

man trusts to the matter of his discourse, never troubling himself about his manner.

His gesticulations are few, natural and not at all dramatic. He will raise his right hand or occasionally take a step towards a small table hard by—nothing more. His voice is not musical, nor is it especially pleasing to a stranger's ear, but it is firm, clear and penetrating, possessing those qualities most demanded in a public speaker.

On the morning of which I write, Mr. Spurgeon took his text from Psalm lxxiii 7th verse, and held his hearers spell bound for about forty minutes by his brilliant illustrations, his convincing arguments and his earnestness, for above and beyond all he is terribly in earnest. His prayer is beautiful; he touches a responsive cord in every heart in his fervent appeal to God for mercy and help.

Before the sermon there was singing of psalms and hymns. Mr. Spurgeon gave out hymn No. 916, "Going to Worship." It was congregational singing, without instrumental music, one man near the pulpit acting as a sort of leader. The singing was too slow for the preacher. After a second verse he called aloud to the congregation to sing faster, himself beating time with his right hand. Psalm xxxiv was next given out, but when the next verse had been sung, Mr. Spurgeon stopped the singing abruptly and said in a tone which was meant to be commanding: "I must beg that if you sing at all, you sing faster; there's more heart in it if you sing quicker. Praise God as if you meant it; put your soul in the words; it will be more welcome if there's spirit in it."

Mr. Spurgeon's deacons, about twelve in all, are seated on two rows of seats behind him, he and they occupying a high platform and prominent place—probably fifteen feet above the floor of the church, where all can get a good view of the man's features—all except the deacons.

The great preacher is now in his fifty-sixth year. Like his character and his language, physically he looks strong and rugged.

Mr. Spurgeon belongs to a family of gospel ministers. His grandfather was an English divine; his father, Rev. James Archer Spurgeon still living, now occupies, or did occupy until very recently, a pulpit in London, and he has two sons who follow his profession—one at Greenwich, near London, and one at Auckland, New Zealand.

PHILLIPS MORRIS.

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The nearer we are to the infection of sin, the more need we have to stand upon our guard.

ROSEWATER RELIGION.

BY REV. THEODORE L. CUYLER.

An eminent Evangelist once told me that he had rarely preached on Repentance, because he believed that he could convert more souls by preaching on the love of Christ. My reply to him was that the loving Saviour himself made repentance the keynote of His ministry. We are told that He began to preach and to say "Repent ye; for the kingdom of heaven is at hand."

The Apostle Peter preached his powerful discourse at the time of Pentecost (which converted three thousand sinners in one day) by exhorting his hearers to immediate repentance. Paul declares that through all his ministry he proclaimed "Repentance towards God, and faith towards our Lord Jesus Christ." There was a logical necessity in all this; for a sinner must first see his sin, be sorry for his sins and turn from his sins before he can yield himself to Christ and follow Him. No man can lay hold of Christ and yet keep hold of his favorite sins with the same hand, and at the same moment. My excellent brother admitted the force of this plain argument, and prepared a sermon on the duty and nature of Repentance, which was one of the most effective that he ever delivered.

There is too much tendency to use rose-water in the pulpits of these times, and to shrink the pungent exposure of the sinfulness of sin and its desert of hell. What a mistaken kindness not to tell an auditor that he is under the dominion of a disease in his very heart that will inevitably be fatal! What cruelty to try to conceal from him that the wages of sin is death, and that God is angry with sin every day! And how can any soul be expected to lay hold on a Saviour until he feels his need to be saved from the guilt, and the dominion, and the doom of sin? Our blessed Lord loved His hearers too well to practice any deception on them, or to make any concealments. Therefore He first of all "called sinners to repentance."

It is well for Christian ministers sometimes to step outside of their own churches and to see how their teachings, and its fruits look in the eyes of "outsiders." It is wise, according to the old Latin proverb, "to learn from our enemies." A few Sundays since, Prof. Felix Adler addressed his "Society for Ethical Culture" in this style. He said that "This is an age of material splendor and intellectual achievement, but also of spiritual vacuity. The Churches speak in an apologetic tone; doctrines which they once stated roundly, they now only insinuate. They explain away, apologize, and modify. The principal reason why there is so little deep