

DR. CHAPMAN'S SERMON
A SUNDAY DISCOURSE BY THE NOTED PASTOR-EVANGELIST.

Subject: A Novel Race—Self the Greatest Enemy of Most Men—Two Ways Into Heaven—Wealth and Power Will Not Avail the Sinner on Judgment Day.

New York City.—The Rev. J. Wilbur Chapman, the popular pastor of the Fourth Presbyterian Church, whose reputation as an evangelist is second to none, has prepared an interesting sermon upon the subject, "A Novel Race," which is preached from the text, Proverbs 14: 12, "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

Some time during last summer the Rev. Joseph Parker, the pastor of the City Temple in Boston, was asked to take the editor's chair of the London Sun. He was given full liberty to print just what he wished in the paper or to keep out of the columns what in his judgment was not conducive to make an ideal paper. One day in the place of the racing news which the readers of the Sun had been accustomed to peruse he printed under the caption of "A Novel Race Record" a description of the race of life, and for each point made emphatic in the lives of those who frequent the race course and follow racing as a business he presented a passage of Scripture. This was, to say the least, startling. One of our New York papers, quoting from his utterings in the London Sun, printed the following:

A NOVEL RACE RECORD.
London.—The Rev. Joseph Parker prints in the Sun to-day in place of the usual racing column what he calls a corrected race record, as follows:

The Eternity Stakes.
The Start—Born in sin, etc. Psalm LI.: 5.
The Race—All gone out of the way, etc. Romans III.: 12.

The Finish—After death the judgment, etc. Hebrews IX.: 27.
The Weighing Room—Thou art weighed in the balances and art found wanting. Daniel V.: 27.

Setting Day—For what shall it profit a man if he shall gain the whole world and lose his own soul. Mark VIII.: 36.

This outline for a sermon has been in my mind since first my eyes lighted upon it, and to the great London preacher I am indebted for the suggestions of this sermon, and yet I am quite free to confess that the only reason I have chosen the outline, and indeed the only reason I preach the sermon is that I have a great desire that those of you who are running the race of life should lay hold upon eternal life. It is a great mistake for men to preach without giving their hearers an opportunity to confess Christ. When Mr. Moody first began his public ministry in Chicago he went through a course of sermons on the life of Christ, and came at last to the crucifixion, when the most profound impression had been made. He felt as if he ought to give an invitation, but neglected to do so. The audience was dismissed never to come together again, for that night the great conflagration in Chicago was upon the city, and many of his hearers were quickly ushered into eternity, and so while I present this novel race record I present it only that you may run the race with Christ.

If I had the time in this connection I might say some words concerning the book in which the text is found. It has been said by some that there is no part of the Bible which more thoroughly proves the inspiration of the Scriptures, for no mere man could have written these wise sayings; another has suggested that the thirty-one chapters in the book contain a lesson for each day of the month, and no man would find himself failing so frequently if he should imbibe the wisdom of these sayings. Indeed, there is not a condition of life that is not met by the wisdom of the writer of this book. I might also suggest the different figures which are used in the Bible which describe a human life. It is spoken of under the figure of a voyage with its days of calm and nights of storm, its south winds blowing deceitfully against us, and sailing of prosperity that never comes and its hurricane which almost drives us against the rocks and to death, but one of the best figures is that of a race for no man walks when he races, but runs. He must be desperately in earnest, and no man really makes a success of his life without this same thing is true of him. There is little place for the laggard in human life to-day. We must run if we would win, and no race is permitted without contestants. In this race of human life which we start there are three contestants which we earnestly to defeat us. The first is self—the greatest enemy that the most of us have is self. Other men fight battles and rest when the victory is won, but no man has ever yet been able to rest in the struggle with himself. The Bible is true, "Greater is he that ruleth his spirit than the city that taketh a city," and many a man has been a hero in the battlefield and made a miserable failure with his struggle with himself. The world is generally against us. "Woe be unto you when all men speak well of you," and if no one opposes you it is well to stop and see where you may be wrong, but possibly the greatest adversary of all is the devil, the lord one of this trinity of contestants, for he flatters and deceives us until at last the strongest character is made weak and the greatest soul tainted; but I am not so much concerned about the running of the race just at this time as the preparation for the end. The text is a striking one, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." "There is a way that seemeth right," I take it that none of us have determined deliberately to be lost. Our mother's memory is too sacred and our father's example too powerful to permit us deliberately to choose death instead of life. We are merely procrastinating. We have chosen a little more of the world's pleasure, falsely so-called, and determine to have a little more of the world's honor, and the way seemeth right, for some day we may be saved, and yet no one has a certain prospect of salvation if he neglects Christ to-day, for he has made no provision for the morrow. The end baffles description. There is weeping and wailing and gnashing of teeth, and I present this outline in order that we may know that we cannot afford to run the race alone.

I.
The start. Psalm 51: 5, "Behold, I was conceived in iniquity, and in sin did my mother conceive me."

This is a Bible statement, but experience proves the truth of it and history emphasizes it in every particular. However men may rebel against the doctrine of original sin, and speak of it as an injustice and all of that, nevertheless, this we know to be true that we are born with a bias to sin, and also that if we were to speak honestly we would say that from the very first it has been easier for us to do wrong than to do right. We have been in a great com-

apostle said, "When I would do good evil is present with me." I do not for a moment imagine that we are guilty, any of us, of great sins, but the existence of little sins will prove the existence of a sinful nature.

II.
The race. Romans 3: 12, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." If we object to the first statement, which, nevertheless, experience proves to be true, we certainly cannot resist the power of the second statement, for the apostle writes that we have all gone away from God. When there came a time in our lives when it was possible for us to choose either the right or the wrong we well remember that the tendency all along has been to choose the wrong, or at least to permit it, and when we remember that it is the wrong in His judgment that we are responsible for the message is a solemn one that we have to do with, who taught the commandments and made the look of lust idolatry, and the feeling of murder against a brother murder. There are two ways in which men might get into heaven; one is the way that is marked with blood. "And though your sins be as scarlet they shall be as white as snow," and the other is the keeping of the whole law. If we could do that God will accept us, but we cannot, and we certainly know we have not. "He that offends in one point is guilty of all," not that he has broken all, but in the single offense he has broken away from God. But from the standpoint of the unregenerate man at least this statement is true, and I speak now in the language of the unregenerate. You are not lost because of Adam's sin, or an inherited tendency to evil, but rather because you have rejected Christ for yourself. Let us imagine a case. You have consumption, and it has come to you from a long line of ancestry, and I went to you and know a cure for consumption, and if you will but take it you may be whole again, and I recite to you the instances of hundreds of people who have been sick and now are well, but you refuse the cure and die, not because you were a consumptive with an inherited tendency to this disease, but because you have rejected the cure, and men are lost because they have rejected Christ.

III.
The finish. Hebrews 9: 27, "And as it is appointed unto men once to die, but after this the judgment." I never speak the word judgment that I am not startled, not for myself, and when I say that I do not mean to exhibit the spirit that I am holier than thou, but startled because of the unsaved man who is in danger of the judgment, for God has distinctly said concerning the saved, "There is therefore now no judgment to them that are in Christ Jesus." This is a personal matter. No one can appear in judgment for us. We must stand there for ourselves, and the thought of the judgment will make us think when everything else has been banished from our minds. It is a place of meeting; man will meet his conscience, and that will be all that is necessary.

"All I know of the future judgment Or whatsoever it may be, That to stand alone with my conscience, Will be judgment enough for me." And he will meet his record. It will not be necessary that the book shall be opened. The book of one's own record will condemn; that sin of last night which no one knows but you and God is against you; that sin in London which no one dreams of but yourself and your Maker has made its record, and the things that we have forgotten are standing against us. God pity us if we do not make ready for that day, and we cannot make ready except by faith in Christ and we can meet God. We have sinned against Him, we have trampled His love under our feet, we have rejected His Son, and in that day we shall meet Him and who shall be able to stand?

IV.
The weighing room. Daniel 5: 27, "Thou art weighed in the balances, and art found wanting."

There is a machine in the Bank of England that in a very wonderful way sifts the sovereigns. You could hardly believe it. There is a whole case of sovereigns there by the man, who, like an ordinary miller at an ordinary mill takes his scoop and shovels up these sovereigns that men have tumbled the one over the other to get hold of, and he puts them in his machine. He feeds his mill the same way as the old farmer feeds his threshing machine, and it takes hold of the coins and tests them. It weighs and poises each, throwing the light ones to one side, and allowing those that are good and solid and up to the mark to flow into another receptacle. It is a marvelous bit of human ingenuity, but its testing qualities are nothing beside the bar of the judgment of God; nothing to the final assize, when the dead, small and great, shall stand before God. You had better put it right. The Spirit says you are a happy man if you realize your shortcomings in time and get it covered.

When that day comes He shall weigh our motives. It is not what we have done, but the motive that prompted the doing, and He shall test our acts. It is not the good to others which we have accomplished that shall count for us, but that which has been for His glory; and He shall seek out our thoughts, and we be unto that man whose motives and acts and thoughts are against Him. "Weighed and found wanting." That was a solemn scene in the Book of Daniel where Belshazzar and his guests forgot the splendor of the room in which they feasted, the brilliant lights, the beautiful women, the sweet music and see only the fingers of a man's hands writing on the plaster of the wall, "Weighed and found wanting," and a more striking scene than that shall be our experience if we neglect Christ.

V.
The settling day. Mark 8: 36, "For what shall it profit a man if he shall gain the whole world and lose his own soul." It is a possible thing for one to almost win the world. We can have its music and its art and its honor and its pleasure, and in a sense its wealth; but what shall it profit us.

In one of Tolstoy's books there is an illustration of that part of Russia where it is said in the story a Russian peasant can have all the territory he can measure out from sunrise to sunset, and Tolstoy tells of a peasant who started in the morning at the break of day and ran with all speed to mark out his possessions. He sees the waving trees in the distance and determines they shall be his, and the lake beyond him, and he says that shall be mine, and the splendid plain, and runs to take it in, and lifts his eyes to find that the sun is beyond the meridian. Then he bends every energy to reach the starting point, and just as the sun goes down he reaches it, falls upon his face from sheer weakness, and the land is all his, but Tolstoy says they stooped down to pick him up and he is dead. He has gained it all and lost his soul. This is a picture of many a man striving for honor and for pleasure and for power. What shall it all profit in that

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