

Sweet Hour of Prayer.

(TEXT REVISED.)

Sweet hour of prayer! sweet hour of prayer! In which I leave a world of care, And at my Heavenly Father's throne Make all my wants and wishes known.

Sweet hour of prayer! sweet hour of prayer! Swift wings shall my petitions bear, To Him whose truth and faithfulness Await the longing soul to bless.

Sweet hour of prayer, with Jesus there May I rich consolation share, Till from Mount Pisgah's lofty height I see my home and take my flight.

Crown Hill, Sept. 15th, 1873.

The Pulpit of the Age.

BY THE REV. JOSEPH PARKER, D. D., OF LONDON.

In discussing, even cursorily, the question of modern preaching, my contention throughout will be that, in proportion as we follow the Apostolic method of stating and applying truth, will our preaching be adapted to this day and all other days of human sin and want.

We have inquired as to the substance of Paul's preaching. What was the manner of the preacher? On this point also the Apostle speaks with peculiar instructive emphasis.

This law of speech would destroy nine-tenths of what is falsely called "eloquent preaching." What care is bestowed upon the manufacture of sentences; how periods are smoothed and rounded, how anxious are many speakers lest by a slip in quantity they should impair the rhythm of their utterances!

The probability is that the Apostle Paul would be impatient with a good deal of what passes among us as eloquent preaching. Would he not be ill at ease until the preacher came to the Cross and showed its bearing upon human sin and human need?

There is a third question, which the Apostle Paul will answer in a remarkable manner. In what spirit did you conduct your ministry? Hear his reply: "I was with you in weakness and fear and much trembling."

Looking, then, at the substance, the manner, and the spirit of Paul's preaching, I contend, in answer to the question which is involved in my subject, that in proportion as we return to the Apostolic doctrine and method will our preaching be adapted to all the great necessities of our own and every succeeding age.

This call to reproduce the substance, the manner, and the spirit of Apostolic preaching, is not a call to a narrow or superficial ministry. An experienced man might, on hearing the range of Paul's preaching, suggest the easy possibility of speedily exhausting it.

Faithfulness to the apostolic doctrine and method will save the preacher from all the narrowness of mere demonstrationalism in

the exercise of his ministry, and from all other narrowness of thought and sympathy. Denominationalism properly understood and wisely administered has most excellent uses, yet we cannot have too little of it in the Christian pulpit.

As to "preaching to the day" I have a distinct opinion to express. In so exercising our ministry there is a danger that we speak very loudly and eloquently to men who never hear us.

The fact is that in such cases the preacher is rather replying to the books which he has been reading during the week than devoting himself to the treatment of the actual experience represented by his congregation.

the spiritual progress of the hearer, and not the mere observation and fame of the speaker. It would appear as if to win a world-wide renown, to make her ears of all nations tingle, it is necessary to pass through a period of offense and antagonism.

THE CHURCH AND INTEMPERANCE.

There has recently been issued by the appointment of the Synod of the United Presbyterian Church of Scotland, an address on "Christian Duty in relation to Intemperance" from which we make the following extracts:—

The aspect of intemperance most likely to impress Christian people is, doubtless, its influence upon the interests of religion. Experience goes to prove that there are lost to the Church every year, through this single cause, nearly as many as all our missionaries are the means of gathering into it.

at home; and when they go abroad into society, conforming to its insidious customs, apply the instruction they have received under the parental roof; and between the sanction of home and the mistaken kindness of friends an appetite may be originated which all remonstrances and respect for character may not be able to counteract or subdue.

Rev. T. Y. Killen.

From the Northern Belfast Whig of September 4th, we extract a part of the minutes of the proceedings of the Belfast Presbytery, relative to the visit to this country of Rev. T. Y. Killen, since called to Cooke's Church Toronto.

The Rev. T. Y. Killen said he had been requested to attend the meeting of the Evangelical Alliance to be held in New-York, and had got an offer of a ticket. He laid the matter before his elders, and they unanimously advised him to accept it in the hope that the trip might completely re-establish his health, which, as the members of the Presbytery were aware, was not very good.

The moderator, in announcing to Mr. Killen that his request was complied with, said they were glad Mr. Killen was about to proceed on the journey, not only because of the benefit it would likely be to his health, but also because of the advantage it would be to the Evangelical Alliance of New-York. They granted him permission on the express understanding that he would come back again.