

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. J. H. MELISH.

Subject: Faith Once Delivered.

Brooklyn, N. Y.—The Rev. John Howard Melish, rector of the Church of the Holy Trinity, Clinton and Montague streets, Sunday morning preached on "The Faith Once Delivered." The text was from Jude 3: "The faith which was once for all delivered to the saints." Mr. Melish said:

A Pentecost seems to be taking place in Korea. Forces, no doubt in large part political and commercial, but also supremely religious and educational, are bringing that Eastern nation to a new birth. Men everywhere are inquiring about the "new religion." Churches are crowded many times a day. Teachers and preachers cannot meet the need. We seem to be witnessing what has not been seen for centuries, a nation turning Christian.

What is of great significance in the religious awakening and conversion of Korea is the kind of Christian religion which is receiving this overwhelming response. If the reports are true, it is a religion with two sides. Those who have received it and who are extending it among their fellow countrymen know only "The Father" and "Our Elder Brother." The names which have been and are to be used are "Father" and "Elder Brother." The names which have been and are to be used are "Father" and "Elder Brother." The names which have been and are to be used are "Father" and "Elder Brother."

In this a sufficient statement of the Christian faith, I do not mean if it is the sum of the Christian truths. Of course, it is not. Neither do I mean if it is the "irreducible minimum" without which a man can hardly be called a Christian. But is this faith in God as Father, in Jesus as Elder Brother, sufficient for life and salvation? Can men be saved by this? Are these the regulative ideas of our religion, the fundamental propositions of which all other truths are corollaries?

Such questions can be answered only by the study of the life of Jesus. Life, the abundant life, is the test of truth. There are times when only men's souls. Then it is that a man's books are opened, his words are weighed, his traditions are tested. At such moments the soul is concerned not with words, but with realities. He demands real answers for real questions. Such was the experience of Job when disaster befell him. Under the fire and the whirlwind not only Job's property, but Job's theology, was swept away. He proved too weak to lean upon. Such, too, was the experience of Saul of Tarsus, when he discovered that law failed to make men righteous. He was driven by new needs to revolutionize his religion and morals. St. Augustine, Luther, Wesley, also, were men who, face to face with new experiences, as few questions which orthodox failed to answer. They were driven to the fundamentals of faith by the facts of life.

If faith in God as Father and Jesus as Elder Brother is sufficient to answer the deep questions which spring from the deep experiences of life, these questions are three in number. Behind all philosophies you will find them. To answer them all religions have set themselves.

The first question is: Is there a God, and if there is what is He like? It has its origin in man as a reasoning and moral creature. What is the origin of what we see and feel? Is this universe self-evolved or is it the expression of some power which moves through it and presides over it? If there is such a Power, what is it like? Has it any of the attributes of personality? Is it good, righteous, loving? Behind all human doubts and questionings is this mother of questions, Is there a God?

The second question is: When a man sees upon his soul the blot of a sin can it be removed? Do theologians call sin a universal pollution. When Herbert Spencer came to America he was entertained at a banquet by the most learned company which had probably assembled here. At the end of the program of speeches, Henry Ward Beecher was called upon. He praised science and eulogized the debt which religion owed the men who toiled so painstakingly to ascertain truth. And then suddenly turning aside, he made an appeal to the audience. "There was not a man there," he said, who had not done something for which he was ashamed, who did not wish to have men know it, who would not if he could wash his soul clear of it. Scientist, philosopher, theologian, statesman, that learned assembly rose to that appeal to universal experience. So say all men. There have been times when sin weighed so heavily upon the consciences of men that they have sacrificed their children, thrown themselves under the car of Juggernaut, died to monastic penance. His was a deep experience to-day as ever, but it is expressed differently. Has my life been of any use to others? Is the question upon man's soul to-day. Not have I done wrong so much as have I done right? His sense of failure in well-doing that weighs upon men. Sin, individual and social, is a universal and tragic experience.

The third question is: When a man dies shall he live again? The sight of a dead face is the mother of all mysteries. It compelled him to ask whether that soul had gone, and in so asking it lifted man's thoughts from the temporal to the eternal, the human to the supernatural, the human to the divine. Before the experience of death man stands questioning, eager to know, half believing, half afraid, wondering whether his friend has gone and he himself will go.

These are the deep questions which spring from the deep experiences of life. How does faith in God as Father, in Jesus as Elder Brother give sufficient answers? Is there a God and what is He like? "Yes," says Jesus, "there is a God. He is my Father and your Father." Some men there are who find it easy to believe on their own experience that God is Father. Others can believe only when the sun is bright and the sea is calm. When the storm breaks their hearts faint within them. But the multitude of us men and women are glad that Jesus is part of our life. Our brightest moments of assurance get their light from Him; our darkest moments are lit by the light of His love because He is part of life. It is by faith in His experience, supported by His character, His sanity, His truth, His deeds that we keep faith in God.

Faith in the Elder Brother makes us His fellow children; keep faith in the Father through storm and sunshine.

When a man sees the cursed spot upon his soul can he remove it? "man," said Jesus, "had two sons." One went into the far country and painted his soul black with looms and unworthy deeds. When his money was gone he felt his disgrace and shame. He did not commit suicide; he went straight home. No sooner had he reached the road outside the gate when he was hailed and his father ran to meet him. Whatever the spot may be upon the soul if a man will take his disgrace and shame to God he will find in Him a Father. So with social failure. Is the time short that remains? Waste it not in vain regrets over it. The past is irreparable, but the future is still one's own. "Come let us go hence," said Jesus, "and where shall we go again? Knowledge gives no better answer than in the days of Aristotle. What seems to be scientific proof, when examined, turns out to be simply man's hope expressed in scientific phrases. But man has a worthier evidence, not in the scientific sense, but in the inference as to what the other world is like from what we know of this, in his hopes and faith, in the testimony of his poets and prophets. And of all such witnesses to life that desires to be eternal stands Jesus, our Elder Brother. Before the gate of death He stands and holds the key. It is He who, master of life and death, that strengthens our faith in immortality, outflow of home to the dead and casts about life here and there the golden radiance which surpasses the sunset glow.

For all these experiences of life, in answer to all these deep questionings, the doctrine of the Trinity, the Father and "Our Elder Brother," the incarnation, the atonement, are not even names. Their religion is without dogma.

In Korea the Christian Church has learned to ask this faith of its converts and no more. When will the church at home learn this much-needed lesson? There are questions which this simple faith does not answer. Christianity no sooner had reached the educated Greek than the questions came: What is the relation between Jesus and God? How is the Elder Brother related to the other? What is the true idea of incarnation and of atonement? Men have a right to ask these questions. That right was won long ago by Origen, of Alexandria. But let it be clearly understood that all such matters of speculation, while legitimate, are not the faith once delivered. The faith once delivered is related to speculative faith, as it historically has found expression in the creeds and doctrines of the church, as the tree is related to its leaves. The faith once delivered, trust in God as Father, in Jesus as Elder Brother in the tree. The creeds and doctrines are the leaves. From season to season they must change as new life pushes off old forms, because the tree itself is growing.

I wish I could persuade men who to-day reject all creeds, and with them the faith, to see this distinction between faith and creeds. It is possible to reject the latter and live by the former. I wish that I could persuade men who identify faith and creeds to make this distinction. It would do much to win the thinking world to the religion of Jesus. It is a real distinction. The faith once delivered existed many generations before the most venerable creeds of Christendom were born. It will continue to inspire and strengthen men when all our creeds shall have passed away. The faith is once for all delivered.

Sublet thought shall fall and learning falter. Churches change, forms perish, systems decay. But our human needs—they will not alter. Christ no after age shall e'er outgrow. Yes, Amen! O, changeless One, Thou only who, the light across the dark waves lonely, Thou, the eternal heaven of the soul, art ever the same.

Giving is Getting. The old proverb-writer uttered a great truth when he said that there was a giving that tended to increase and a withholding that tended to covetous. Giving and receiving are not two different things; the one means the other. There is, in the living economy, a great principle of exchange by which giving and receiving are coincident. Especially is this principle operative in the moral and spiritual realm.

The most significant thing in life and development is hospitality. We open the doors of our heart and life to enabling and inspiring visitors. We give of our capacity; but how much more do we get. God asks us to give our hearts. We do so and how much more we get. Jesus Christ asks us to give Him a place in our life. We give it, but the result is not a giving after all so much as it is a getting.

Be hospitable then. Be hospitable to all the divine influences of life, and let it not be a narrow, grudging hospitality. Be hospitable to God; to Jesus Christ. Give Them your best rooms. Let Them be your guests, and They will give you Themselves in return.

Giving is getting, and the greater the investment the greater the return.—Rev. C. S. Macfarland, in Christian Work and Evangelist.

Essential to Happiness. Companionship is the one thing in the world which is absolutely essential to happiness. The human heart needs fellowship more than anything else. Fellowship which is elevating, enduring, stronger and purer than itself, and centered in that which death cannot change. All its springs are in God. Without Him life is a failure, and all beyond is a blank.—Henry Van Dyke.

How to Get Poor Quick. Do not try to save your loose change. It is too small an amount to put in the savings bank. It would not amount to much, anyway, and there is great comfort in spending it. Just wait until you get sufficient worth while before you deposit it. Do not try to economize. It is an infernal nuisance to always try to save a few cents here and there. Besides, you will get the reputation of being mean and stingy. You want everybody to think you are generous. Just look out for to-day. Have a good time as you go along. Just use your money yourself. Don't deprive yourself for the sake of laying up something for other people to fight over. Besides you are sure to lose it. You might not be alive to-day.—Success Magazine.

The executive Council of the National Trades and Labor Congress of Canada has decided to place several organizers in the field. The Province of Quebec and the maritime provinces are to receive more attention than formerly.

The Sunday-School

INTERNATIONAL LESSON COMPLEMENTS FOR AUGUST 2.

Subject: David Anointed at Bethlehem, 1 Samuel 16:1-13—Golden Text, 1 Sam. 16:7—Commit Verses 11, 12—Read Chapter 16.

TIME.—10:43 B. C. PLACE.—Bethlehem.

EXPOSITION.—I. The LORD hath not chosen these. I-II. It speaks well for the generosity of Samuel that he mourned over the fall of Saul (v. 1). If he had been like the majority of men he would have taken a secret if not an outspoken delight in the fact that the man for whom they were in some measure at least, rejected himself turned out so poorly. "There, I told you so," he would have said. But Samuel was of a nobler mold, and grief, not exultation, filled his heart at the folly and ruin of his rival. But while it was commendable that he should be grieved at the sin and consequent rejection of Saul, it was not right that he should spend his time in idle mourning. God had rejected him from being king over Israel; another king must be sought out and consecrated to his place. God does not wish us to be crushed by the sins of the world and so to spend our time in morbid and useless lamentations over them, but to rise and go forward to the duties, however disagreeable, that these sins entail upon us. Saul was a king that God had provided for the people (ch. 9:16)—a king according to their choice (1 Sam. 12:13); David was a king whom God had provided for Himself—a man after His own heart (ch. 13:14). Little by little God discloses His purposes to His servant Samuel. In chapter 13:14 He shows him that He has sought out and appointed this king. In the first verse of this chapter He tells Samuel that this king is the son of Jesse, but not until the twelfth verse does He point out which son of Jesse. Hundreds of years before it had been prophesied that the sceptre should fall to Judah (Gen. 49:10). Samuel, for all his excellencies of character, was human and fallible. Like most of us, he had the word of the LORD in his heart (ch. 13:14) and out of the Bible, to whom God has said "Go," he hesitated to undertake the work for which God had commissioned him for fear of the consequences (v. 2). When God says "Go," we ought not to reply, "How can I?" but to start and go, and leave God to settle the "how." "If Saul hear it, he will kill me." "The fear of man" brought "a snare" to Samuel in this instance (Prov. 29:25). How could Saul or anybody else kill a man who had a word to do for God? Did the Lord bid Samuel to tell a lie to secure his safety? (v. 2, 3). Not at all; the Lord is never put to such a test. That, and it argues a lack of faith in God, can go down to falsehood or indirection to secure our ends. God simply refused to argue with Samuel the question of his going, and again bids him go, and tells him what to say and that at the price of a sacrifice. 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