The Zastor and Zeople.

Beecher's Yale Lectures on Preaching.

THE POWER OF THE INVISIBLE.

I am to speak to day of the power that lies in the invisible, of men's relation to the doctrine of a future life, and of the use of the destrine of man's continued life in your

Paul, in slowing by argument the su periority of the moral forces over the physical, somewhere speaks of God's choosing the things that are not to bring to naught the things that are; that is, of his using the forces above our natural senses, the supersonsuous truths of the other life, the invisible truths of man's spirituality, to overcome forces having an outward manifesta tion. These unseen powers are stronge than the embattled forces of matter, whether in the household, in society, or in the church. The subtle, secret springs of the highest power lie in the development of the truths, which can have no exposition in the day and a superior in the exposition in the experience of men. You will be struck by the fact that we do not find the doct line of immortality developed in the Old Testament. yet it would be unjust to say that the earlier Jews had not a conception of this truth. Their wonderful enthusiasm. love. and soul prostration before their Jehovah must have been accompanied with a belief in the doctrine of the continued existence of God's people. But not once in the Old Testament is immortality spoken of as a force. It does not appear in the legislation of Moses. It crops out in the later prophets and the psaling, but nowhere as a cogent argument to induce men to forsake evil and cling to the good. Nowhere is it distinctly employed in the sense of penalty or reward.

When we turn to the New Testament we meet with precisely the anthesis of this. The New Testament is steeped in the doctrine of a continued existence. The great after-life overhaugs the world as the sky overhaugs the earth, and all good is nurtured and brought out by it as the products of the earth are nurtured and ma-tured by the sun. I can't overstate the importance of this great truth to your ministry. I can hardly conceive of the reason as existing unleavened by a belief in continued being. By it reason gains ranges and habitudes which it could not get in any other way. Even the practice which formerly obtained faultily among the schoolmen, of discussing everything in its relations to eter-nity past and future, had its good effects. A grand outspread of intellectual power was gained by projecting men's minds outward so far in these arctions. By thinking in such extension there was acquired a subtle ness, a richness, and refinement that could have been gained in no other way. imagination, too, almost depends for its existence upon immortality. Whoever wrote istence upon immortality. Whoever wrote the epistle to the Hebrews definied faith, which is a modification of imagination, as the evidence of things not seen. That is the form of imagination which takes in the grand invisible world. Allied to hope and experience it becomes an immense force. It is to be noticed in the Scriptures that a great deal more instruction is conveyed to the reason through the imagination than to the imagination through the reason. Sometimes a fiction is nearer to the reality than the reality is to itself. By fiction often principles are conveyed to the mind which could not be understood if stated in a direct way. If we state to a child some deep truth of political economy, he has no comprehension of it. He gropes in the dark for its hidden meaning. By a picture or fiction it may be made clear to him. Imagination is one of the most instructive sides through which knowledge comes to men. It is unceasingly employed in the Scriptures as a vehicle by which to convey the idea of the higher being, the higher spheres, the future existence.

A belief in immortality affects the con science. Ethics whet the conscience, but the belief in a continued existence throws it unward and outward, makes the sense of right and wrong larger than rules, tears it from localities and all specialities, makes it a part of the constitution of things, and ves it an infinite scope. Conscience has a magistorial and a pootical power. A small conscionce, a nib bling, pinching conscience, is like a petty justice of the peace more than the greatest monarch in Europe. It should be like the great and highminded statesman raised to the seat of power. A belief in immortality has the same effec' n the affections that sunlight has on the flow ers, it makes them blossom. It is easy to begin loving, the difficulty is to keep doin. so. It is so hard to conse looking at persons in an ideal light. What to us is more boautiful than she who has entranced us? How admirable the mind! How perfect the judgment! Her every word is music, her every movement grace itself. And so it will continue during all the period of our worship. But when the two become one there supergenes a sense of imperfection, of limitation. Then you see the judgment is not perfect, the pride is too much and the vanity too universal. The bright colors are tarnished, and your vision is lowered out of the realm of imagination and romance into land of actuality. There is a little question, perhaps, as to which one shall twine and which shall be the trunk. Then follow the weary wastes of disappointment and the many foggy days of discontent. How poor wedded life often becomes be-cause not one in ten thousand is good enough to furnish continually the aspects that feed the imagination of a high nature Young gentlemen, if you want to leve with an affection that will not disappoint, your love must be an immortal one. You must love must be an immortal one You mus learn to see the object you love in the high er life, in the world immortal. Then shall all of earthly faults be prepared by heavenly mechanics. See the objects of your affections as they will be when God shall have fluished them. We don't send our friends up into heaven often enough to appreciate them. Associate men with the invisible, for in no

other way can we have a Christian demo-cracy. Men of high culture naturally look down on the ignorant. Boelety tends to

class itself. Mon of gonius are irresistably drawn to men of genius, the rich to the rich the neble-born to the noble-born. So there is a perpetual stratification. There is no harm in this, provided the higher class is always drawing up the lower. There must be some way in which the men above can make up the deficiencies of men below. The universal brotherhood of man can only be realized when the imagination transforms the lower classes into what they will be when God has finished his work upon them. We must say, as we see man in his present condition, "Oh, this is only the seed which is to be lifted up and developed. We must take men as we do fish. We can't take fish home as we catch them. We must take off the scales, cut off the head and the fins and the tail, and take out the bones before we cat them. So in measuring men. we take off so much for this fault and so much for that, and when the scales are all taken off there is not much left that is good. But if we pursue the synthetic method, if we build up men on what is good in them, and keep doing it until they look comely to us, we are continually drawn nearer and nearer to them. Many look up on great portions of the race as no better than vermin. All the inhabitants of Africa would hardly make one real man in their es-mation. A million men might be slaugh-tered in China and the world not lose au ides. I can't bear to think of the old globe as bearing so worthless a load. By the light of the eternal world it is not so to be always. These creatures are to rise, to swell and blossom in eternity. What homelier thing is there on earth than the bulbous root of the gladiolus? But when I plant it in the spring I don't look at the unshapely root; I look at the beautiful spikes of flowers which I know will be there ere long. So, when I see rough and bronze men, I do not look at their uncouth deg gradation, but I think of what hey will be in the future life. Sweep away the dec-trine of immortality by a belief in annihulation, or destroy it by showing that there is evidence of its truth, and well expect agriculture and horticulture to flourish on earth after the sky had been overhung with sackcloth, as to hope that life will go on with all its sweetness and amenities.

The other life is presented in the Scrip tures both in light and shadow. In the New Testament the use of the bright side is immensely in disproportion to the use of the dark side, as it should be. Fear works to repress. There is no aspiration in it; yet we should not shrink altogether from presenting the fearful side. Our Master dealt very distinctly with four, yet the great characteristic feature of the New Testament is hope. Just what proportion of these two phases of the future life is to appear in your ministry cannot be determined by any prescribed rules. You might as well ask a physician what proportion of diluents and astringents he used in his practice. That would depend, as with you, upon the peculiarities of the case. To attempt to preach any doctrine having only in view its proportions to some central idea or imaginary system is absurd and preposterous. How often must one prune in cultivating his garden? That depends on what kind o vines he has. Sometimes we can prune by pinching and save the cutting, but we can-not dispense with the knife. It will be well, however, if in your ministry there shall appear an approach to the New Testament proportion of light and shade in presenting the tremendous realities of another life.

The revelation of the life to come is pie torial and not literal. It is addressed to the imagination, and constitutes a grand auroral fresco in the temple of truth. The inspired writers have taken the best things of earth to make up the picture of heaven. Not the least of these best things were the negation of many bad things. In that bright country there shall be no fetters, no lash, no dungeons, no sword, no disease, no insupport able toil, no weakness, no disappointment, no sorrow, no tears, no grief. Wonderful are these negations. Then, the best emotions, the noblest affections, are carried up to a point of ecstacy. A singing master might imagine that heaven was a magnifi-cent singing class, and that everybody was standing around the throne beating time in the best way, and singing the best tunes out of the best collections. But there will be no fatigue; every affection can safely overflow, for the soul can bear it in heaven. Many of the figures of the Bible are out of date. When the Bible speaks of kings with crowns on their heads, I wink and pass on. onre little about kings, but once there was a woulderful fascination about them. When the old Jews were told that they should be kings and priests unto God, it set on fire their imagination with the most glowing fancies. But how much would it delight me to be told that I should be a priest there? Human nature has been developed since that time, and the New Testament gives me the right to take my best things and carry them up into the domain of imagination and make my heaven of them.

When we begin life, heaven is like the pictures on the ceiling of a cathedral. It tires the boy's neck to look up at them, and they don't please him much when he does Before long he associates the idea of safety with it, and heaven seems a good place in which to get away from hell. It is a kind of insurance office, and he hopes for its security. Then it becomes a matter of sentiment, and he associates with it the fascinating conceptions of the poet and all the embellishments of art. But when, a last, the real toil of life comes, and God's love shows itself in his discipline, and the yoke sits heavily on his neck, his sufferings interpret heaven for him as he never saw it before. Heaven, it may be, is to you dry and arid. But wait until God takes your father up there, and then your mother, and then a brother and a sister. Then heaven has grown populous to you and is become a bright place and a beautiful home. The father looks up to heaven and the door is shut, and a stone is placed against it, and he cannot roll it away. By and by God takes his little child to himself and its little hands are strong enough to roll the stone away and to open the door and the father in looking up to find his child secs God. Thus the prophet's vision becomes a reality. There are strong men, old men, but a little child shall lead them. To many a man the door of heaven is alut.

until his little child goes up to open it for him. I have five who have gone up there, and thus become to me evangels of the heavenly. So we build our heaven out of our griefs and pleasures, but we know that overything will be far better than we have sketched it. How sweet it will be to talk with God as familiarly as I new talk with you. I know many men of science with whom I frequently converse, but He is the greatest Scientist of all. I sometimes walk with artists, but He is the primal Artist, infinite in glory. He is mine, and I am His, and there will be that familiarity between us which can never be separated from love.

Young gentlemen, if you would be successful in your ministry, you must deal largely with the invisible, the illimitable, the infinite, the absolute. These are the alanced a property with the property of the content o elements which men need to lift them away from the animai. We are born animals, but we are born again spirits, and we are to make our spiritual nature floriforous. You may preach topical sermons on heaven and hell without at all unfolding to your people the future state. Something more is necessary. Your sermons should be steeped in the colors, and be fragrant with the edors of the life to come. When a man comes into my house, I know whether he has come from the street or through my garden. If he came through the garden I know through what part of it he came, for his garments are redolent with the perfume of the flowers. I know my avenue of heliotropes and if he comes through it he brings with him their odor. So, in your ministry, whatever you speak of let the smell of heaven be on your garments. Again, you are to preach of heaven because you are to be comforters. My friends, I have to go up these but not to get my pay. hope to go up there, but not to get my pay

I have had that all along the way. I don't care so much for praise—provided I have it—but the voices of those who say to me, "I could not have got along with my troubles without the consolation you preach Mr. Beecher," are like the voices of angels, and whether I am in hell or heaven I have a treasure you cannot take away from me God gave me r temperament and a training which fitted me to inspire men with cour age. I was greatly favored. And when men who have been in great perplexity come to me and say, "I nover should have gone through my business troubles had it not been for your preaching," it is sweet to me to think that I have lifted men out of their Gethsemanes. When I have been a comforter to men I feel that I have lived, and no earthly crown of scoptre is necessary to my joy. Earth does not grow the herb of consolation. That heavenly plant grows near the throne, and its leaves are for the healing of the nations. You must seek for it in the unseen.

In a recent lecture I emphasized the need of the study of mental philosophy in its practical forms, but you may be in danger of becoming a specialist in ethics. Some of the old preachers became such specialists. They were afraid to preach on morals, fearing they might lose the elevation that comes from the larger relations. But if, with Paul, your conversation shall be in heaven, if you continually feel the influence of invisible realities, you will have an effectual counterpoise in your own soul. Appreciate the greatness of your calling. The ministry is the cleanest of all proefs sions. It is a horticultural business. be sure, we have to deal with dirt, but it is dirt that nourishes flowers. Ministers talk about their burdens, but they do not have so many as the average lawyer. There style of life, and from the fiery qualities of our popular drinks. "Moderation" is not in the American dictionary. To tell our nervous young countrymen that they may handle a "cobbler" or a "cocktail" if they are only careful to do it with moderation is about like telling them to catch the smallpox gently or to jump gently out of a forth-story window. The delusion that our countrymen could be saved from excesses and rum by the introduction of "native been thoroughly exploded in California. The fact is that wherever there is alcohol there is facination; where there is fascination; where is fascination there is danger; after the danger comes death.

Here are three or four simple arguments for the expediency, wisdom, and safety of total abstinence from all intoxicants. Science does not contradict one of them. God's Word does not contradict one of them. Without touching a single disputed question in physiology, philology, or thesons for letting every intoxicant alone. He who never drinks is safe. He who ever drinks is in danger.

Married Forever.

" And I will betroth thee unto me forever."-Hosea ii., 19.

How wond rous and varied are the figure which Jesus employs to express the tender-ness of his covenant leve! My soul! the My soul thy Saviour God hath married thee! Wouldst thon know the hour of the betrothment? Go back into the depths of a by past eternity, before the world was, then and there thine espousals were contracted : " have loved thee with an everlasting love." Soon shall the bridal hour arrive, when thine absent Lord shall come to welcome his bride into his royal palace. "The bride groom tarrieth;" but see that theu dost not slumber and sleep! Surely there is much siumper and sleep ! Surely there is much all around demanding the girded loins and the burning lamps. "At midnight!"—the hour when he is least expected—the cry may be, shall be heard, "Behold, the Bridgroom cometh!" My soul, hus this mystic union been formed between thee and thy Lord? Canst thou tay, in humble assurance of thine affiance to him, "My beloved is mine, and I am his!" If so, great, unspeakably great, are the glories which await thee! Try dowry, as the bride of Christ, is all that unnipotence can bestow, and allowed the statement of the statem that a feeble creature can receive. In the prospect of those glories nuptials, thou propect of those grories numerals, and necdeat dread no pang of widowhood. What God hath joined together, no created power can take as under; he betrothe thee, and it is—"forever!"—Faithful Promiser.

Postpone a present indulgence for a future

Left Luggage.

A friend said to me that a good man he named had died, and left £30,000. 1 held up my hands, and said, "What a

He looked surprised, and said, " What do

you mean?" "I mean just what I say" I replied;
"for surely it is a pity, w. . the man
might have sent it on before him, that he
should have left his £80,000 behind him, for he will very hkely never hear of it again.

"I remember," I said by way of explanation, "that some years ago, as I was travelling, I left my umbrella in the train; and when I found myself in the rain minus my umbrella, I said instinctively, and felt been so stupid as to have left my umbrella in the train." And it is suredy a great vity in the train. And it is surely a great pity that it should be said of Christian people, time for preaching the gospel, and writing he or she has died and ieft an enormous his precious Christian epistles? It was amount of substance in the train of this mobile in Paul to do what he did, but it world, after allowing for the most liberal interpretation of 1 Tim. v. 8.

Honest Duncan Matheson once said to me, "What a pity that — should have left £60,000 to fall into the hands of the devil, for those who will get their lands over it are worldly people. Far better, surely, would it have been to have given Duncan the interest of it for his great selfsacrificising labors, and saved him from all anxiety about money; and instead of his being worked and worried perpetually into a promature grave, he might have been labouring in the gospel for many years to come, and greatly furthering the cause of

He said, I remember also, at the same time, "If - were ever getting back to this world for half a day, the first thing, I believe, she would do, would be to break her will." I suspect there are not a few dead Christians, who, if they got a chance to return to earth, would break their "wills," and bequeath the means they left to the Christ who died for them on

It would be a curious sight to look into the Christian left luggage office, and also to see Christians arriving in glory without any luggage to speak of, when they were spoken of as great and wealthy people down here in the professing Church.

It is surely a pity that Christians do not lay out their money for Christ, and be their own executors, and thus send it on before them, for they would find they had been laying up treasures in Heaven : or at least make such arrangements with regard to their means that "their works should follow them."

We hear a great deal just now about the subject of sanctification. The world literally means separation; and we never have anything like an approach to divine sanctification until there is a practical separa-tion between a man and his money. The proof that conversion is thorough is that it has reached down to a man's pocket, and that he spends his money for Christ, and His cause, helping valuable servants of the Lord in their work, and giving to the diffusion of the gospel as he has opportunity. The Apostolic Church gave this proof of thorough conversation in a very remark able way. How much of the money which has been made in Britain within the last ten years, think you has been given to God?

When we come into the Church by conversion we are consecrated to God, along with all we have, by the blood of Christ. When Aaron and his sons were made priests, it was by first having their ears, hands, and feet touched with blood, and then with oil; and this was symbolical of our separation from self and the world to God, by the blood and spirit of Christ; and as priests of old had no inheritance among the people of the land, so the priests (that is, all saints) of the New Testament period, are to have no inherit-ance here, but to look for association with a self-sacrificing cast out Christ, who gave up all and himself also for God's glory and man's redemption, and to be content with persecution, pilgrimage and poverty. And if on coming into the fellowship of the Christian community a man has plenty of money, he is to regard it as coming in w th him for the glory of the Saviour, and the benefit of the new society into which he has been introduced.

The test which Christ gave to the amiable rich man, who was such a good character naturally that Jesus loved him, was, "Sell that thou hast and give to the poor, and thou shalt have treasure in hence, and come and follow Me. But when the young man heard that saying he went away sorrow ful, for he had great possessions xix. 21, 22). But on the day of Pentecost, there was such power of the Spirit on their hearts, and their conversion was so decided, that they did of their own record, as mat ter of spontaneous beneficence, that which that young man refused to do under the direct commandment of the Lord of Glory, "all who believed were together, and had all things common, and sold their nossessions and goods, and parted them to all men as every man had need" (Acts ii. 44, 45). The principle of this must be the regulating power of Christian liberality, although we have no warrant in Sc. pture for enforcing a community of goods. secret understanding, however, in every converted man's heart, ought to be that if he is not bound to cast his goods into a common store, he is bound by the laws of Christ, to hold all his property as a most committed to his hands by the Lord, for the good of all, and to be shared with others as occasion may require; for if "we ought to lay down our lives for the brothren," surely we ought to lay down our goods for them. "But whose both this world's goods, and south his brother have need, and shutteth up his bowels of com-passion from him, how dwelleth the love of God in him?" (1 John iii. 17). And how foolish of Christians not to give liberal support to those who are engaged in Christian work, especially such as have great success

such expenses by the firm to which they belong, and to which they are so important, and it would be a sign of madness if such men were set to manual labour to support themselves, when they could bring business or wealth to the establishment by devoting of which to the establishment by devoting all their time and energies to the promotion of its interests. "The children of this world are, in their generation, wiser than the children of light."

The apostle Paul is sure to be brought up here, and his conduct presented as a reason why Christian laborers should not be supported, because he wrought with his own hands and supported himself. It was noble in him to do it rather than be bur-densome. But it was ill-judged of the Church of his day to subject him to that necessity, for the time he wasted making tents could have been used in preaching and writing; and who that has plenty of money would think himself justified in keeping it if he could set a Paul at lesure to give his full noble in Paul to do what he did, but it was not very cred table to the Church to let

There are no doubt tens of thousands of pretended ministers of Christ who have mistaken their calling, and ought not to be supported; but this makes it all the more necessary to give good support to those who are manifestly called by Christ as his ambassadors, and whose successful labours in the conversion or edification of souls show the seal of the Holy Ghost upon their mission. It is only the spiritual mind that has drunk deeply into the spirit of the Christ of God which can quable us to understand the seemingly contradictory conduct and statements of the apostic conduct and statements of the apostic Paul in 1 Cor. ix., and Phil. iv., for in the former he seems to refuse to have support. and in the latter he appreciates it, blames other Churches by implication for not giving it and calls the Philippians gift an odor of a sweet smell, a sacrifice ceptable, well-pleasing to God" (Phil. iv. 18).

We must I ting iish between the mercenary and distributed system of men entoring the minister's office for a piece of bread, and the 1 of Christ-given ministry. The former should not have a farthing from the saints of G. 1; the latter should have liberal support, that they may give all their time to prayer, and to the ministry of the

A Dying Charge.

The late Bish p Andrews, in his last conversations, gave this charge, among others, to the preachers in his communion: Tell them I love thom, and to be steadfast, immovable, always abounding in the work of the Lord; forasmuch as they know their labor is not in vain in the Lord. Tell all the Church I feel I have lived very imperfeetly, but my hope and confidence are in God, and I hope to meet them in heaven. Tell the preachers not to neglect the Sabbath schools. The children are in an important part of the Church. The words of the Master are: "Feed my lambs."-Lowdon S. S. Tomes.

That's Enough for Me.

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none

"Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend, and he is mine.

"Jesus Christ is in the sky. He is away off, and he has a great many things to attend to in heaven. It's not likely He can stop to mind you."

"I don't know anything about that," replied the orphan. "All I know is, He says He will, and that's enough for me."

What a beautiful answer that was! And what was enough for the child is enough for

Divine Guidance to a Field of Labor.

When the Rev. Elias Cornelius was solicited to occupy a new field of ministerial employment, he sought direction from God, i, mis providence, the wa men, and the counsels of Christian breth-ren, with the greatest auxiety. He wrote to a friend, saying: "With my eyes turned to heaven, and death and the judgment before me, I am trying to ask, Lord, what wilt Thou have me to do? I desire to have my ars open to everything which is likely to make known His Will. Everything else appears to me comparatively of no moment-We had better be in our graves, than to be in any other field than that which He has cheese for the control of chosen for us." Thus is the spirit which should fill the breasts of those who are going forth, in Christ's name, to guide sin-ners to the way of his.—Presbyterian Monthly Record.

One Thing Needful.

Let every one who would not suffer shipwreck on the great voyage of life, stamp seriously into his soul, before all things, the great truth of the Scripture text, "One thing needful.' Money is not needful." power is not needful; cloverness is not needful; famo is not needful; liberty is not needful; even health is not the one thing needful; but character alone—a thoroughly cultivated will—is that which can truly savo us; and, if we are not saved in this sense, we taust cortainly be damned. There is no point of ind'florence in this matter, where a man can safely rest, saying to himself, if I don't get better, I shall certainly uot get worse. He will unquestionably set worse. The must lish part of hie nature, if left uncultivated will, like every other neglected function, tend to shrink into s more meagre vitality and more stunted pro-portions. Let us gird up our hons, therein evangelizing or great power of communi-cating spiritual knowledge to the saints. I be us gird up our hone, there-cating spiritual knowledge to the saints. I be discussed in the golden gift of God, the glorious lot of ness are not left to travel and live at their own charges, but they are liberally paid all