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The statement of Christian experience in the pulpit

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The Statement of Chrⁿ Experience in the Pulpit S. W. O. 74

When a man is (first) converted to God ~~(then) turns from a disordered to an ordered~~ life, he enters the service of a new master, old things pass away and life appears to him in a new aspect. Yet in his new condition he is in many respects the same ^{man.} God does not take away his memory, judgment, ~~nor~~ will. The great question ^{with} him now is: how shall the different faculties of his being be so exercised in these new relations, as to best serve his Lord; (Hence he often finds) questions of expediency arising, requiring the exercise of his judgment enlightened by the word + Spirit of God.

Admitting this to be true of all Christians it is especially true of the Chrⁿ Minister. Among the many questions ^{which} he must decide is the one which we are to discuss today. ^{"The statement of 2^d"} ^{however necessary + proper it may be for} ^{the preacher to give} ~~him~~ to relate his experience in other places,

should he ^{it be some} do so in the pulpit? We reply, yes, and for the following reasons: ~~We claim that he should do so for the following, among other reasons.~~

1st Because his position gives him a rare opportunity. Many who do not frequent the social means of grace, where Chrⁿ Experience is related occasionally, at least, attend upon the preaching of the word. This gives the preacher an opportunity to reach this class not elsewhere found. Why should ~~it~~ not ^{men persons be told} tell them (something at least, of what God

has done for his ~~the human~~ soul?

Again: ^{Because it is} a means of enforcing the truths of Gods word, the preacher is not only to announce truth as ~~some~~ ^{if he was a} teacher of science, but he is to ill. & enforce the same ^{in every way possible and} with all the power God gives him. Take^d eg. the doc. of the "New Birth".

A mere statement of the fact of its possibility, or of the fact that others have experienced it will not satisfy ~~those who listen to him~~ ^{the hearer in any instance}. But the question will arise in ^{many} ~~their~~ minds, "what do you know about this experience?" Such being the case, he is in a position somewhat similar to one who will describe a distant land, or scenes with which his audience are not familiar. He ~~might~~ ^{may} correctly describe the land - give exact statistics - give glowing descriptions of what he has no personal knowledge, except from the report ~~others have~~ ^{others have} bro't him, but after all it will be tame & uninteresting when compared with ~~description of the same land & scenes by one who has visited the land & judged for himself upon the scenes he describes.~~ ^{It gives} ~~life & animation to the narration & description & heightens the interest of the auditors.~~ ^{It is this personal knowledge (which)} ~~It quickens their imagination, they stand with him on the very summit of the mountain & gaze with him into the valley below. They feel their hearts throbbing with his in the scenes of peril thro' which he ^{has passed} passes.~~ He becomes a part of what he describes and thus an indelible impression is made upon both heart & memory.

Applying this illustration to the subject in hand we can see
that the pulpit becomes in this way ^{a most important} witness
stand for Christ & his gospel.

It is said that every Christian exhibits
some side or phase of the gospel which
but for his word never be seen. If this
is true, should let the pr. tell what he
knows experimentally of the gospel & his
simple testimony may convince those
whom his best sermons cannot move.

His ~~simple testimony~~ ^{and} may be as effective
as that of the apostles, & like theirs "cut to
the heart". We read that when Peter came
to Jerusalem after the affair at Joppa "those
of the circumcision contended with him"; but after
the ^{statement} relation of his experience "they held their peace &
glorified God". Paul is another illustrious ex.
as he ^{stood} before the enraged mob, thrust
for his blood - he simply related his experience.
He ^{did} the same thing before Felix the
Governor. Again before Agrippa he
~~does the same thing~~ with such effect
that but for the cross Agrippa himself
might have been converted. The fault
was not with Paul's experience, ^{nor} the manner
of its relation, presentation.

Again; in his argument to the Corinthians
Paul ^{reminds} reminds them of the perils through which
he had passed & the stripes he had rec^d.
as evidences of his devotion, then

What was a good thing for Peter & Paul
to do in times of peril is good for the
preacher to do even in times of security.

Let the preacher have
a ~~good~~ present ex-
and directed by a
^{sound} ~~good~~ judgment, let
him tell it in
the pulpit & everywhere,

Geo. W. Bout

If you can find time to
look this over before the start
of Spring you will please
have it come in ~~some~~
with some one in the
Summary.

I am
Yours

Geo. W. Bout

(Box 47)

Providing that it is done in a proper manner.
v. A man's ^{correct} good judgment will guide him
in regard to what he should or should not say.
There are some things in a preacher's ex.
^{which} ~~that~~ should not be mentioned, ~~the relation of~~
~~them~~ ^{their} ~~revelation~~ ^{would} neither benefit man nor glorify God.
They should be avoided everywhere, especially
in the pulpit.

Again: The way in which an ex. is related
has much to do with its value. It should
be done in such a way as to interest ^{properly}
his auditors. While it may be a good thing for
him to relate his past experience, he should also
have something to say of the present. Like the
householder, bringing out from his store things
new as well as old. The world is
v. interested in (fossils) of previous ages
but needs & is also interested in living
specimens of God's work;

Not ^{only} what God could & did do forty years ago
but what he can & does now.

Old experiences & hopes were good in their
day, but like the munna of the Israelites
they only serve for the time. Intended they
are good to keep as memorials:

To read or hear some testimonials reminds
one of the good old hymn.

"What peaceful hours I once enjoyed" &c

If one is to relate his experience in the pulpit
he should do so in the fear of God - with such
spirit of humility ^{as} that it will ^{make} ^{it} ^{be} ^{apparent} to all
conscientious minds that his ^{purpose} ^{is} to benefit his fellow men
& glorify God. God's acts & not his are to
appear prominent. He is to show the "wondrous
love" that sought out & rescued him from the
thralldom of sin. That is to be exalted,

Let the preacher have
a good present ex.
and directed by a
^{sound} good judgment, let
him tell it in
the pulpit & everywhere.

Geo. W. Bout

If you can find time to
look this over before the start
of Spring you will please
send it to me in a sealed
envelope some one in the
Denomination.

I am,

Geo. W. Bout

(Room 47)

Note your violations of the law
of Definiteness; example, the word
"good".

It would be better for you to
remove the prejudice against the
statement of personal ex. by first
stating how it shall be given.

Make therefore your ~~the~~ last page
your first one.