

to hold and keep this Gospel, not so much because he has chosen it, but because it has chosen him.

2. The second thing Paul did was to make this Gospel known.

3. He desired also to testify to it. To testify is more than to proclaim; it means to bear personal witness to the truth. His personal experience of its power he used as a great instrument and argument for spreading the Gospel.

III. REASONS WHY WE SHOULD LIVE TO MAKE KNOWN THE GOSPEL OF THE GRACE OF GOD.

1. First, because it is the only Gospel in the world, after all. These mushroom gospels of the hour, which come and go like a penny newspaper, have no claim on any man's zeal.

2. Because it is for God's glory.

3. Spread it because you will glorify Christ thereby.

Now, if you and I arouse ourselves this day, and God's Holy Spirit shall help us to do so, and we begin to proclaim the Gospel of the grace of God, do you know what I think is sure to happen? I prophesy the best results. They tell us that all sorts of evils are growing stronger, and brethren darkly prophetic tell us that awful times are coming. Popery, for one thing, is to come back and dominate over all the earth? Is she? We shall see. If the Gospel of the grace of God be fully and fairly preached, it cannot be so. Listen to what John saw: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him." Do you see that angel? Observe what follows! Close behind him flies another celestial herald. "And there followed another angel, saying, Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Fly, angel of the everlasting Gospel! Fly, for as surely as thou dost speed thy flight, that other angel will follow who shall proclaim the downfall of Babylon, and of every

other system that opposeth itself to the grace of the Lord God Almighty!

The Lord stir you up for His name's sake. Amen.

### RELIGIOUS SENTIMENTALISM.

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*Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.*—Ezek. xxxiii: 32.

It is not well to pay too much attention to adverse criticism. It is often the fruit of oblique vision and of narrow ranges of thought. But we, too, are under the influence of bias as well. We may correct our posture by studying another's. Now, there are those who complain that Christianity and the power of the pulpit are on the wane. They claim, in the first place, that, while Christianity was never so wide in its extent, it never was so shallow in its power; while its adherents were never so numerous as now, they never were weaker in separateness and severity of life. They take up the badge of discipleship, now that religion is respected; but would prove cowardly were martyrdom required, or were they ostracised, as in the days of Christ. Their alliance with Christ is a slender cord, it is said. Piety is a painted thing, and does not reach down into the very blood. It is profession, and not confession. It has no solemnity of purpose. "Is Bismarck a Christian?" it was asked in Germany. "Yes, of course; should he be a Turk?" was the response. So here, as well as where a State Church is established, religion is formal, and the significance of its life is eviscerated. As one has said, it is merely "insurance against fire in the world to come, with honesty as the best policy!" One fancies himself "registered" among the membership of a church, and so qualified to "vote," as it were, at the judgment-day, saying, "Lord, Lord, have we not prophesied in Thy name? Did we not join a certain church, and go to