

sively done and yet so natural that you have with the reading an exegesis of the passage. You can anticipate what he is to say of the Scripture by the manner in which he reads it. Under this head was an apostrophe to death, such only as this master of thought and language could utter: "Death, the black, weird spectre, even it is the servant of God. What could the Lord do without death when he has so little earth to work upon? Let pagans die; Christians must languish into life. Beasts die, but man must be liberated. The child must be taken up like the dewdrop."

5. If, that of *faith*. "If thou wouldst believe, thou shouldst see the glory of God." Here is the lens; it is faith. Can you see the stars without the telescope? If men will not use the lens shall they say that the lens has no power? When we read that a man has discovered a star we do not read that he discovered it with the naked eye.

6. If, that of *human despair*. "If we let him thus alone all men will believe on him." Here the Pharisee is holding a council. They are always holding councils or com-

mittee meetings. Many a good man has been killed because of it. "There are people who say that there are spots on the sun. There will be spots on the earth as long as they live." This last sentence drew from the congregation a responsive expression of merriment. Dr. Parker is a most keen wit, and does not hesitate, like Beecher, to use it often in the pulpit.

He closed his sermon by quoting two more ifs.

"If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." The first verse was especially dwelt upon, and the assumption of sinlessness by those holding the tenets of sanctification or perfection was characterized as the incarnation of so much pride and conceit that there was no spot on this sinful earth good enough for such people to stand upon.

It was a suggestive and brilliant sermon, adapted to practical life, helping men and women amid intellectual conflict and the fierce battle of life to inspiration and light.

PREACHERS EXCHANGING VIEWS.

Service for Invalids.

IN a little village in the State of New York there resides a Christian woman who has been blind and absolutely helpless for seven years. She was once an active member of the church, and now she greatly misses the church privileges which she formerly enjoyed. Her present pastor has made a practice of holding prayer-meetings at her residence once a month for quite a while. They have been union prayer-meetings, and sometimes more than twenty persons have been present, the most of whom have taken some part, the sister herself also participating. She greatly appreciates such services, and invariably thanks the attendants for their presence and sympathetic min-

istry. And they, too, are abundantly blessed in trying to cheer and strengthen their sadly afflicted sister. All are led to value, more than ever, their preserved eye sight and healthful use of their physical powers. It is an object lesson which the pastor can use well to remind his people of their privileges, and of the importance of constantly employing them to good advantage while they are so graciously favored.

Such meetings render a broad service. They help not only the helpless invalid and those persons who attend, but the pastor also. But the pastor who immediately preceded the present one did not attempt to render such a service to this sister; and whenever he called upon her, it was