

a mistake, a necessity, an inconvenience, a misunderstanding between God and man, a marring of man's moral nature, but should ever be held up in its true light, in its real significance, as any want of conformity unto or transgression of the law of God. Man's nature is not simply diseased but utterly defiled. He is not simply in a dying condition but dead in trespasses and sins, and God's word declares that the soul that sinneth it shall die. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. In like manner grace is not to be represented as a kind of helpful influence, a condoning of sin, or charitable view of man's transgression of God's law as something so indefinite that it cannot be expressed in words, but as the power of God unto salvation to everyone that believeth, as the unmerited favor of God lovingly exercised in accordance with the laws of his nature in cleansing, regenerating, renewing and purifying the hearts of men, in making man a new creature and translating him from the kingdom of darkness into the glorious kingdom of our Lord and Saviour Jesus Christ. Such are some of the ways in which these two great doctrines of scripture might be emphasized in the preaching for to-day, and any preaching destitute of these two great facts is unworthy of the name evangelical. The preaching that makes light of sin, that deals with ethical principles only, that addresses itself to the intellect and never emphasizes the atoning work of Christ, while it may please some fastidious tastes, it can never accomplish the great end of true preaching, viz: that of regenerating society and convicting and saving men from the dominion and thralldom of sin. Again

III. The preaching for to-day should be direct.

That is the preacher should have a definite aim in every sermon he preaches. That aim need not necessarily be always the same, the work of the pulpit is varied. At one time it is necessary to emphasize one aspect of gospel truth, at another time different conditions will demand another message, but in every case there should be a definite end in view. In his charge to Timothy, St. Paul says: "Preach the word, reprove, rebuke, exhort, and in the exercise of his chosen vocation the Christian minister is called upon to perform each of these duties. When error is rampant, faithfulness to his sacred office demands that he reprove it. When sin is open and barefaced he must rebuke it while with all earnestness and zeal he must exhort men to flee from the wrath to come. The young and ignorant are to be instructed in a saving knowledge of the truth, the sorrowing directed to the great comforter of human woe, but amidst all these myriad claims the herald of the cross is never to lose sight of the fact that the great aim of all his labor is to save men. If we as preachers of the word bear this continually in mind it will give directness to our preaching and never will he be drawn aside to wander into the mazy wilderness of philosophy, never will our people behold the melancholy spectacle of any of God's servants, dragging the intricate apparatus of higher criticism into the pulpit and trying to feed the hungry multitudes on the dry husks of disproved theories of inspiration or a re-hash of eighteenth century theological thought. Brethren let us be direct in our preaching, let us aim at enlightening the mind, of

swaying the will, of enkindling the emotions, of reaching the heart, of serving the man for time and eternity. It is the custom for some preachers to speak to the saints in the morning and the sinners at the evening service. It is better to vary the rule lest some may assign themselves to the wrong class. Let the congregations to whom we minister feel that the sermons we preach were not meant for anybody or nobody, but let everyone feel that in every sermon there is a definite message for each heart. Again

IV. The preaching for to-day should be seasoned with love.

The preaching from which is absent this prime quality, is sadly lacking in vitalizing power. As in modern warfare a good deal depends on the man behind the sermon. A cold cynical nature cannot give forth a warm loving message, a narrow bigoted individual cannot preach a sermon, living and glowing with brotherly love, a weak effeminate nature cannot make a strong appeal that will influence the heart. In fact a man so finely strung as to render him effeminate had better take to threading needles or winding Berlin wool instead of preaching. It takes a manly man, a man wholly a man, a man whose heart is living and glowing with evangelical affection to produce a message so seasoned with love that it will be forceful in moulding the character, and reaching the hearts of the people who hear it. Such was the character of Christ's discourses. They were burdened with love to men and such love produced a reciprocal feeling in the hearts of those who heard him. It drew the children to his feet. It awakened new hope and new life in the heart of the woman of Samaria. It went out in unutterable longing to seek and save the lost, as seen in his weeping over the doomed city of Jerusalem. It was also a characteristic of Paul's preaching. Hear him when in reference to Israel, he says, "For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." So all down through the ages, we find this a predominating tone in the preaching of those whose fervid appeals moved and influenced for good the people whom they addressed. So must it also be a strong feature in the preaching that is today to be instrumental in breaking down the strongholds of Satan and building up the kingdom of Christ. The poet's message to the preacher of today is—

"Thy soul must overflow
If thou another's soul wouldst reach,
It needs the overflow of soul
To give the lips full speech."

There are many other characteristics that should enter into the preaching for today but time will not permit me to enlarge upon them.

It only remains for me to say that no age of the world's history ever called for more earnest, instructive, faithful preaching than the present. No country under the blue dome of heaven offers a wider field for influence and usefulness than the land in which we live. A land rich beyond compare in vast natural resources, whose great mountains are scarred with veins of yellow gold; whose beautiful chains of smiling lakes and rivers form natural highways to extend our commerce with other nations, whose rolling prairies are pregnant with the abundant harvests to feed the millions that shall yet people these provinces of promise. What shall be the future history of this great country? What the character of the various peoples who are making their home here? What the destiny of this the middle link in

our beloved empire? These are not questions which the capitalist, the politician, the historian, or the philosopher alone can answer, but whose true solution depends largely on the character of the preaching prevailing in the various pulpits of our land. What Luther did for Germany, what Wesley did for England, what Knox did for Scotland it is ours to do for Canada—to break the bands of ecclesiastical bondage and free the minds of our people from superstition and error, to stem the tide of materialism which increasing and abundant wealth is likely to generate, to unite the various races of our land by the bond of common interest in one homogeneous whole, to build up a nation in purity, in truth, in righteousness, which alone can impart stability to any people. What can accomplish this grand result? There is but one answer—The preaching of a pure evangelical gospel, accompanied by the power of the Holy Ghost, for that which education cannot do, that which legislation cannot achieve, that which aesthetic culture cannot accomplish, the gospel of Christ can effect. It is ours to answer the questionings of men's hearts by the truth of God, the restlessness of the age, with the Saviour's invitation, "Come unto me." The sins of the heart and life with the story of the cross of Christ. And such work shall abide, for we labor not for time but for eternity.

Scientific Basis Of Sabbath Laws.

We are apt to think that a rest of twelve hours with a sleep of about eight, fully recuperates us after a day of hard work at physical or mental labor, or both. The microscope shows such a view to be wrong. Even twenty-four hours is not quite enough time, strange as it may seem. The microscope shows that more than thirty hours, possibly thirty-three or thirty-six, are needed to restore a cell to its proper size and condition after severe fatigue. In other words, man is so made that he needs a Sabbath from Saturday evening to Monday morning of complete rest, to be as good as new. Without this, he is never at his best, physically, mentally, morally, or spiritually. So we find the fourth commandment in the nineteenth century echoed from the biological laboratory with tremendous emphasis, and again we are compelled to admit that he who spoke at Sinai must have made the brain cell and understood its secret working. Again is our faith made firmer that the Old Book is not wholly man-made.—Henry S. Baker, Ph. D., S. Paul.

Jesus, The Unforgetting.

Jesus is our unforgetting Friend. For us he was born; for us a Boy trod Galilean paths; for us a Man handled the hammer and the plane; for us a Man lived sweetly, finely, truly; for us a Man weighted the tree of Golgotha; for us a Man emancipated himself from the cords of death; and for us, Jesus, unforgetting Friend, laid up in store that continued life which robs death of its sharpened sting. "I am the Resurrection and the Life," he said. "You are the sons and daughters of the resurrection," he says. —Rev. Edward Franklin Reimer.

We ought to make God and his kingdom and his righteousness first in our thought and desire. What to eat and drink and wear are secondary, and are gifts from God. Little gain it is to have worldly abundance without God's kingdom and righteousness. "What shall it profit a man if he shall gain the whole world and lose his own soul?"