

## Our Contributors.

### Present Day Preaching \*

Here are two volumes of sermons by men eminent in their calling, but differing somewhat widely in their temperament, in their method of presenting truth, and in their immediate aim. Both are admirable preachers, both are entirely evangelical, both are intensely earnest and impressive, and both stand respectively at the head of their method, but there the points of similarity end.

There is no one best method of preaching; there may be a score of best methods. Given a capable, well-trained, consecrated man, and the method can hardly fail to be good. The methods of these two books show that each man understands himself, and also very clearly the end he has in view; and so, with strong, lucid earnestness he goes straight to the point. The one is English and the other American, and that fact also brings out a difference. But the greatest difference lies inherently in the diversity of aim. The Temple Sermons, though profoundly scriptural and evangelical, recognize, and deal with aspects of thought and faith which find no place, and perhaps not unnaturally, in the Revival Addresses.

Mr. Campbell was for some years a Congregational minister in Brighton, England, and gained the distinction of being one of the leading preachers of the United Kingdom. His culture, breadth of view, evangelical fervor, and quiet but captivating eloquence made him not only one of the ornaments, but also one of the great forces of the British pulpit. Accordingly, when Joseph Parker, the distinguished minister of the Temple Church, London, passed away, not only did the eyes of Congregationalism, but the eyes of English non-conformity turn to Mr. Campbell as the man who should fill the important metropolitan vacancy. Mr. Campbell has just returned from a visit to the States and Canada. While on this side he addressed many immense audiences, and on a large variety of subjects, and seemed equally at home, and equally master on all occasions. His outlook for the world and the church are hopeful, and he believes we are on the threshold of a new spiritual renaissance. The time is at hand, he believes, when all the gains of thought for the past half century can be, and are sure to be, used in advancing the spiritual interests of men. The new quickening and the new practical religious activity may owe something even to those who have not been distinctly friendly to Christianity, and it is now the business of the pulpit to give to the people evangelical doctrine enriched by the spoils gathered from every corner of God's wide world. The Temple Sermons are fine specimens of the preacher's highest art, and unexceptionable in matter and method.

The Revival addresses by Mr. Torrey are what they profess to be—revival addresses and one would say, moulded very much after like addresses by Mr. Moody and Mr. Varley. And that is saying they too attain a high rank in their class. Mr. Torrey is a solid man, at home in the scriptures, abounding in reminiscence and illustration from the revival meeting and the enquiry room. At present he is conducting revival services in the old land, but from the accounts that come to us not with the entire success which his direct method and ripe experience might be expected

to gain, and this brings up the question, whether the old revival has not gone the way of all the earth. Professional evangelists themselves admit their influence is not what it used to be and they are trying to fix the blame in various quarters—some times in the colleges, sometimes in criticism, sometimes in worldliness. But they may be entirely on the wrong track. The fact is, the old evangelical revival has been so successful as to have created a demand to go forward, and enlarge its borders. The time has come to take the next step in revivals as in many other things which touch our life. There is no ground for supposing that the day of popular, religious movements is past, but probably "the movements will change in fervor, in motive, in manifestation, in point of attack," with the general tend of religious and historical development. And the Temple sermons are much more in line with this larger sweep and development than the Revival Addresses. So that while the latter are excellent in their way, and effective in the hands of the Moody and Torrey stamp, the Temple sermons, and all sermons of their kind are likely to prove much more helpful to those who are striving to give very real help in meeting the pressing living, religious needs of our time. M. M.

### The Manitoba Harvest.

BY TUNIUS M.

Three million acres to reap and thresh, this is the Manitoba work of to-day. Wanted men, twenty thousand men from the east to reap two million acres of wheat. Each man will have 100 acres. Let us say 20 bushels to the acre, last year the average was 27. At this lower figure this year we will have each man reaping 2,000 bushels. At 60 cents per bushel will amount to \$1,200. The man carries away \$200 for his summer's work leaving behind him five times as much as he carries away.

BOOKS—Of this age of book harvest, when our young people are reading so much, what proportion are they enabled to tell to others? How many lives do they make happy by the book they have read? What grandfather is told the enjoyable tale that has cheered the youth? How much of that cherished story that the young girl spent hours reading when all had retired to their bed was told to her mother the next day as they worked together getting the dinner or at the ironing board? Of the harvest gathered from the newspapers, how many men are able to tell their wives of what they have learned or to stand before the village school and discuss for the benefit of the entire class the events of to day? Or what elder or teacher in our Sabbath School is now able to talk to the boys in the back seat and interest them in the article he read last week on Christian Character? The harvest we reap of the books we read is often, all of it, not sufficient to give the owner a meagre ideal, without leaving any over, to be distributed among others.

AMUSEMENTS—And what about the immense harvests of amusement that we are continually reaping. Of what use is that straighter body, that stronger arm, that sharper eye, that quickened brain? Is amusement only for the moment and when the passion is over is all true enjoyment at an end? Not such was the joy of Him, who

laid aside Heaven that He might bring the joy of salvation to a perishing world. For the joy that was set before Him, He endured the cross, He despised the shame. The harvest of true joy is white, all over the fields the harvest truly is great but the laborers are few. Dr Drummond in one of his admirable addresses, speaks of the University movement in 1874, whereby, without a committee, without a rule, without a report, meetings for students were held and addresses were given by eminent men on Christian topics. This religious institution began among the students themselves of Edinburg University. It affected 4,000 students there. Then it moved to other Universities and colleges and spread itself across the ocean to the American institutions of like nature, Dr. Drummond adds: "The second result is to be seen in what are called University settlements. A few men will band themselves together and rent a house in the lower parts of the city and live there. They do no preaching, no formal evangelization work; but they help the sick . . . . and contribute to the amusement of the neighbors. They simply live with the people, and trust that their example will produce a good effect."

Wm. H. Hamby in the "Christian Endeavor World" tells of the crew of a freight train, running between Brookfield and St. Joseph on the Burlington road, who are all good singers. Three of them sing in the Presbyterian church choir at Brookfield. Delays and other botherations, so tiresome to passengers travelling by freight are made interesting and profitable by this christian crew with song.

But we are not in Universities nor are we on freight trains, and it is to you young people who are out in the country reaping the harvest of amusement I speak to-day. How much of this pleasure do you use for the benefit of some one else? To the sick brother at home. To the neighbor who has not been able to enjoy with you to-day. To the sister who has kept house. To the nurse in the home hospital. To mother and father who were not asked to join the merry party.

RELIGION.—What about the bountiful harvest of Religion. This is the age of church going. But the frivolity, the restlessness, the inability to listen for more than half an hour to the explanations of the word of God, the desire not to listen to exposition at all but to hear some lofty thoughts expressed in growing eloquence, has robbed our fair land of memory passages to our sermons, which should be carried away, as we bear away our arms full of the flowers, among which we have been, luxuriating all the day.

Our religious exercises should be crowned with harvests not only white but also reaped; character should be developed in ourselves and also in those with whom we come in contact; national life should be enriched, homes should be blessed, hearts cheered and this should apply to those who are not able to meet with the congregation in the sanctuary. The freshness of the service should refresh some tired, dreary soul, who has almost forgotten the gently falling dew of last Sabbath's benediction.

Winnipeg, Manitoba.

The beauty of childhood and youth are exceeded by the majesty and grandeur of age. Young life has its delight, mature years have their solemnity. Youth looks forward, so does age—the one to the unfolding finite years, the other to the grand apocalypse beyond the river of silence.

\* (1) City Temple Sermons by R. J. Campbell.  
 (2) Revival Addresses by R. A. Torrey.  
 Fleming H. Revell, Co., Toronto.