bruised. It was pertinent, therefore, to the character of the struggle that the devil should appear by the side of the Redeemer, with the horrid travesty of the gracious atonement itself. It was a fitting contrast, in this critical moment of the world's history, that hell should stand over against heaven and reveal its dismal conception of what is the true satisfaction for the sins of the guilty. This, precisely, is the startling feature of the death of Judas, which, with all of its suggestions, I have already presented to you. We stand to-day in the presence of another contrast, hard by in the sacred narrative, between the remorse of Judas and the repentance of Peter; and if the lesson of the last Sabbath was full of solemn warning to those who persist in a course of sin, this to-day is full of instruction and comfort to those who are brought to mourning and repentance for the same.

I.—OBSERVE, THEN, HOW NEAR THE SIN

OF PETER COMES TO THAT OF JUDAS—just as near, in fact, as one in a state of grace can approach to the thorough reprobate; while there are features in the case of Peter even darker than those which are found in that of Judas, inexpressibly deepening the shade of his guilt.

1. *Peter, like Judas, surrenders his Lord to His foes*—not so actively, indeed, but in a way rather negative and passive: Peter denied his Master; Judas betrayed Him. Peter simply abandoned Him to the fate which the other had procured. But oh! how nearly does the edge of the one crime touch that of the other! Peter certainly, for the moment, gave, perhaps, a constrained consent to the surrender of his Lord. Even in human ethics, the desertion of a friend, at the very moment he stands in need of our aid, is a virtual betrayal; and, were it not for the light cast upon this act later in the story, we should never be able to determine how narrow is the interval which separates between these two crimes. Ah! fellow-Christians, there are circumstances into which you and I are thrown, in the providence of God, when our testimony for Christ is so imperative that the very suppression of it is virtually a denial—and that denial may be so aggravated as to be potentially a betrayal. It makes one shudder to think how near, in our folly and in our blindness, we may graze the edge of apostasy itself.

2. *The sin of Peter and of Judas was the act of an intimate and confidential friend.*—Friendship between man and man, especially when it is intimate and confiding, is of the nature of a covenant; not written, indeed, upon parchment, nor sealed before a notary, but all the more sacred because it is tacit and bound under the sanctions of the most delicate honor. If one in life opens to me the folds of his heart, allowing me to read his secret thoughts and desires, he binds me to him with chains of steel; and if that confidence be reciprocal, the two are held together in a sacred compact, which, if it cannot be pleaded before a human court, cer-

tainly stands in the high chancery of heaven, and its obligations can never be broken without danger and guilt. Even in the judgment of mankind, all perverted and dark as it is, a human friendship is never ruptured, but the persons and the secrets of the two are to be held forever sacred to each. Now bring this principle to bear upon the case of Judas, and see how exceedingly dark is his crime! By voluntary act he came into the school of Christ; was admitted, just as freely as his other colleagues, to his Master's person; walked side by side with Him through all the journeys in Samaria, in Galilee and in Judea; witnessed the splendid miracles that He performed; heard His marvelous discourses; and then in private listened to those secret expositions of His doctrine and of His kingdom which were made to the twelve in common. Nay, this man, of all the twelve, enjoyed so the confidence of his fellows, that he alone bore the common purse. There is not a trace, in all the narrative, of any discrimination against him made by Christ, nor that He breathed into the ears of the other disciples a solitary suspicion of his integrity. True, Christ was not deceived in him. From the beginning, He knew that he was a devil, and he that should betray Him; yet He made no sign of that secret knowledge either to Judas or to the eleven. So that Judas, by the law of human friendship, was bound by the most sacred obligation to His person and cause. In the forty-first psalm, the Messiah is represented as prophetically exclaiming: "Yea, mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me!" which, in the thirteenth chapter of the Gospel of John, is carried over and specially applied to the case of Judas. How dark the crime, then, of this man—enjoying thus the open confidence of his Master, acquainted with all His personal habits and places of retirement—that he should betray him for gold!

In the case of Peter, the matter is even worse; for, like Judas, not only

was he in free intercourse with his Lord, but Peter, James and John were selected out of the twelve to be honored with the special tokens of Christ's confidence and esteem. These three were separated from all the rest sometimes to witness a splendid miracle: as, for example, when Christ raised from the dead the damsel, of whom He said, "She sleepeth." These three—Peter, James and John—beheld His transfiguration upon the mountain; and Peter, with his characteristic boldness, exclaimed: "Lord, it is good for us to be here! If Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias." (Matt. xvii: 4.) When the eleven went sorrowfully behind the Master into the garden of Gethsemane, lo! these three are again separated from the rest to go deeper into the darkness of the Lord's anguish, who said unto them, "My soul is exceeding sorrowful, even unto death!" and, removing but a little space, His sweat was, as it were, great drops of blood falling down to the ground! And it was Peter, after his memorable confession, upon whom the Lord pronounced that splendid benediction: "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven: and I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi: 17, 18, 19.) I will not pause to discuss how far this remarkable language is addressed to Peter as an individual, or as the representative of the whole college to which he belonged; for, in either case, it was a singular token of his Master's esteem and confidence. Now, my hearers, is it to be told in the sad story that this apostle, of all the eleven, shall be the one with oaths and curses to deny his Lord? Surely the obligations of friendship were violated by

Peter in an extraordinary degree, by reason of the fact that he, beyond the rest, was honored with the Redeemer's confidence and affection.

3. *This denial by Peter occurred immediately after the supper, and after witnessing the agony of Christ in the garden.*—You remember Peter's prominence in these solemn transactions; how, when Jesus arose from the Passover—the last that was rightfully celebrated on earth—to wash His disciples' feet, Peter impetuously recoiled from this act of condescension; and then, under Christ's rebuke, how, in the exuberance of his love, he swung to the other extreme, exclaiming, "Lord, not my feet only, but my hands and my head." And when the solemn announcement had been made at the table, "Verily, verily, I say unto you, that one of you shall betray Me," and the question had gone around the circle, "Lord, is it I?" was it not that same Peter who beckoned to the disciple that leaned upon Christ's bosom to ask of whom it was He thus spake? At that holy supper, which, ever since, has been commemorated in the Church of God, and at which we are so often privileged to sit—where, for the first time, those memorable words were pronounced, "This is My body which is given for you; . . . this is My blood of the New Testament, which is shed for many for the remission of sins"—there did Peter eat of that bread and drink of that cup; there did he proclaim his oneness with the Lord in body, soul and spirit; and there did he pledge his honest service until he should be caught up to the reward of the glory hereafter. And now is it to be said that, within a few hours after that blessed sacrament, before the crowing of the cock should herald the dawn of another day, all the sweet influences of that precious ordinance had faded from the apostle's heart? That he could go from the bread and the wine, and from the solemn sealing of his allegiance to his blessed Lord, into the presence of his foes, and deny that he even so much as knew the man? Even this is not the worst. Peter, James and

John, a little apart from the other eight, beheld the anguish of Christ's soul when it was poured out as water within Him, under the pressure of His Father's curse; and yet, after what may be termed the sacrament of that solemn and impressive scene, and almost within a single hour, does this Peter openly proclaim that he did not even so much as know the man. Ah! if we are obliged to admit that there is aggravation to sin from the circumstances under which it is committed, we find that aggravation here, and with it a darkness in the guilt of Peter that no language can possibly describe.

There is, perhaps, a psychological reason for these fluctuations, upon which I may just touch for a moment: our emotions are not constant, but variable. Nay, it is the mark of weakness impressed upon man, as a creature, that in no department of his nature is he capable of sustained exertion. The body gives way to the weariness of fatigue; and there comes, after exertion, an entire relaxation of every muscle and of every sinew, in those moments of repose in which we recuperate for future toil. The mind, great as it is, is not capable of constant tension. It leaps grandly to some of its achievements, and then there comes a necessary and instantaneous pause of all its activity. Much more may this be said of our emotional nature, which, just like the tide of the ocean, has its flow and its ebb. In this world of toil and care we are incapable of the constant friction either of thought or feeling; the very sharpness of the sword would cut through, and wear out, its scabbard. Now, it is in these pauses of our spiritual activity—it is in these moments of reaction from strong feeling, which are necessarily moments of exhaustion and of weakness, by reason of the previous expenditure of force—it is in these moments that we are most exposed to temptation. The great adversary, from his intimate knowledge of the human frame, perceives his opportunity. He knows no instant is so favorable for his purpose of temptation and attack

as when we are relaxing from exertion, when the flood of feeling is upon the turn of the tide, or is at its lowest ebb. He comes upon us in these moments of relaxation with his most terrific suggestions: and hence the paradoxical fact, that the moments of most frightful temptation are immediately after the highest religious and spiritual enjoyment. But this is not the place to enlarge upon thoughts like these. There is another reason still more distinctly to be recognized: the excitement of religious feeling is so exhilarating in its nature that, in the bewilderment of our joy, we can form no conception of ever being in any other state. Thus it comes to pass that we relax our watchfulness; and, in the self-confidence of our joy, become an easy prey to the adversary, when he springs upon us like a panther. Let us bear in mind that the moments of gravest spiritual peril, when we are most exposed to the wiles of the devil, are the moments when we come out of high communion with God, and have enjoyed the largest experience of His love. So it was that Peter came from the Lord's table, and from observing the Lord's anguish in Gethsemane, to stand in the vestibule of the high-priest's palace and, under the challenge of a girl, deny the Lord whom he had professed to love!

4. *Peter's denial was in the face of his own protestations to the contrary, and of Christ's recent and explicit warning.*—"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto Him, Lord, I am ready to go with Thee, both into prison and to death. And He said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest Me." (Luke xxii: 31-34.) Or, as Matthew puts it: "All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. Peter answered and said unto Him, Though all men

shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice." In his self-confidence, Peter replies, "Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples." (Matt. xxvi: 31-35.) Forewarned, forearmed, is the common adage among us. The very warning is an appeal to the principle of self-protection in man's nature, which is aroused from sleep and put upon its guard against the impending peril. How much more when that warning is circumstantial, like the warning of Christ, designating the time and all the circumstances, and the very agent by whom that temptation should occur! And yet, in the face of all this warning, and of his own solemn protestations, Peter, in his forgetfulness and in his fear, fulfils his Lord's predictions. Ah, Peter! walking behind the crowd that was hustling the Lord to the mockery of His trial, did it not occur to thee that thou wast going into the very presence of thy peril? Did not the warning from the Master's lips, but a few hours before, revolve before thy mind—"This night, before the cock crow, thou shalt deny Me thrice"? There are, if you will take the trouble to compare the statements of the three evangelists, one or two features in regard to this warning worthy of notice. Mark mentions Christ's words as being, "This day, even in this night, before the cock crow *twice*, thou shalt deny Me thrice"—in that particular differing from the statements of Matthew and of Luke. Mark goes on to say that, when Peter had uttered his first denial, the cock crew. Shall not the crowing of that cock, being the initial fulfilment of the Master's prophecy, bring to mind the Master's warning? And, under the very sound of that crowing, which is the renewing of the Lord's prophecy to him, shall not Peter pause in his fall and recover his steadfastness? But he goes on in his fatal forgetfulness of it, until the rebuking eye

of Jesus falling upon him brings it to his remembrance.

5. *Peter's denial was aggravated by repetition*; and at each repetition he contracted deeper guilt. First of all, there is the square falsehood, "I know not the man." Then, as Mark puts it, there is a second denial, with perjury for, with an *oath*, he said the second time, "I know not the man." And then, under the third challenge, the third denial comes with dreadful imprecations and curses—"He began to curse and to swear, saying, I know not this man of whom ye speak." And here, too, as one of the evangelists notes the fact, there is a circumstance which aggravates Peter's guilt in the repetition of his crime. An interval of an hour was, in the gracious providence of God, allowed to intervene between the second denial and the third. How strange! By what law of human thought shall we explain it? How strange that, in this hour, Peter should not recover himself! That he should not remember his Master's prediction, already partially fulfilled, and needing but a single denial more in order to be wholly verified! And with the sound of the crowing in his ear, how comes it to pass that, by the law of association, Peter does not recover his footing and go from the place of peril, and escape the third and last denial, which was the most terrific of the three? Ah, this fatal consistency of sin! The first always the mother of the second; and the two, the father and mother of the third—and so, sin, with its fearful fecundity, breeds sin! God, in His solemn jurisprudence, absolutely, here in this world of probation, punishes the transgressor by giving him up to sin again and again and again, and to plunge deeper and deeper into the pit which is bottomless. The terrors even of that pit are not so terrible to me as this great law of sin here upon earth, where the man who sins is allowed by God to sin again; and these sins, combining, produce other sins, linking on like the links of a chain, until he is bound like

a captive unto the doom which he is to experience hereafter.

6. *This sin of Peter was committed in the very presence and hearing of the Lord.*—All the transactions of that trial were evidently open to his gaze. He could look through the colonnades of the palace, and there upon the upper dais, or platform, where the council was assembled, he could witness and hear it all; for, in the midst of that trial, the Lord cast his look upon Peter, and Peter was near enough to see the glance of his eye and the rebuke which it conveyed. And what did he see? The whole council baffled, when they had tabled charges of blasphemy against Christ, by inability to adduce the proof; until, in their exigency, two witnesses volunteered to testify that they had heard him say, "I am able to destroy the Temple of God, and to build it in three days." What did he hear? The solemn tones of the high-priest as, from the bench, he adjures the prisoner at his bar, by the living God, to say whether he was indeed the Christ, the Son of God; and the answering words of Christ: "Thou hast said; nevertheless, I say unto you, hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." What did he see? The high-priest and the whole council rising up in the fury of their rage, and rending their garments, and exclaiming, "What need have we of witnesses? Ye have heard his blasphemy." And then, as the exhibition of anger always infuriates it, and man lashes himself into rage and into passion, lo! these men gather around the person of the Saviour, and spit in His face, and buffet Him with their hands, and with reeds smite those patient shoulders—the shoulders of Him who was, in that hour, bearing our reproach! Oh! where was Peter's generosity gone? Whither has fled the bold courage which in the garden drew the sword to do battle against the band of traitors? Why does he not now feel the indignity to Christ, and rise, if not for His rescue, to stand at least in

manly sympathy at His side? And shall it be this generous, confiding, loving Peter who, when the crown of thorns is placed by the mockers upon his Master's brow, shall thrust this thorn into his Master's heart of an open and profane denial of him? Surely he was bound by the law of humanity, if not by the more stringent law of honest friendship, to have brought his sympathy to Christ in the hour of His woe; and it was an act of consummate baseness to select this, of all the hours, to pierce His heart with this keener reproach.

II.—YET, WITH ALL THESE AGGRAVATIONS, THE SIN OF PETER MUST BE DISCRIMINATED FROM THAT OF JUDAS.

1. *For example, Peter's sin was sudden, under strong temptation; while the sin of Judas was deliberate and long premeditated.*—I have exasperated you against the sinning Peter by dwelling upon these aggravations of his fault. My brethren, let us draw around the erring apostle, and drop upon him the tear of our pity. Did it never happen to any of you in life to be suddenly dropped down into the bosom of a profane and scoffing crowd, and hear your religion derided? Did you never feel at such a moment the cold freeze coming over your affections, like the thin ice forming over the surface of the river, congealing all the affections of your heart, so that you became cold and hard, like the rest, for the time? Then understand how this disciple, surrounded by this crowd of scoffers, should, when the sudden challenge is pronounced in his ear, meet it with an equally sudden, unpremeditated denial of his Lord. Then consider, along with this, his bewilderment and utter confusion of spirit. Up to the very moment when the person of Christ was seized, Peter, and the rest, probably, indulged the hope that by His Divine power he would rescue Himself from danger. Could not He, who, when He was about to be thrown headlong from the brow of the hill of Nazareth, suddenly disappeared and made His way unseen through the crowd—could not He, amid

the solemn shades of the trees in Gethsemane, silently escape from the hands of His murderers? Could not He who spoke the words of command to the winds and waves, so that they slumbered at His feet—could not He have quelled the tumult of all these people? Nay, did He not claim power from the Father to bring more than twelve legions of angels to His aid? And was not even this traitorous band driven back, falling to the ground, before they put the hand of arrest upon Him? But when all failed, and He was borne away by the ruthless murderers, and the other disciples, stricken with fear, had fled in all directions, you can possibly enter into the tumult and confusion of Peter's soul when, with lingering affection, he still follows his Master, even into the hall of the high-priest. You can imagine how utterly unprepared he was, in his bewilderment, to answer to the challenge coming to him from an unsuspected quarter; and having once denied his Lord, that he should follow it up with denial after denial. Certainly this is to be discriminated from the guilt of Judas, who broods over his crime day after day and month after month. Why, it is not difficult in imagination to see Judas in his first recoil from the bold, bad thought of betrayal as it bursts upon him; and then, as he invites it back and looks at it, until it loses its hideousness, it is easy to conceive how gradually the dreadful thought matures into a fixed purpose; and then how, day after day, he revolves his guilty plans, knowing his Master's personal habits and places of retirement, until Christ delivers to him at the supper the sop. Then it is that Satan enters fully into him, and the fatal excision takes place which cuts him off from the communion of the Church; and he goes out to gather around him his allies, pursuing his Master through the garden of Gethsemane to betray him with a kiss. The suddenness of Peter's fall, under the pressure of an urgent temptation, may, surely, be discriminated from the guilt of him who, through long months, had

fully matured his crime and his mode of accomplishing it.

2. *Then, too, the motives by which the two were prompted—Peter, by a natural fear and the instinctive love of life; Judas, by the most sordid of all the passions that move the human heart—the base love of gold.*—There, in the presence of the council, before whom his Master undergoes the mockery of a trial, in the sight of the scourging and the scorn, how natural it was that Peter should apprehend the same for himself! That, for the moment, he should be cowed by the mockings and the sneers that were ringing in his ears from the rude mob around him in the vestibule, and should recoil from his Master's side and deny that he so much as knew Him! How different is this from the greedy covetousness which could take the very body and blood and the cruel anguish and suffering of a bosom friend, and sell them for silver! Oh! the detestable baseness of a nature that could entertain the thought of selling a friend for money—and for thirty pieces of silver—which he could in a moment count in the palm of his hand! How different, then, the crimes in the different motives by which the two men were actuated!

3. *In Peter's case, there was no heart-denial of his Lord: it was only of the lips.*—Did he not love his Master? He seems to have had at least more physical nerve than any of the others. We are told that, at the instant of Christ's apprehension by the traitors, they all forsook Him and fled; and only Peter, generous and impetuous in his nature, follows Jesus, with a deep, earnest, though smothered, affection in his soul. There could be no deliberate denial of the heart in such a case. But in Judas there was a total estrangement of all the affections, and a shameful betrayal of Christ's person to His foes. My hearers, may I, in a solitary sentence, not having liberty to expand it, touch upon that strange and frightful feature of human nature—the deep, unconquerable hatred that always gathers into the heart of the wrong-doer?

Men talk of the resentments of those who are wronged—of the deep and bitter animosities which lie in the hearts of those who are oppressed; but, if human history reveals a solitary truth, it is, that the hatred of all hatreds, the most indomitable and the most cruel, broods in the heart of him who inflicts the wrong. And if you want to become transformed, in your inmost soul, into an absolute devil, I merely tell you, wrong your neighbor; cheat him, defraud him, oppress him, use your influence and power to inflict upon him injury, day after day, and year after year; and by the fixed laws which God has given to the human soul, you pass from a man into a devil at the last. It is bound to be so: and hence there sprung up in the heart of this traitor a desperate enmity against his Lord from the moment in which the thought of His betrayal was conceived.

4. *In Peter there was only the suppression of his discipleship.*—He was not responsible for his Master's blood. Others had bound Him and given Him over into the power of His enemies. All that he was responsible for was the withholding of his sympathy and the expression of his love. It was the hour of the Saviour's dismal need: if ever he wanted a friend, it was then; and all that was manly or Christian in Peter's soul should have responded to his Lord's necessities, even though it had cost him his life to sustain that Lord in His woe. It was not to be. Ah! it had long ago been written of this sufferer that He must tread the wine-press of His Father's wrath alone, and that, of all the people, there should be none with Him. And, therefore, though Peter is the spectator of His sufferings, yet, in fulfilment of that ancient prophecy, he must withdraw from his Lord and surrender Him to His foes, and even give the last sting by his base denial. But that was all—the withholding of personal sympathy: weakness, but not treachery; desertion, but not betrayal.

III. LET US CONSIDER THE CONTRAST BETWEEN THE TWO MEN. AFTER THEY ARE BROUGHT TO A RECOGNITION OF THEIR GUILT.

1. *Judas is judiciously abandoned; Peter, only temporarily deserted.*—From Judas every restraint is withheld, no gracious influence is imparted—he is given over to work out his crime. Satan enters into him, by whom he is driven forward to his doom. Oh, sinner, who so often exclaimest against the importunity of Christian friends, "Let me alone—let me alone!"—secretly, in the petulance of your spirit saying the same thing to the Holy Ghost, knowest thou what the words import? If God should respond to it, and there be a suspension of all gracious influences and a withdrawal of His blessed Spirit, you read your guilt and your doom in the fate of Judas. But Peter was deserted only temporarily, in the way of correction and discipline; for, in the very prophecy of his fall, there was given an assurance of his recovery: "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Brethren, let us, who are afraid of the devil, take comfort from the thought that, before the devil has leave to bring one solitary temptation and lay it down in our path, the interceding prayer has already gone up from the Saviour's heart, by which we shall either be saved from the fall, or else be recovered from it. The word is for us too, "I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

2. *In the case of Judas there was only remorse; in that of Peter, sincere repentance.*—And here I recur for an instant to that thought of the philosopher about the caricature. Why, my hearers, there is not a grace wrought by the Holy Spirit in the Christian's heart which the devil does not caricature. Here is the Christian's meekness, and over against it the world's cowardice; and because the world only knows its cowardice, it calls our meekness by that name—it is the travesty of grace. There is the Christian's deep and honest humility, when he bows in the dust and exclaims before God, "I am less than the least of all Thy mercies;" and over against it

stands the world's meanness and humiliation of spirit, by which it is capable of doing anything that is unutterably scornful and base. And so, over against the honest, spontaneous repentance of Peter, in full contrast is presented the remorse of Judas. It is sorrow for sin looking the two ways—upward toward the heaven of which repentance is born, and downward to hell, out of which remorse springs. They radically differ in the nature of the exercises themselves: remorse arising only from considering the consequences of sin (you remember it is recorded of Judas that “when he saw Jesus was condemned he repented”); repentance springing from a spiritual insight into the nature and heinousness of the sin itself, and mourning for it before God. They differ, also, in the agents by whom they are produced: repentance being wrought in the soul by the Holy Spirit coming down from the Father to produce it as a spiritual grace; while remorse is wrought in the heart by Satan, who leads us off farther and farther from God. Here is the honest repentance of Peter, springing out of the Master's look—that look which was a look of *reminder*; that look which was a look of *rebuke*; that look which was a look of *personal grief*; that look which was a look of *pity*; that look which was a look of *forgiveness*, anticipating the very prayer that should fall from His lips on the cross, “Father, forgive them for they know not what they do;” that look which was a look of *counsel*, telling Peter to go out into the dark and away from the scoffers who would betray him into sin.

3. *In Judas there was a total and final rejection of Christ; in Peter, a loving return to Him.*—In the presence of the sacrifice “offered up once for all in the end of the world to take away sin,” Judas stood, looked upon it, rejected it, spurned it. Peter goes into the darkness of the night and weeps bitterly over his sin, and, as the story soon tells you, returns to his Lord. There is a peculiar silence in the narrative about Peter through all the remaining

passion of Christ. He does not appear in the story when the Saviour was crucified, nor when He was laid in Joseph's tomb; and nothing is said of him during the three days of great suspense endured by all the believers at Jerusalem. But he comes to light again on the morning of the third day, side by side with his twin-brother in his Saviour's love—the dear John; and the two together are the first to look in the sepulchre, and Peter is the first to enter it. Again we see Peter at the Sea of Tiberias, casting, at the Master's command, the net over the right side of the ship, and taking an innumerable draught of fishes. Oh! see how character is drawn upon the canvas of inspiration! It is the holy seer of Patmos, the mystic among the apostles, the disciple whom Jesus loved, and who lay upon His bosom at the supper—it is John, who, with the intuition of a loving heart, first recognized the risen Christ, and said to Peter, “It is the Lord!” And then it is Peter, his whole character coming out in the act, that girds around him the fisher's coat and leaps into the sea, and goes to the shore, to be the first at his Master's side. And it was Peter who, a little afterward, when they had dined upon those same fishes, heard the thrice-repeated challenge, “Simon, son of Jonas, lovest thou Me?” and thrice returned the challenge by an appeal to Christ's omniscience: “Lord, Thou knowest all things: Thou knowest that I love Thee.” Let us be comforted by the thought that Peter comes right out of his oath against Christ, right out of his absolute denial of the Lord Jesus, and stands in his penitence before the eye of his Master, appealing to His omniscience—“Thou knowest that I love Thee.” Like the changes of night and day, of darkness and light, such are the alternations found in the experience of God's children—all due to the mighty power of the grace that works repentance and love in our hearts.

4. *Lastly, Judas sealed his guilt by his suicide, and Peter sealed his repentance by a life of consecration to his Master's ser-*

vice.—Judas, in his remorse, anticipated his doom, and hung himself upon the rocks overlooking the valley of Jehoshaphat, cutting off all possible chance of future repentance. Peter lovingly returns to Him he had denied, saying, "Lord, Thou knowest that I love Thee;" and lays upon his heart the blessed command, "Feed my sheep; feed my lambs." How faithfully he fulfilled his vow of consecration through a long life, we learn from the book of Acts; until, as tradition gives it, when he comes to the hour of his death, which was by crucifixion, he prays that a difference might be made between him and his Lord, in being crucified with his head downward.

Such are the differences, not only in the fate, but in the character and conduct of these representative men. I have just three reflections to make to bring the whole to a practical conclusion; and I must sum them up in a sentence or two. The *first* is that you have the plainest evidence, in all the actions of Judas and of Peter, that they were free and responsible, acting under the power of motives. Judas betrayed his Lord just as freely as you and I, today, serve Him. Peter denied his Lord just as freely, in the exercise of his own will, as he afterward served and preached Him. And yet both the betrayal by Judas and the denial by Peter were absolutely fixed in the determinate counsel and decree of God, and were the subjects of prophecy hundreds of years before either saw the light. What, then, becomes of the cavil which men are continually pressing, that God Almighty cannot have His plans, because the poor human creature is obliged to have his? That we, in order that we may be free agents, must shut up God behind a wall? I do not pretend to reconcile these. I do not know the angle at which these two planes meet; but I do know, from the testimony of Scripture, as well as from the testimony of consciousness, that both lie in all history side by side, and are the constituent factors in every event that is produced. You must multiply

two by two to make it four; and you must have the agency of man and the providence and sovereignty of God, or you cannot have history. I do not see how you can ever make a web if the threads run in the loom all one way; but if the threads cross each other at right angles and are driven tight against each other, I can conceive how you may have a web.

Secondly. We see in Peter's fall the wonderful discipline by which he was graciously prepared for his work; revealing to us that paradox of the Gospel, how grace, in its power, brings evil out of good, and transmutes the poor, fallen, erring sinner into the accepted messenger of God. The radical defect in Peter's original character was his self-confidence and pride; and God, in this hour of his fall, broke the neck of that pride, and made him ever afterward the humble, earnest, gentle disciple of his Lord. Brethren, it is just so with you and me. There are Christians, in every age and in all parts of the Church, who cannot do as they ought until the Lord God puts them into His mill and absolutely breaks every bone in their body. And He does it. Those whom He designs as chosen vessels to bear His name before the world, He takes and steeps in sorrow, blasts their plans, grinds them in His mill, and reproduces them with a recast character, with a sort of resurrection life, springing out of the tribulations which they undergo. Thus, the denying and the swearing Peters become the bold proclaimers of the Gospel in the streets of Jerusalem.

Thirdly. These two, Judas and Peter, are the types, respectively, of the only two classes of sinners. The difference between the sinner and the saint is not that the one sins and the other does not sin: "For all have sinned and come short of the glory of God:" but the difference is found in the behavior of the two in respect to their sins. The one sins, and loves to sin; he rolls it as a sweet morsel under his tongue, and feels no twinge of conscience, except as the consequences of it peep forth like

ghosts out of the gloom of eternity upon him. The other sins, but "turns from it with grief and hatred—with full purpose of, and endeavor after, new obedience." There may be a fearful outward resemblance between the two, as there was between Judas and Peter; but they are clearly distinguished in the end: the one persisting in sin till it is finished and reaps its wages—death; the other weeping bitterly over sin, and able still to say, "Lord, Thou knowest that I love Thee." These are before us, the types between which to choose. I press the contrast upon your attention; and may the God of all grace enable you to choose wisely! The choice is for eternity.

THE MANLINESS OF CHRIST.*

BY REV. R. G. FERGUSON (UNITED PRESBYTERIAN), BUTLER, PA.

Jesus, therefore, knowing all things, etc.—
John xviii: 4, 5.

If, as the poet says, "the Christian is the highest style of man," it is because he copies after a perfect model. Jesus of Nazareth acquitted Himself as a man at every stage and crisis of His earthly course. To follow Him closely is to attain the highest possible excellence.

He knew how to bear prosperity. Many a man who boldly confronts a foe will fail to resist the enticements of a friend. He who quails not before the angry mob may be led astray by the huzzas of the cheering crowd. It is one of the severest tests of manliness when those who admire a man and lift him into prominence, urge upon him what duty forbids him to accept. To listen to the "still, small voice" within, and turn away from the clamor of the mistaken multitude without, requires the rarest courage. He is truly self-poised who can stand erect despite both the false attraction of friends and the resistance of foes.

How did Jesus endure this supreme

test? In the palmy days of His public ministry, when multitudes came to hear Him, how did He act? He never swerved in the least from the straight line of uprightness and truth. To great and to small He declared the same message. In the Sermon on the Mount He presented an ideal of true living that contradicted squarely the notions then prevalent. To Nicodemus, a ruler of the Jews, He spake no flattering, conciliatory words because of his high position. He astonished him with the bold challenge, "You must be born again!" Wherever He was, whether at the well of Sychar talking with the woman of Samaria, or in the house of one of the chief Pharisees, He spake brave, honest words, such as were needed. He yielded neither to Mary at Cana, nor to His brethren in their excessive prudence, nor to His disciples who would stay Him from the cross, nor to the multitude who would take Him by force and make Him a king. (John vi: 15.)

But under circumstances of an opposite character does the text present the man Christ Jesus. Within a few hours of His life have been crowded many important events and experiences. The Last Supper was not yet finished when Judas went out into the night to carry out his black designs against his Master. While he was busy with the chief priests, consummating his villainous bargain and gathering the motley crowd that came with swords and staves to apprehend Him, the Son of man was passing through the untold agony of Gethsemane. Though He shrank from the cup that contained ingredients of Divine wrath and hellish fury, such as no martyr ever tasted, He yet prevailed in prayer to the Father so as to say heartily, "Nevertheless, not as I will, but as Thou wilt!" And now the band is at the garden gate eagerly seeking their prey. Judas leads it to the spot whither he knew his Master was accustomed to resort with His disciples. But the base kiss, the pre-arranged signal by which he should single Him out from the rest, was not

* This is the Expository Sermon which was awarded our prize of twenty-five dollars by the Examining Committee. See report in December number.—Ed,