

Advice to Preachers

Paper by Rev. J. Kennedy Before the Methodist Ministerial Association-"The Kind of Preaching for Our Times" the Subject.

"The Kind of Preaching for Our Times," was given by Rev. J. Kennedy before the Methodist Ministerial Association, London, on Feb. 13, and, by request of that association, is now given to the public:

By this word preaching we are to understand a public discourse based on the Word of God. In this we get at once the commission of our Lord to the apostles, "Go ye into all the world and preach the gospel to every creature.' This is God's own plan, devised by himself to save his creature man. Other services there are—ordinances and means, all of which have their place and contribute to this work, but none of them will supersede the preaching of the Word. This is the parent and guide of them all and in this way more people are reached than possibly could be by any other, and more good affected. Preaching, therefore, holds the first place in the accomplishment of this work, and will continue to hold it until the world shall be saved. This seemed to be the view entertained by the apostle, and hence he said, "Christ sent him not to baptise, but to preach the gospel," and to Timothy he said, "Preach the Word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doc-If this be correct, it will not be questioned that it is a work to which all the faculties and powers of him who undertakes it should be given, and no man should undertake it except under a clear settled conviction that he is called to it of God.

Attention now is invited to this phase, "Our Times"-"the kind of preaching for our times." What does it mean? Am I to understand by this that the preaching needed today is a different kind of preaching from that of primitive times, or of the preceding generation-that the condition of society, the faith and the morals of the people with whom we have to do, call for some other gospel in order to right that repentance and remission of sins life? I answer "No." And I do it for should be preached in his name among this reason: There is but one remedy for sin; there is but one Saviour

"Jesus Christ, the same yesterday
and today and forever"; one Saviour for every age and place, "able to save unto the uttermost all that come "able to unto God by him."

"There is no other Saviour but Jesus, There is no other way but his way."

Sin may assume new names, it may change its dress, it may develop in a thousand different forms, but the root of the whole thing is in the heart; from that it all proceeds. The heart therefore must be changed, the nature must be renewed; make the tree good and the fruit will be good; make the man new, let the new creation take place, and the life will be new. All come. this is in him whose name is Jesus. Be it known unto you that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." Paul preached from experience. He knew what it was to be in sin. He felt its sting; he sorwhat the salvation of God meant, and

The following paper on the subject, in it, and felt that what it did for him it was able to do for others, and he everywhere made it known. We shall do well if we follow him, catch his spirit and preach as he preached. Call it old, if you will—all right—but there is this about it, it is the way from sin to grace, it is the way from earth to heaven; it is the way our fathers went, and they are now before the throne, and are robed in white. And what it did for them it is able to do for us, and we are satisfied with that, and we bind it to our hearts, and pass it on to our children, and our children's children. This much for this phrase "Our Times." This is the gospel for us. It means that we preach it, that we preach a view to success in the largest degree. any one sermon of which we have The largest number of converts under knowledge was that of Peter. We read that "when they heard this, they were pricked in their heart." When they heard what? Why, when they heard of Jesus. The preacher began his sermon with these words: "Jesus of Nazareth, a man approved of God, among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also knew him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain, whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." When they heard this, when they heard of Jesus, his death, their sin in relation to it, his resurrection, his ascension, and that he now lives both Lord and Christ, they saw their condition; conviction, deep and pungent seized their consciences and they said, "Men and brethren what shall we do?" Take this same text, preach Jesus. Peradventure a similar effect will be produced, and when it is, what then? Why take this text again, preach Jesus; say unto them, "Thus it is written and thus it behooved Christ to suffer and to each his portion of meat in due searise from the dead the third day, and all nations." Sin and grace; expose the one, exalt the other. Set forth sin Sin and grace: expose as it is, don't mince when you have sin in hand, unmask it before the people. It was a tremendous charge that the preacher of the Penticost lodged on his congregation when he said, "This Jesus ye have taken and by wicked hands have crucifled and slain." There is a lesson here which will serve for all time, viz., honesty in the pulpit in charging home upon men

their iniquities and sins. In equally clear and strong terms proclaim it. that "when sin abounded grace did much more abound." For the perishing there is mercy, for the vilest there is pardon, and whosoever will may How? "Repentance toward God and faith toward our Lord Jesus Christ." The first word the great Teacher himself uttered, entering upon public ministry was the word Repent.

and the second was the word Believe. "Repent," he said, "and believe the gospel." What is repentance? How is it produced? Why is it necessary? What does it do for a man? What is rowed with a godly sorrow; he knew hat it was to be forgiven; he knew is it placed? What does it secure? Be clear on repentance and faith, it is the how it was obtained, and he had faith only way of salvation. There never

Kidney diseases are the most in-

sidious of all diseases common to

has been but one way of salvation. covered a new thing under the sun, and There never will be another. Man is that you will treat them to it next Sunwhat he was-a sinful creature. The gospel is what it was-"the power of God unto salvation to every one that believeth.'

My next remark is, look for conversions under these deliverances; look for them every time. Respect the their interest in these things is lessen-Word; have faith in it. Have faith in ed, and their seats are forsaken. Anhim whose it is, and who hath said: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Urge it home; urge earnestly on every unsaved man acceptance of it now. A student of the late Rev. C. H. Spurgeon came to him one day and said, "I am afraid I have mistaken my calling." "For what reason," said Mr. Spurgeon do you come to that conclusion?" "Well," he said, "I have conclusion?" "Well," he said, "I have been working for some time in such and such a place, and I don't see that I have accomplished much." man alive," answered Spurgeon, "you did not expect that every time you preached a sermon somebody would be converted, did you?" "No," he said, "I

didn't." "Well, then," said Spurgeon, "you didn't get it. Expect results and you will find them." Results did attend the preaching of the apostles; the Lord worked with them, and confirmed the Word, with signs following. I said a moment ago, urge acceptance of it now. Further, urge a manifestation of that acceptance in some visible way. If a man can be induced to avow the Lord, it will be helpful to him in the matter of his salvation. The celebrated Dr. Hall, not very long ago, at the close of a powerful sermon, preached for a brother minister, leaned over the pulpit, and addressed the unsaved of the congregation, and said to them, "Will you who have made up your mirds that you will now seek the Lord, signify it by rising on your feet or holding up your hands? You have listened long to your own minister, and no little baby essay, nicely finished, and he has faithfully preached to you the run off under graduated rhetoric, will Word of Life. Perhaps from the lips of a stranger you will receive it. If so, will you make it known?" This method is made use of in revival services, and witnesseth many resolves for a new and better life. Perhaps you are not adapted to it, and if not, you are not responsible for a gift that is not yours. What then? Give the sermon, and let it go at that? No, it is for you to inquire how you may approach the man whom you have reason to believe has been awakened to a sense of his need; that you may lead him into the light, and thus gather up the good that has been wrought, that nothing be lost. Have faith in yourself; put forth effort;

look for soul-converting power to attend your ministry. I say, soul-converting power.Don't take the uplifted hand, request for prayer, nor the name, for the church, for conversion. Insist on a change of heart: demand the witness of the Divine Spirit to that change, that the man may know that he has been created anew in Christ Jesus. This, if you please, is the kind of preaching for "our times." I take for granted that labor thus bestowed will not be in vain; men will come into the kingdom; they will ideptify themselves with the church-all

is preaching yet, and preaching of kind to be given, that they may mature in grace and in Christian life. And to the preacher, as to the elders of Ephesus, it is proclaimed, "Take heed therefore unto yourself, and to all the flock over which the Holy Ghost hath made you overseer, to feed the flock of God, which he hath purchased with his own son, involves responsibility. of full age. The Saviour says, "I am straight, enter upon your work in the preacher is to take heed unto all, and preach as the case demands, and in every case preach him who did no sin, neither was guile found in his mouth. Whatever counsel you give, let it be replete in him. Induce a man to look at him and think of him, and he will assimilate in likeness, and will aspire to walk as he walked. No counsel will be so effectual in leading a man to that holiness of heart and life, of which the Scriptures speaks, as this. Interferences will crop up in attaining to it. This flock is in the midst of evil, and there are influences brought to bear in that direction, and there is danger; it may he unlawful business, it may be companionship with wicked men, it may be the worship of mammon, it may be false doctrine, but whatever it is, the

minister must face it, and expose it, and insist on separation therefrom. Sin and holiness are eternally opposite principles; they cannot join hands, they cannot walk together. "Cry aloud then thou servant of God, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." What does it mean to show Jacob his sin? Why it means that you so present it'that he will see and feel that it is You are not to suppose that he will take it in simply because you say so, especially if his surroundings look upon it as a sort of an innocent thing. Show wherein its evil lies, and its danger and nail it home on him from the Word, and you have your man. But suppose you can't do that, suppose you can't locate it, and settle the word on it. It is a sort of a nice difference-ofopinion thing, but a thing nevertheless that you feel is detrimental to the piety and usefulness of the man. What then? Let it go? No, let nothing go that appears to you to interfere in any degree with a man's progress in spiritual things. Try the interrogative: preach questions. For instance. Is it for the glory of God? Would the Savior do it if he were here? Can you, his child, pledged to follow him, do it and keep your pledge? Do you realize his approval in it, as you do in his Word, in your closet, in his service? Is it helpful to you? Is it where you would choose to be when the Son of Man shall Ask these questions. Let the men whom they concern sit in judg-

you may present every man perfect in Christ Jesus. This is the kind of preaching for "our times." My next remark is preparation. sermon supposes a text, not of necessity, but of preference. The Bible will The text chosen, build thereon; don't run away from it; keep to it, get into it, get it into you; bring out its meaning, and its bearing on the people. "Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Don't advertise your subject beforehand. Don't go back to Athenian times-it is "our times" we have to do with; don't cater | difference, or imbicility of parents and

ment on themselves. Remind them that

God's people are a chosen people; chos-

en out of the world, separate from it,

and that concerning them he hath said.
"Be ye holy, for I am holy," and that
without holiness no man shall see the

teach every man in all wisdom, that

And thus warn every man and

day if they will condescend to give you a hearing. This may prove a drawing card for a time, but only for a time, for this reason: The expectations are seldom, if ever, met, and the people return to their homes disappointed, and ed, and their seats are forsaken. Announce your subject or your text at the time of your service, and let the sermon draw and hold; and if it doesn't, no advertisement that man or angel could frame will. Let the sermon be deep and rich and broad and masterpreach Jesus and the resurrection, and the people will do as they did in Antioch in the days of Paul and Barnabas; they will come back next Sabbath, and others with them, aching to hear the Word. Depend on your sermon for your crowd, not on your advertisement. Further: Don't depend on your choir. They will sing, and they will sing with book in hand, and they will sing as it is written, and it is classical music; but there is no instruction, no religion, no gospel-no mortal knows what is piped or harped-and there is nothing here to arouse the conscience or lead a lost man to God. And yet to this prominence is given. People Long hours ago, while yet the morn come to hear the music-not the sermon-and they go away talking of the music-not of the sermon. Newspaper

trend is in this same direction. They give space to the selections and the performers, and they do it when there isn't a word about the sermon, as if to say it is neither here nor there. The preacher must remedy this whole thing. To him belongs first place, and he must hold it. The pulpit is his throne, it is the medium of communication from heaven to earth; he fills it as the ambassador of God-it is the highest accorded to man-and it is for him to see to it that it retains the attraction, the power and the glory that heaven designed it should have. But, I tell you,

no little baby essay, nicely finished, and do it. It means a sermon every time. The truth, the whole truth, the truth of God, must be proclaimed in his name and by his authority. The preacher must search the heart, he must arouse the conscience, he must alarm the guilty, he must preach sermons which will make the world tremble. The times demand it; he must do it, or retire for him who will. To preaching of this

kind there is a response in the human heart, for there is a feeling after all that the world is a lost world, and that a wonderful work must be effected to right it up. The next and last thing in this paper is the delivery. A sermon must be delivered-that means, language, voice, and action, all of which

exert their influence for or against the sermon. My first remark is, preach it, don't read it. The Saviour didn't say read the gospel. He said, preach it He himself set the example. He opened his mouth and taught the people-it was oral. He spake unto them. The apostles did likewise. Speaking is the tural method of communication, and is best adapted to arrest attention, and carry conviction. With reading there

is a stiffness, your eyes are on your paper; they ought to be on the peopleand you appear at disadvantage. You read what you have written, and if the variety of mind and character. There Holy Ghost should suggest a thought, the danger is, being bound to your paper, the thought will not be given. The sermon may be good, it may be the marrow of the gospel, but it will be discounted for the reason that there is a prejudice against reading; the people sit under it in prejudice, and retire, and say any man can write another man's

sermon and read it-and that in itself blood." This feeding, this giving to will exert a counteracting influence. Don't read, preach. It is a preached gospel our times call for; give it. Don't for wisdom that can come only from fetter yourself with a scratch of a pen God. Peter speaks of milk for babes before you. Respond to the call like -the sincere milk of the world, he says men. Go into your pulpit with it in -viz., instruction adapted to begin-ners in religion. Paul speaks of strong it in the name of God. Give yourself meat, that belongeth to them that are to your people, stand erect, look them

the bread of life," viz., the source of fullness of the Holy Spirit, enter upon supply for all. The business of the it with one object in view, viz., the winning of souls for Jesus. To this one thing concentrate all your energies of soul and body; use your voice, but don't abuse it; modulate it as the sense and circumstances require; use language such the common people will understand, and that will make plain to

them the message you have for them. Guard against everything that in any way would divert attention from the question in hand. Don't set off in measured step or hand display the moment you begin: don't undertake a hide-andgo-seek around your pulpit. Gesticulation is in place, but let it not be me-chanical; let it be the outcome of the inspiration of the occasion, and it will

be graceful. Take lessons from other men-men of weight-if you will, but don't try to say the things they said, nor your own, as they said theirs. Personate no man: that is contemptible. and the people will turn from it with disgust. Gather from them all you can, but honor your own manhood, be true to yourself, be easy, be natural. Take in the solemnity and the responsibility

of the occasion. Reflect upon the fact that there may be listeners today who for the last time listen to the word of warning. Preach, then, under a sense of this responsibility, and with a warmth and an earnestness that can come only from your communion with God. Preach with unbounded faith in the things of revelation, because of

your own personal experience of these things. Preach as in the light of the judgment, say the things you will not be afraid to meet in that day. heed unto thyself and unto the doctrine. Continue in them, for in doing this thou shalt both save thyself and them that hear thee."

EPOCH-MAKING BOOK

'Nicholas Nickleby" and Its Effect on Education in England.

The immense effect produced by one of Dickens' novels on the education of English boys is pointed out by Mr. James L. Hughes, in an article in the February Century on "What Charles Dickens Did for Childhood."

Dickens made schoolmasters prominent character in six of his books-"Nicholas Nickleby," "The Old Curio-"Nicholas Nickleby," "The Old Curiosity Shop," "Domby and Son," "David Copperfield," "Our Mutual Friend," and "Hard Times." The coarse brutality of Squeers was offset by the loving sympathy of the dear old schoolmaster who sheltered Little Nell. Dr. Blimber and Mr. Creakle, each in his way a perfect type of wrong methods of dealing with children, were more than counterbalanced by Dr. Strong, There is no page in any language that treats of more fundamental educational principles than the page describing

Dr. Strong's school. In "Hard Times" the dwarfing of Louisa and Tom Gradgrind by their father's false educational ideal was brought into per-fect relief by the unfolding of wisdom and sweetness in Sissy Jupe, who was

not robbed of a real childhood. Squeers' school was described to arouse the indignation of the public against badly-managed private schools, conducted by ignorant, sordid, brutal men who "traded in the avarice, into the curious and the speculative; don't the helplessness of children. *

publish to the world that you have "- He had a wider sim however than

the overthrow of an evil system of private schools. He taught the spirit Henry Barnard and Horace Mann, and was one of the first Englishmen to see the advantages of a national system of education, and the urgent need of well-trained teachers by whom young mind might be guided in the

first stages of their growth.

The publication of "Nicholas Nickiefreed England from the low class of private schools, aroused a wide-spread interest in national education the better training of teachers, and helped to reveal the fundamental principle of true discipline in home or school, that all coercion is dwarfing its effect on character-growth. There are many teachers and parents who still need to learn that even the most refined methods of coercion cripple the individuality of the child and prevent the development of its true self-hood, the divinity of its rature. For them "Nicholas Nickleby" is one of the best of all books. They should read it once a year.

Among the Timothy.

was blithe, Nor sharp athirst had drunk the

beaded dew A reaper came, and swung his cradled sythe

Around this stump, and, shearing slowly, drew Far round among the clover, ripe for hay,

A circle clean and gray; And here, among the scented swathes that gleam,

Mixed with dead daisies, it is sweet to lie And watch the grass and the fewclouded sky, Nor think, but only dream.

For, when the noon was turning, and the heat Fell down most heavily on field and

I, too, came hither, borne on restless feet. Seeking some comfort for an aching Ah, I was weary of the drifting

hours, The echoing city towers, The blind, gray streets, the jingle of the throng. Weary of hope that, like a shape of

stone, Sat near at hand without a smile or moan, And weary most of song.

And those high moods of mine that sometime made My heart a heaven, opening like a flower.

A sweeter world, where I in wonder Begirt with shapes of beauty and the power Of dreams that moved to that en-

chanted clime, With changing breaths of rhyme. Were all gone lifeless now, like those white leaves

That hang all winter, shivering, dead and blind Among the sinewy beeches in the wind That vainly calls and grieves.

Ah! I will set no more mine overtasked brain To barren search and toil that beareth nought.

Forever following with sore-footed pain The crossing pathways of unbourned thought. But let it go, as one that hath no

To take what shape it will. An ant slow-burrowing in the earthly gloom.

A spider bathing in the dew at morn, Or a brown bee in wayward fancy borne

From hidden bloom to bloom. Hither and thither o'er the rocking grass

The little breezes, blithe as they are Teasing the slender blossoms, pass and pass. Soft-footed children of the gypsy

wind, To taste of every purple-fringed head Before the bloom is dead;

And scarcely heed the daisies, that, endowed

With stems so short they cannot see, upbear Their innocent sweet eyes distressed, and stare

Like children in a crowd. -The late Archibald Lampman.

More cases of suicide, in proportion to population, are reported in Russia than in any other European country. A traveler in Puerto Rico says that a cigar equal to the present average American 10-center can be purchased there for 3 cents.

REINFORCEMENTS

Many a battle has been lost for the lack of reinforcements at the critical moment. Many a death from consumption has occurred when Shiloh's Con-

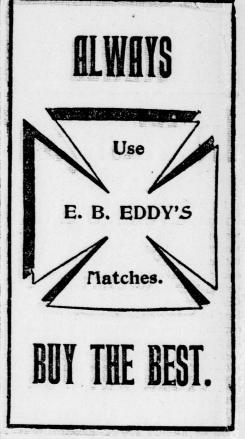
sumption Cure would have enabled the forces of nature to overcome the forces of decay. The cause of Con-

sumption is known to be the germ called bacillus tuberculosis. and without it the disease could not

there are many predisposing or helping causes which enter into the production of consumption, and these must not be neglected.

Among the many letters received by the S. C. Wells Company, of Le Roy, N. Y., the proprietors of Shiloh's Cure, is the following from James McPherson, of Arkadelphia, Alabama: "I have suffered with a severe cough about thirteen years, and have tried doctors and all kinds of medicine without results. A friend recommended Shiloh's Cough and Consumption Cure. The first bottle gave me relief, and, used as directed, it has cured me."

Shiloh's Consumption Cure is sold by druggists under a guarantee that the purchase money will be refunded in case of failure. 25c., 50c. and \$1 a bottle in Canada and the United States. In England, 1s. 2d., 2s, 3d. and 4s. 6d.



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humanity; within the past few years medical science has made wonderful strides in coping with its ravages. South American Kidney Cure has proved rich in healing power, and every day testimony is piled up for its great curative qualities. Where kidney disease exists it is generally indicated by certain changes in the urine, such as mucus, sediment, albumen, brick dust, acid a and blood-pain is not necessarily an accompaniment, which only aggravates the insidious nature of it. Testing and experimenting has disclosed the fact that the passing through these organs of the solid particles in the ordinary course of circulation do in a remarkably short while clog up, grind out and impair them so that the functions of these organs are not performed and disease lays hold on the patient with a ruthless hand. Kidney diseases require a solvent-South American Kidney Cure is a

solvent-it is a kidney specificclaims to be no more-it has been tested by eminent medica! authorities on kidney diseases, and proved and testified to by them as the surest and safest cure for all diseases of the kidneys and bladder. It's a purifier-a healer-a health builder-efficacious alike to man or woman.

KIDNEY-SICK PEOPLE

Good News from the North Country—
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began to realize for himself that his case was hopeless he took his case in his own hands, determined to fight for his life. He experimented with many so-called cures without relief. South American Kidney Cure was brought to his notice, and like everything else, he tried it—to his astonishment he began to feel better under its use. He continued to gain strength—he took six bottles—and to-day that same young man can be found at that same lathe, working for that same concern, hale and hearty as the first day he went there. He gives all the credit to South American Kidney Cure.

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