

Pastor and People.

Preachers and Preaching.

There are no such preachers as this? There ought to be. Surely it will be one of the preachers of the millennial age.

God is pleased to honor abundantly the "foolishness of preaching;" but there is no mention in his Word for foolish preaching.

It is a good thing to be adorned with the doctrines of grace, if the life and conversation truly adorn the doctrines.

If a minister prayerfully searches the Scriptures for the edification of his flock, without doubt the Scriptures will frequently search his hearers.

It is truly sad to hear a spiritual dead man in the pulpit professing to point sinners to the only way of salvation. It was so in the days of Noah.

There would be more better preachers if there were more better hearers. "Brethren pray for us."

Stability of the pulpit often speaks more eloquently than ability in the pulpit.

When the standard-bearers are fighting among themselves, they cannot be doing much execution in the enemy's ranks.

It were better to be a runaway Jew, than a runaway Judas. Better to be a persecuted Paul, than a persecuting Saul.

Paul exhorts Timothy to "take heed to himself, and to the doctrine." Ministers must "have salt in themselves," or their practice will not be incorrupt.

A man may sit very comfortably by his fireside and read about the Polar regions, but he could have a very small idea of the intensity of the cold.

It is better to be crossed and fattened for speaking truth than to be caressed and fattened for teaching error.

A wise minister feels his ignorance continually; a foolish minister displays his.

There is as great a difference between preaching about Christ and preaching Christ, as there is between knowing about Christ and knowing Christ.

Some farmers scatter their wheat broadcast over their fields, and others have it drilled in straight rows, by machinery.

"A faithful witness delivereth souls." But how can a preacher expect to deliver the souls of others if he do not deliver his own?

A number of Ethiopians may be white-washed, but that would not change the color of their skins.

There is a difference between getting God's thoughts out of a text and bringing one's own thoughts to a text.

The silver trumpets in Numbers x. were to be all of one piece. So, in blowing the melodious trumpet of the Gospel, Christ and his blood, Christ and his righteousness, Christ and his cross, etc., must not be divided.

They who sow tares shall reap in sorrow; but they who sow in tears shall reap in joy.

The preacher who stumbles at God's sovereignty has necessarily some of his own.

There must be further qualifications for the work of the ministry than grace; otherwise all true Christians might be ministers.

Many theologians in the present day are called "broad;" and are, as a consequence, very shallow.

It is well that ministers should be gifted; but they must also be well sifted, if they are to be of real use to God's needy people.

It is well to acquire the "learned tongues," but far better to have given, by God himself, "the tongue of the learned," to be able to speak a word in season to him that is weary.

When ministers are not enabled to take up the stumbling-blocks out of the path of the children of God, they soon become stumbling-blocks themselves.

"Great power" in the pulpit is likely to be accompanied by "great grace" in the pew.

"Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. ix. 9. This suggests that ministers should practice as well as preach.

How well it is for us that the grace of a good God is so much more extensive than the charity of some good men!

Nothing is less sincere than our manner of asking and of giving advice. He who asks advice would seem to have a respectful deference for the opinion of his friend;

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Get. That You May Give.

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God's School.

One by one, as the days go by, To learn our lessons we bravely try; To learn our lessons we bravely try; To learn our lessons we bravely try;

Various ages are gathered there; Flaxen tresses and flowing hair All look over the lesson books.

And often the little ones laugh in gloe At the beautiful words that brighten o'er, While the old sit silent, with grave, sad looks.

Skillful teachers assembled here, Patiently labor year by year; Never mistake in their work was known; Only the scholars, weary or vexed, Idle, impatient, tired, perplexed, Suffer from errors all their own.

The Spirit touches the highest class; Time takes all as they onward pass; Joy is obtained by the happy few, While Care, Experience, Labor, Pain, And Conscience conducts the grand review.

But, patiently learning day by day, We are longing to hear the Master say That our school days here are done; And after the last long term shall pass, To be transferred to that upper class In which the advanced work is begun.

—New England Journal of Education.

A New Version of the Lord's Prayer.

A correspondent of our excellent contemporary, Zion's Herald, Boston, writes as follows:—

It is probable that the readers of the Herald have never heard the explanation that the priests in Mexico give to the two following petitions of our Lord's Prayer: "Thy kingdom come," "Thy will be done."

We are generally taught to believe that the first has reference to the universal reign of the spiritual kingdom of our Lord; and that the second refers to the complete acknowledgment and fulfillment of the holy will of God.

The Popes have been famous for their strange exegesis of Scripture, but the priests in Mexico are far ahead of the inventors of indulgence. One who was once a Catholic, and acquainted with the customs and beliefs of the Roman Church, here declared the following to be the explanation given by the priests to these two petitions.

They say, "Thy kingdom come" means that all that pertains to the world, or the kingdom of money, must "come" to the Church. "Thy kingdom" that is your wealth, your money, your possessions—all your earthly kingdom, must come to the Church.

This is remarkable, but not so remarkable as the next: "Thy will be done;" that is, the will of the person that gives his money to the Church. They say if your kingdom—your money and your wealth—comes into the coffers of the Church, then your will may be done; that is you may do as you please—murder, lie, steal—in fact, commit all crimes, and break all the laws of God.

Some may say that it is impossible that any body of men could become so degraded and lost to all sense of right as to give such an interpretation to these plain petitions of our Lord; but these persons have never seen Catholicism as it exists in Mexico.

A glance at history shows that in these two ideas is contained the whole doctrine of indulgence. Ever since the doctrine of indulgence was invented, as a means to rebuild the falling walls of St. Peter's, until to day, this has been the plain doctrine of the Catholic Church; and the explanation of these simple passages is only in keeping with the teachings and practices of Rome for years.

Money has been substituted in the redemptive plan for the merits of Christ, and with it a man can buy license to commit all kinds of crimes, and even purchase a certain entrance into the Paradise of God. The priests of Mexico only follow out the teachings of their infallible guides who occupy the chair of St. Peter at Rome.

Speaking of the doctrine of indulgences, which occur here. At times these ignorant people see through the falsity of these things, and outwit the priests, or place them in the most ridiculous positions. A man went to one of these priests in order to have his wife, who had lately died, liberated from the flames of "purgatory." The priest asked the moderate sum of \$40, and the man agreeing to the price, he went to the task of liberating the sufferer. He recited the mass, repeated his prayer, made his mysterious genuflections, and at last announced that the soul of his dead wife had escaped from her torment and was safe in Paradise. The priest assured the husband that the work was accomplished, and that his wife would not return again to that place of torment which Catholics so much fear, and which is as much a reality to them as is the American continent. The man then assured the priest that if his wife was safe in heaven, that was all he desired, and that he would use the \$40 for other purposes. This was doubtless a good conclusion, as in all probability his children at home were naked, and crying for bread.

These things are only one in a thousand which occur here to demonstrate what Catholicism really is, and to show the intrigue and degradation of Romish priests, and the great need of the pure Gospel in poor, oppressed Mexico.

'Tis the true secret of victory to remember what you are—your standing—a child accepted. Does Satan assault? He has overcome Satan. Does in-dwelling sin rage? He can as effectually overcome it you, as he has overcome for you.

Mr. Moody's Questions.

Mr. Moody, at his Boston services, was in the habit of asking, publicly, the questions which are proposed to him in this column. The following will show how he dealt with such matters:

"Does not the continued seeking after the Holy Spirit blunt the rears of what we have?" "There is little danger that Christians will become so full of the Spirit that they need no power."

"Why don't you teach baptism?" "That is none of your business. Some men would have this work broken up in six weeks, or six days if they had their way. Suppose I should teach baptism by sprinkling. A way would go Mr. Penteceost. [Mr. Penteceost: "No, I wouldn't."] If I taught baptism by immersion, away would go Dr. Webb. Let ministers indoctrinate converts as they please. Evangelists are just to proclaim the Gospel, and they want to keep out these controverted questions."

"How can the churches of New England be revived?" "If I were in a town of four or five churches, I would see the ministers and see if they would agree. If two of them agreed, I would say: 'Why can't we work together?' Then we would meet and pray. Suppose there were no more than twelve persons come together for prayer. If they held on faithfully, there will be a revival. If you can get three churches to join, all the better. Our work is always in proportion to the number of churches interested in the movement. If the whole church is not aroused, it is no sign that we should not be quickened and aroused, personally. If there is one man aroused there will be anxious souls around that man. We have to act in this world as if there were not another man or woman in it."

"Would you hurry people into the church as soon as they are converted?" "No, I wouldn't."

"What is the best way to conduct evangelistic meetings?" "I would have them short, not more than an hour in length, with plenty of singing. Then I'd have a second meeting for prayer and an inquiry-meeting."

"Isn't it better to get all the inquirers together?" "I do to get the inquirers off alone, and to do with them from the Word of God, pray with them, try to remove their doubts and calm their fears; then send them home to think quietly over the matter in their minds."

"What would you do with infidels in the inquiry-room?" "I like to have them come, and would pray with them. There is no good in arguing with them."

"What would you do with inquirers who are not anxious?" "If they are in the inquiry-room, it is a sign that they are anxious."

"Would you tell them that they are saved?" "No. That I leave to God."

"Would you give them books or tracts?" "I would give them the Scriptures."

"Would you tell them to go home and pray?" "No. They might die on the way home. I would hold them to the little word 'now.'"

"Would you have an inquiry-meeting after every meeting?" "Well, if I preached the Gospel, I think I would pull on the net and see if I had got anything."

"Would you encourage little children to come to the church?" "Certainly. The smaller the better; so early that they cannot fall when they began."

"How can we get more life into our prayer-meetings?" "Get more into yourselves first. It is a good thing to get prayer-meetings out of the ruts sometimes. Let the place of meeting be well ventilated and warmed and cheerful. Let the prayers be short."

"Would you have new speakers every night in evangelistic meetings?" "I would not. It wouldn't succeed. Let each man preach two or three weeks."

"How would you get a church to work?" "Go to work yourself."

"Would you have children sign the pledge or the covenant?" "No. The children would be apt to lean on the covenant and make no effort for themselves."

"Do you think it best to advertise religious services?" "Certainly. We should learn from the world. Advertising is wise in business and does more good than harm to religion."

"Is there any danger of preaching too much to the careless and too little to the unconverted?" "I would go for the careless every time; and then I would attend to the unconverted. There is not much encouragement in going over a cold church to reach the world."

"How would you cure a chronic fault-finding church-member?" "Get him into the prayer-meeting and pray with him till that devil is cast out."

"May not a minister be too personal in his preaching?" "Well, I don't know. Personal preaching is very effective. It is well to wake a man up, if he is asleep. A hunch from the elbow may save a soul."

"Would you encourage young converts to become communicants?" "If they feel sure they are converted, I would."

"How can gambling in our churches be cured?" "Have no festivals. There is no gambling at prayer-meetings."

"Would you encourage young converts to speak in meeting?" "Yes.—New York Independent."

To rest with the ransomed of the Lord in heaven we must labor with his faithful servants on earth. Only by loving toil in His service here can the soul become fitted for the full reward of grace there.

It is to be feared that many in these days of mammonism are giving the rein to their covetousness under the broad and specious plea that they are making money for the Lord. It is true that the more a man makes, the more he will seem to have for this or that purpose. But it is not true that he will certainly give more in the highest sense, or in the blessed spirit that Christ delights in, and which He commended in the poor widow who cast in more than the rich. Here was the sort of "more" that the Lord approves of. He looks at the heart, and measures the heart's love not by relative sums of dollars and cents as a man prices earthly stuff, but by the heavenly rule of "according to ability." That man gives much who gives a large proportion, whether it be ten cents or ten thousand dollars.—Western Christian Advocate.

Random Readings.

God is our refuge and strength, a very present help in time of trouble.

Those that would love comfortably from God must be much in speaking to Him.

In any affair which our souls are concerned, it is good for us to be in time.

They that will not be won by the word may be won by the counter-attack of profession.

If we look back our life a number of days, one at one time, all its duties and its joys, all its burdens borne.

The Christians are called saints, not only some particular eminent ones, but every sincere professor of the faith of Christ.

Goodness is true greatness. Goodness makes greatness truly valuable, and greatness makes goodness reach more serviceable.

The greatest heresy that can deceive the human mind, is the heresy that makes a man believe he can meet money while he lives in sin.

Without a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.—Mac Miller.

Those that would be taught the things of God must think on those things; those that would understand the Scriptures must meditate on them day and night.

God knows what services are before us, and, therefore, how to prepare us; and we then better know the meaning of what he has taught us, when we find what occasion we have to make use of it.

To form a correct judgment concerning the tendency of any doctrine, we should rather look at the fruit it bears in the disciples than in the teacher. For he only made it; they are made by it.

It has been well said that if we would have beautiful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

Here is the ruddy morning of joy; recollection is its golden tinge; but the latter is wont to sink amid the dusky shades of twilight; and the bright blue day which the former promises breaks indeed, but in another world, and with another sun.—Nichter.

An unsuspecting, unquestioning, unhesitating spirit, God delights to honor. He does not delight in a credulous, weak, unstable mind. He gives us full evidence when He calls and leads; but He expects to find in us what He Himself bestows—an open ear and a disposed heart.—Cecil.

There are people who live upon excitement. The result is, they are half the time miserable starvings. An hour or two each evening, perhaps, they are feasting and rejoicing, while night and day they are hungering and suffering in the calm they cannot stir or change. They are the happiest who live in contented fullness beside the still waters, waiting patiently upon the Lord of their salvation.

The pastors and teachers of the near future are children who, in these spring days, take in all the beauty of the skies and fields. Most of them are in the country, some at school, some playing about at home, some watching the flocks, some sowing early seed. In taste and feeling, and in the general bent and direction of their dispositions, they will learn lessons amid the vernal bloom and reawakening as important and beneficent as any they may study afterwards at the college and seminary.

Happy is the man who is out of debt, let his property be ever so small. The evils of debt have been most fearfully illustrated during the prevailing stringency of the hard times. Many a man who had money enough to make himself comfortable has lost every dollar by having it invested in property on which he had given a mortgage which he had been unable to carry. No matter how much a man is worth, if he is heavily in debt, his life is troubled. Let every young man lay down the rule, and stick to it, never to run in debt.

When the minister has preached a sermon in pain, and thought of it afterwards in increasing misery, let him retrace himself by reflecting that no doubt it has done somebody good, or at least produced some appropriate result. God does not send his servants on fool's errands. Their messages, when they are intelligently and conscientiously delivered, are His messages, and He will not suffer them to perish in oblivion and contempt. The sermon which starts the pastor's tears is often the one which awakes the angels' songs.—United Presbyterian.

This Christian sitting still, is a Gethsemane principle. It is as full of keen sensibility as of mighty self-denial. It is as tender as it is strong. It never questions, but it feels. It never murmurs, but it sometimes bleeds. It says, "Thy will be done," and says it honestly. But it has a strong will of its own to curb, and it does curb it. It has great temptation to rise and rebel, but it sits still, and thus shows great Christian strength. And if it is a true test of Christian attainment to measure it by the effort which it costs, rather than the outward display which it makes, then we may reckon the grace of sitting still to be one of the finest and most heroic of the Christian life.—Dr. E. P. Rogers, in N. Y. Christian Intelligencer.

It is amazing how many excellent excuses men make for not forgiving the wrong which is personal to themselves. The reasons for not forgiving are abundant; the reasons for exercising forgiveness are scant. "Personal dignity forbids that I should be the first to offer forgiveness. I shall be misunderstood. My forgiveness will be thrown back in my face. It will make no difference; the offender will repeat the offense; I know him too well." Might not Christ have said every one of these things? Is not His proffer of forgiveness discordant with pagan notions of divine dignity? Is not His misunderstanding? Is not His forgiveness thrown back in His face? Do not sinners, though forgiven, repeat the old offenses with a wearisome monotony of sin? Even as Christ forgave you, so also do ye.—Christian Union.