

historic claims of Jesus so unanswerably urged. Never before have the resources of science been so called in to render undoubted tribute to the truths He lived and died to teach. Never has the Church had champions so learned or so numerous. What is amiss? Not far to seek—the rank and file of the army of the Lord do Him but little credit. We believe—loudly we assert it—the Lord Jesus is able to save us from our sins. But we are not saved from them. And while pulpits ring with the love of God to sinners, and the wrath of God against sin, the pews say amen to both, and there the thing begins and ends; for neither give any satisfactory proof, that they know and submit to a Saviour, who does actually save them from what they feel, and those near them see, to be visible daily sin. If the truth that saves is to be a living power, if it is to enter successfully into competition with the *lies* and *half truths* passing round in this present time, it must tell of a Saviour who does save, as really and consciously as indulgence brings a momentary gratification. Oh, Lord God, our Father, teach us to live as glad witnesses to thy truth: not to stand before a fallen race as lying witnesses, traitorously defaming both it and Thee.

I turn now to the last part of my subject. How to present this truth that saves. There are some general principles we cannot here afford to forget. General principles are not always worth much; but there are some here on which all must proceed. An old Puritan divine, I think it is says, that presenting to men the truth that saves, seems to him always like making tea. First of all, you must have *good* tea; this was a *sine qua non*. Nothing could be done without it; he says, good tea means good doctrine. Friends, we cannot afford *adulteration* here. Though we may not quite agree as to flavoring. The simple ground work of proclaimed pardon and revealed righteousness must be there. Then he says he must have boiling water. Here, too, he is very particular, and distinctly states he will have none of your lukewarm stuff. He must have hearts heated through and through—lives consecrated through and through—filled with holy fervency. Next he declines to hurry matters; the tea must stand; too quickly poured out it is generally poor stuff. Boiling water and good tea must be permitted to come to a thorough understanding—you must *meditate*. To blurt the truth out at first thought is often sheer laziness. I heard of an old German pastor and missionary who had been much blessed in the salvation of souls. He was called to attend a large conference of the clergy, and addressing them on the work of the ministry, among other things, said, how heavily at times the preparation for speaking to immortal men pressed on him. After he had concluded, one of the younger brethren ventured to suggest to him, that he had only in confidence of the Holy Spirit to go into the pulpit, and He would speak to him, telling him what to say. "Oh yes," replied the old missionary, "I would hear the Holy Spirit speaking to me. But he would say: 'Oh Fritz, Fritz, thou hast been lazy, I will not help thee.'" As a rule, the message will be blessed to others just

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