

**THE WORLD'S GREAT  
SERMONS, VOLUME V,  
GUTHRIE TO MOZLEY**

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The World's Great Sermons, Volume V, Guthrie to Mozley by Grenville Kleiser

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**GRENVILLE KLEISER**

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*The World's Great Sermons*

VOLUME V

GUTHRIE TO MOZLEY

# CONTENTS

## VOLUME V

	<i>Page</i>
GUTHRIE (1803—1873).	
The New Heart . . . . .	1
MAURICE (1805—1872).	
The Valley of Dry Bones . . . . .	23
MARTINEAU (1805—1900).	
Parting Words . . . . .	45
MANNING (1808—1892).	
The Triumph of the Church . . . . .	61
PARK (1808—1900).	
The Prominence of the Atonement . . . . .	87
SIMPSON (1810—1884).	
The Resurrection of Our Lord . . . . .	119
THEODORE PARKER (1810—1860).	
The Transient and Permanent in Christianity . . . . .	147
MACLEOD (1812—1872).	
The True Christian Ministry . . . . .	177
MOZLEY (1813—1878).	
The Reversal of Human Judgment . . . . .	205

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GUTHRIE  
THE NEW HEART

## BIOGRAPHICAL NOTE

THOMAS GUTHRIE, preacher, philanthropist, and social reformer, was born at Brechin, Forfarshire, Scotland, in 1803. He spent ten years at the University of Edinburgh and was licensed to preach by the Presbytery of Brechin in 1825. In 1830 he was ordained minister of Arbirlot. After a valuable experience in evangelical preaching among the farmers, weavers and peasants of his congregation, he became one of the ministers of Old Greyfriars Church, Edinburgh, in 1827. Lord Cockburn described his sermons in that city as appealing equally "to the poor woman on the steps of the pulpit" as to the "stranger attracted solely by his eloquence." He was a great temperance advocate, becoming a total abstainer in 1844, and has been styled "the apostle of the ragged school movement." Retiring from the active work of the ministry in 1864, he still remained in public life until he died in 1873. Through long practise, Dr. Guthrie delivered his memorized discourses as tho they fell spontaneously from his lips. His voice has been described as powerful and musical. He was fond of vivid illustration, and even on his death bed, as he lay dying in the arms of his sons, he exclaimed: "I am just as helpless in your arms now as you once were in mine."

# GUTHRIE

1803—1873

## THE NEW HEART

*A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—Ezekiel xxxvi., 26.*

**A**s in a machine where the parts all fit each other, and, bathed in oil, move without din or discord, the most perfect harmony reigns throughout the kingdom of grace. Jesus Christ is the "wisdom," as well as the "power" of God; nor in this kingdom is anything found corresponding to the anomalies and incongruities of the world lying without. There we sometimes see a high station disgraced by a man of low habits; while others are doomed to an inferior condition, who would shine like gilded ornaments on the very pinnacles of society. That beautiful congruity in Christ's kingdom is secured by those who are the objects of saving mercy being so renewed and sanctified that their nature is in harmony with their position, and the man within corresponds to all without.

Observe how this property of "new" runs through the whole economy of grace. When mercy first rose upon this world, an attribute