

Pastor and People.

Preaching Without Notes.

The following is the third lecture of Rev. R. S. Storrs, D.D., before the Union Theological Seminary, and said to be one of his finest efforts. He said:

I illustrate in myself the advantage of speaking without notes. I feel it more today, when I have a large subject to compress into a small compass. In my last lecture I spoke of certain conditions of success, natural and spiritual.

(1) You should have a distinct and energetic sense of the importance and particular subject on which you are to preach. You must have a permanent and inspiring sense of the importance of the gospel. Any theme suggested by the gospel has an intense and inspiring importance. It is one of the thoughts of God spoken to man, through human souls, by the Holy Ghost. A theme of divine truth is the instrument God uses to the quickening and renewal of man. The "rod of Moses" had no power in itself, but God gave it a power, as if to magnify his grace. The recital of a Bible narrative will often accomplish more than the development of a doctrine. Engage your mind to the subject, for the time being, as if there were no other subject. If it will bear such contemplation, it is good for pulpit use; if not, then throw it aside. When you have preached a sermon, put it out of your thoughts; then take up another. So treat the whole round of gospel truths. Carlyle says, in his sneering way, "The candid mind, will in general, require, in this serious world, that we have something to talk about." Sermons written and read from a manuscript, without being reabsorbed by the mind, have not enough vitality in them to convert a mouse. Take your manuscript with you, but if your mind is full of the truth, for truth's sake, and for God's sake, you will speak what wells up from your soul, without reference to your notes.

(2) If you would preach effectively, you must have a definite end in view. This is indispensable to one who does not use notes. To give unity to discourse, you must have an end in view. Like a ship tossing on the waves, turning steadily to its course when it finds a port in view. It is a check to discursiveness. Discursiveness is fatal. It will weary out your congregation. It is also important in the matter of style. The student is liable to get a style of writing splendid, but dark like ebony, stiff with interwoven threads of gold. Beautiful to look at, it is too elaborate and stately. There is danger, also, of a mere wash of words in extempore preaching. There is nothing awakening any imagination. It is all dead, flat level. Dr. Evans says: "Style should be perfectly transparent, with very little splash." I would rather say, style is to thought what body is to spirit. It wants to be vital. It should be proportionate, symmetrical. It should be gentle enough to fondle a child, strong enough to strike heavy blows for righteousness and self-defence. Such a style you get by preaching to men with a distinct practical aim in view. Your most natural expression will be most powerful over others. A man will pray over his sermon more if he be earnest. He will get the unction from the divine mind more.

(3) Have in view distinct persons in the congregation to whom your sermon is adapted. When a student, I learned quite as much by teaching an adult Bible class as I did from the professors. Rev. Dr. Nettleton's sermons were not striking to the casual observer, but they were wonderfully powerful because he adapted them to the individual cases before him. Evangelical enthusiasm, enthusiasm for persons, not for subjects, is what you want. You must have a variety of subjects. There is, in your congregation, one who is a doubter, another a skeptic, another perfectly indifferent, another awakened, undecided; another sorrowful, another tried by sore temptation. A rich man wants to be made liberal. The congregation is a microcosm. There are little children as well as adults. The subjects are multifarious. You may not succeed at first. But don't give it up. Find out your failures— if you have gained a small advantage follow it up. You will succeed at last.

(4) Carry into the pulpit with you a sense of the immense consequences depending on your preaching. From the world supernatural, from realms eternal, you are bringing influences to bear. If you are living gospels yourselves, you have a tremendous influence to bring. You are priests to God. You are to incorporate in yourselves the divine message and give it to others on the Lord's day, and in the Lord's house, where all the world is shut out. You are accomplishing the most noble office God ever gave to man. You are forming and influencing character. Out of character flows immortal destiny. In times of revival you feel this, and speak under the dictation of the Holy Spirit. Men are on the water-shed whence, if they turn either way, their paths diverge forever. You are to preach as if your hearers were at this very point. Keep this before you, and it will raise you above all fear of man; you will thus reach your highest power. It will sober the mind and keep you dignified, and keep you from those fearful antics and grimaces which some ministers use. One man has found that something very strange and now from the pulpit draws. This is all sensational bosh. "Fifty pounds of mustard in a Paris window will not make a pound of meat." Chrysostom preached the greatest sensational sermons. If you simulate originality, you will defeat your object. When the itch for that thing gets into a man, there is no ointment that will soothe it out of him, but a tremendous alternative is necessary. If you thus get the power of preaching without notes, the pulpit will be the throne of your thoughts for the whole week. It will form an instinct of skill in your preaching. The muscle of the mind, like the muscle of the hand, has an intuition of success, and how to reach it. When Waterloo and Trafalgar are forgotten, your work will stand. All history, all institutions, are but the scaffolding to this—the proclamation and acceptance of the gospel.

(5) Carry into the pulpit a sense of the presence of Christ with you. Like a ro-

manco, like a fairy story, let this feeling possess you. This thought will expel all thought of man, except as they are related to the Son of God. The sense of the Master within us brings out everything within us. It makes the gospel pneumatic. It will make us solemn, make us glad. Thus inspired, you are the true successors of the apostles; you will feel that your office is the grandest on earth. It will exhilarate, strengthen, exalt you. When the Son of God is standing by us we shall not need a manuscript; we possess a derived omnipotence.

Finally; with regard to criticism, be careless of it, and expect success. If my words have helped you, I rejoice. Nobody can help you; you must learn it yourself. If you want your sermons touched with the ivory finish of the pictures of Carlo Dolce, then write. But if you want to preach cogently, truthfully, eloquently, then preach without notes.

Never fall before your critics, but learn from them. Sheridan said, after failures: "It is in me, but it shall come out." Conquering difficulties in your path you will obtain a firmer hold on your people. The period of criticism is passed and forgotten. The pulpit will then become your throne; you will be a law unto yourself in subservience to God.

Not fame or lucrative position should be your aim in preaching. Thackeray says: "What boots it whether in Westminster Abbey, or under the shadow of a village spire, my ashes rest; whether a few years earlier, or a few years later, I go to my resting place. The world will soon forget me." He that will save his life shall lose it. The more you are careless of success, the more will the fruits of your work follow you. Paul did not seem to realize his success, but out of his labors, and those of his associates, Christendom came. Success is certain in the end! The millennium is dawning; we are hastening the coming of the Day of God.

It cannot be that eloquent discourse is to cease in this world. It may be that you will be called of God to assist in the administration, and to help to guide the affairs of heaven. Because a minister died in his prime it should not be lamented; God has called him to go up higher.

I have given you in this lecture a catalogue of my own deficiencies when I commenced my ministry. These are the points where you will need to be trained before you go into longer studies. A mind will be fruitful that progresses by conquering obstacles of this sort. You will come to a supremacy of vision, and a sweeter and more intense sense of the power of God within you. It will need patience, true prayer, and a heroic resolution. Do it as an offering to the Master. If you be offered and poured on like a libation in this work, you will attain your highest joy; and may God take you and your ministry to himself.

Messrs. Moody and Sankey.

The American Evangelists have now completed their last week of services in England, and each meeting shows the anxiety of people to be present. Requests for tickets of admission reach from all parts of the country, and the meetings are more crowded, if that be possible, than at any former period. At each meeting there have been what is termed "overflow meetings," which are held in neighbouring churches, and the requests for prayer are so very numerous that they require to be tabulated.

On last Saturday afternoon services for children were held in Camberwell Green Hall, conducted by Mr. S. D. Richards, and Mr. J. M. Wignor; and in Bow Road Hall, conducted by Major Cole, of Chicago, assisted by the Jubilee Singers from America, both of which were crowded by children. The same evening a large audience gathered in the latter hall to hear a Gospel address from the Rev. Dr. John Kennedy, which was also well attended.

On Sabbath morning the Camberwell Green Hall was quite filled with Christian Workers long before the railways, omnibuses, or tramways had commenced running. At the afternoon service for Women and the evening service for Men, when the rain-clouds had passed away, thousands who were unable to get in repaired to the neighbouring churches or chapels, or to the "overflowing meeting" in Camberwell Green Chapel, where Mr. Henry Moorhouse, who has recently returned from a missionary tour in the United States, delivered Gospel addresses, and Mr. Sankey sang after attending the Hall services. Not was that the only relief to the overflow, for in the adjacent quiet and reared byways, preachers were surrounded by attentive listeners. At Bow Road Hall an early meeting for workers was also held on Sabbath morning, which was well attended. Mr. Archibald S. Brown gave the address; and in the afternoon and evening full congregations attended the services conducted by the Rev. James Malcolmson of Deptford and the Jubilee Singers. Major Cole also delivered afternoon and evening Gospel addresses at the Victoria Theatre, which were both well attended. The Rev. W. H. M. Aitken, of Liverpool, with the Rev. W. Haslem, M.A., for his coadjutor, in the evening concluded a week's mission at Curzon Chapel, Curzon Street, Mayfair, which included "short after-meetings for inquirers."

On Monday a noon-day prayer meeting for praise and thanksgiving was held in the Victoria Theatre, when the large building was filled. Mr. Moody, after reading various psalms, in addressing the meeting said he felt constrained to offer great thanksgiving to God for all the mercies of the past four months, but especially for the wonderful work which God had wrought in the marvellous conversions which have taken place during the period of this great religious awakening. They had now, he continued, entered upon the last week of their stay in London, and he hoped every meeting during the ensuing week would be characterized by great thanksgiving. The meeting was then thrown open for short addresses from various speakers who gave details of striking conversions. One speaker said he considered that much of the success was attributable to the faithfulness of the preachers in declaring the message of the Almighty, and concluded with an ear-

nest appeal to all waverers to decide at once. Special thanksgivings were then offered for various individual conversions. The meeting was brought to a close with the benediction.

During this week the services have been conducted as usual in the various places of meeting, but the Evangelists have confined their services to Camberwell Green Hall in the afternoons and evenings, and have taken part in the noonday prayer meeting in the Victoria Theatre. Major Cole's, of Chicago, evening Gospel addresses in the Victoria Theatre have been attended this week by more numerous audiences perhaps than in any previous week. He continues to report success, especially in effecting the reclamation of drunkards. The last three services conducted by Messrs. Moody and Sankey in England will be held in Camberwell Green Hall to-morrow.

On Monday a Conference of Ministers will be held in Midway Park Conference Hall, which promises to be of unusual interest. We understand that up to Wednesday morning 194 ministers had applied for tickets, of whom 160 were clergymen of the Episcopal Church, 125 Congregationalists, 75 Baptists, 67 Wesleyans, and 28 Presbyterians. The general public will be admitted so far as there is accommodation in the Hall.

It is said that Mr. Sankey will proceed to Paris, and sing at a few special services to be held there, and from there will proceed to Switzerland, where he will stay to recruit his strength. From there he will return to England, and proceed to Liverpool. He will then take leave of his friends there, and from thence set sail to America. It is said that the publishers of Mr. Sankey's hymn book have during the past four months sold one million copies in London.

Subscriptions amounting to £25,000 towards the expenses have already been received, and the committee appeal for an additional £8,000 to cover the expenses.

Notwithstanding the immense concourse of people who have attended the meetings, there has been uniformly strict order preserved. An exception occurred on Thursday evening in the Camberwell Green Hall. The crowd was so great that evening that Mr. Moody commenced the services nearly an hour before the usual time. When Mr. Moody was engaged in reading the 61st Psalm the whole of the immense audience were startled by the noise of the crowd outside endeavouring to rush into the building. Mr. Moody at once left off reading, and requested the audience to join in singing a hymn, and Mr. Moody left the rostrum to quiet the people outside. Mr. Moody returned to the rostrum and said he hoped all would remain quiet. There had been, he said, a report of a threatened riot, and he was sorry to say that many people had got into the inquiry rooms and had so far forgotten themselves as to use violence. The doors having been forced open, an immense crowd filled every available standing space. Fears were entertained for the stability of the galleries. Many ladies fainted, and the cries and shouting for some time were alarming. After about half an hour's delay the crowds lessened and the service proceeded.

The Spirit of Elijah.

In one of Mr. Moody's London sermons he says: "God uses human instruments. Sometimes it is a wonder to me that he does not take the work out of our hands and put it into the hands of angels, or some one able to do it. There are but few now that say, 'Here am I Lord, send me.' The cry now is, 'Send some one else.' 'Send the minister,' says the elder, 'don't send me.' Or, if he is not an elder, he says, 'Don't send me, send the church officers, the churchwardens, but not me. I have not got the ability, the gifts, or the talents.' Ah! honestly say you have not got the heart, for if the heart is loyal, God can use you. It is really all a matter of heart. It does not take God a great while to qualify a man for his work if he has the heart for it. He may not have many talents, but if he makes good use of what he has, God will soon increase his talents. Look at Elisha! There is another man. We would not have thought of Elisha to take the place of the wonderful prophet. We would have gone to Bethel, or Jericho, to the school of the prophets, or picked out a theological professor, or some great man. But Elisha finds a man in the fields behind two yokes of oxen, and Elisha slew his oxen and consecrated everything to God, and started off with Elijah. And Elijah says one day, 'What can I do for you?' Well, says Elisha, 'give me a double portion of your spirit!' Well says Elijah, 'that is a great thing that you have asked, but if you see me when I am taken up, you shall have it.' Then they started for Gilgal, and Elijah says, 'You stay here, and I will go down to Bethel and see how the prophets are.' But Elisha says, 'As the Lord liveth, and as thy soul liveth, you shall not go without me. And I can see the men, arm in arm going to Bethel. And when they got there, 'Now, says Elijah to Elisha, 'you stay here and I will go to Jericho, to see how the prophets are going on there.' He was going to visit the theological seminaries. 'Well,' says Elisha, 'as the Lord liveth, and as thy soul liveth, you shall not go without me. And arm-in-arm they went to Jericho together. And when they got there, says Elijah, 'You stay here and encourage these prophets and I will go over Jordan—Jordan means death and judgment. 'As the Lord liveth, and as thy soul liveth, you shall not go without me, says Elisha, and arm-in-arm they went to Jordan together. And Elijah took up his mantle and struck the waters, and God hold back the waters in the palm of his hand. And they walked over dry shod. But it had been revealed to those prophets that Elijah was going to be taken away, so fifty of them went out to watch. By-and-by there came a chariot of fire, and Elijah stepped in and swept away home. And as he went up his mantle fell, and Elisha left his own mantle and took Elijah's mantle. Then he went back to Jordan, and he took Elijah's mantle and struck the waters, and came through dry shod. And when the fifty prophets saw him, they cried, 'The spirit of Elijah doth rest on Elisha.' So it was. And God qualified him to take Elijah's place.

What we want is the spirit of Elijah, and our Lord is the same as his God. It was in the power of prayer that he stood before Ahab, and what we want is to get hold of God in prayer, and to have power from heaven, not human power, but power from on high, and God is ready and willing to give us that power. Yes, it is the weak things, it is the despised things that God uses. Those unlearned men from Galilee, Christ called them around him. The last men that we should have thought of. He called those fishermen out of Galilee, and that little handful shook the whole world. It was these men that went around the world, preaching the glorious Gospel and the glad tidings. Why, before he could use Saul he had to change his name, and call him Paul—Little, little! He had to show him that he was weak, before he could use him. And Paul says, 'When I am weak then am I strong.' It was not enticing words, it was not eloquence that Paul had. Why, he said his speech was contemptible! Yes, contemptible! He did not profess to be an orator, but he preached Christ, the power of God, and the wisdom of God, Christ, and him crucified. What London wants the whole world wants, and that is Christ, and him crucified. And the whole world will perish for want of Christ. Let every man and woman, that loves the Lord Jesus, begin to publish the tidings of salvation. Talk to your neighbors and their friends. Run and speak to that young man! Talk to him of heaven, and of the love of Christ! Tell him that you want to see him saved. And let the Christians of London, in this hall to-night, rise and take the city. Our God is able. Let us compass the walls of Jericho, and they will soon come tumbling down. Bear in mind this, that God is far more willing to bless us than we are to have him. Let us keep close to Christ. That is what London wants. They don't like to have Christ preached faithfully; but it is just what men don't like to have that we must give them. I learnt that long ago. The medicine that we don't like is the medicine that we ought to have, and the very truths men object to, and that make them angry, are the very truths that bring them to the cross of Christ. What we want is to preach Christ in season and out of season.

Tell the old, old story,  
Of unseen things above,  
Of Jesus and his glory,  
Of Jesus and his love.

Why, the stone that the builders have rejected has become the chief corner stone. The very stone that they would not have was the very stone that God chose, and upon this stone he is building his Church now—upon the Rock of Ages. It is Christ, my friend, Christ that they want, and then they will get sure food for eternity."

Habits.

It is a question worth a moment's thought, "Is any bad habit corrected after a person is twenty years old?"

If we answer the question in the negative—and I am strongly inclined to take that side—the duty of parents and teachers is involved at once with tremendous responsibility, and this is the object of the letter you are reading. It may also be a warning and so an aid to the young, who need all the help they can have to become better and wiser.

You meet a man after a separation of a score of years. The same habits mark him now that were his before. The child is so truly the father of the man, that the man of sixty has the ways that made him notable when a boy. He carries his head just as he did, is stooping or straight, quick or slow, talks through his nose or not, pronounces words wrong just as he did when a young man, and repeats himself all the days of his life.

I know some of the most polished gentlemen, of the highest culture, who invariably say African for Africa, Asiatic for Asia, Jamaican for Jamaica, and, in fact, they distinctly add the letter r to words ending in a, especially to proper names. They are unconscious of it, would not know if it were pointed out to them as their habit, would probably be hurt if it were mentioned to them.

And this suggests the two reasons why bad habits are rarely if ever changed by men or women of ripe years. 1. After the habit has become confirmed the person loses all consciousness of it, just as the perfection of health is to be unconscious of having a stomach. 2. One's self-esteem is wounded by criticism, and a habit is cherished all the more fondly because assailed. It has been said—it is very nearly true—that no mortal is willing to be criticised, found fault with, and this makes criticism an ungracious and ungrateful task. I have ventured, in the course of my life, to make the attempt: to do unto others as I would have others do unto me, and to point out, in a kind and inoffensive way, the glaring fault of a friend, perhaps a public speaker, or a writer. In no one instance did any good come of it. A preacher has a habit of wrinkling his forehead while he speaks, or of pitching his voice immoderately high, or of mounding his words, or shrugging his shoulders, of speaking too low or too loud, too fast or too slow, whatever it is; after he has fairly settled to his work in the ministry he goes on, more and more so, the bad habit growing as his strength increases, moderating somewhat as old age weakens him, and he dies, the same habit clinging to him till the end. He was hurt whenever any one alluded to his habit; he said he could not help it, or he did not believe it, or it was his way, and if the people did not like it, they could leave it alone, and so, repelling friendly criticism, and hugging his fault, as a parent loves the deformed child the most, he puts his fault and goes from worse to worse.

Peculiarities are not necessarily faults. Something distinctive belongs to every earnest man. But faults of manner are no more to be cherished for the sake of distinction than lameness is to be preferred to sound limbs.—*Temperance, in the Observer.*

A LITTLE neglect may breed great mischief; for want of a nail the shoe was lost, and for want of a horse the rider was lost, being overtaken and slain by the enemy, all for want of care by a horse-shoe nail.

Random Readings.

That is the most absolute faith which trusts God in the dark.

No one but God can give the sentence of death in a man's soul.

Pride may be called Satan's sin. It is the great master-sin of our depraved nature.

That which the Holy Ghost does in us, we do by the power of the Holy Ghost.

HAPPY are they who are very jealous of any healing but by the blood of Christ.

How is faith strengthened? By being much exercised with the Object of Faith.

Obligation and privilege go together in God's word. Never attempt to sever that which God has united.

God loves human instrumentality. By the power of His Spirit He gives man great power over his fellow-man; and He gives man great power over Himself.

If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To exaltation—'tis "he that humbleth himself!"

How sweet to observe that in the laying on the rod there is no mention of fault committed (though there is always abundant cause) "not for my sake, but for your profit."

If you and I were in our right mind, when we see a brother mistaken, we should sit at the feet of Jesus for him, and mourn for his ignorance as if it were our own.

ALL the bitterness of my cup are under the direction of that Father who sees things as they shall be; who is educating me, and fitting me for eternity.

THE saints of God often forget that the basis of the assurance of sense is the assurance of faith. They must rest upon God's word, without sense, if they would have sensible assurance.

If the lamb be in the bosom of the Shepherd, he that destroys the lamb must destroy the Shepherd, methinks. If he has love enough in his heart, and strength enough in his arm—how can the lamb in his bosom be destroyed?

God is love, saith the Evangelist, and our world of wo and sin  
Is made light and happy only when God's love is shining in.

I HAVE heard of a poor navigator who had been converted, who had but little education, but who knew the grace of our Lord Jesus Christ, and when dying, very cheerfully and joyfully longed to depart. His wife said to him, "But, man, ain't ye a'ward to stand before the Judge?" "Woman," said he, "why should I be afeard of such a man as died for me?"

OVER two hundred years ago in England, a worthy and benevolent man died, and requested that this epitaph should be placed upon his tomb. It was placed there, and is legible to-day:

What I spent I kept;  
What I saved I lost;  
What I gave I have.

THERE are difficulties in India and in China, and the eye of unbelief spies impossibility in your path, and the voice of unbelief tells you that there are walled cities and giant Anakims in the land; but, thank God, there are multitudes of Joshua and Caleb in your midst, who say "We will go up and possess that land, for we are well able." Impossibilities! Impossibilities!

QUER from God! How beautiful to keep!  
This treasure the All-merciful hath given!  
To feel, when we awake and when we sleep,  
Its incense round us like a breath from heaven.

One part, one little part, we dimly see,  
Through the dark medium of life's feverish dream;  
Yet dare arraign the whole stupendous plan,  
If but that little part incongruous seem.

—Beattie.

MEN are sometimes devoted to ultimate truths—both religious and scientific—and while they feel an assault upon these as a personal injury, they are themselves careless in respect to the lesser truths, which prove the greater. Every truth is sacred; and though one may be—or seem—of more importance than another, just as one man is more important to the welfare of the State than another, yet we may no more distort the least of the one than we may wrong the weakest of the other.

THE well-known Bernard Gilpin was accustomed to remark, "That nothing happens to the people of God but what is intended for their good." When he was summoned by the Popish party to London, to be tried for heresy, just before the close of Queen Mary's reign, he met with an accident on the road. He was tauntingly asked, "Whether his broken leg was also for his good." "I make no question but it is," was his reply. Ere he was able to resume his journey, the Queen died, and the life of the good man was thus preserved by his halting limb.

WHAT Bishop Home has said of the book of Psalms is applicable to the other inspired Scriptures:—"The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrance; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, and fresh odor are emitted, and new sheets extracted from them. He who has once tasted their excellence will desire to taste them again; and he who tastes them oftenest will relish them best."

To encounter death, to go forth to the last dread scene with no strength but that of nature, is hopeless work. There must be the living might of faith to make the soul victorious. To millions of men the fear of death has cast a dark shadow over life, but faith has made the soul victorious over it. The marvels which this faith has wrought in various departments of life are written for our encouragement. It has shut the mouths of lions, quenched the violence of fire, turned back the edge of the sword, and subdued kingdoms. But nowhere do we see its conquering force more than in life's last scene. It makes timid men bold, and feeble men more than conquerors. It brings God to the soldier's help, opens to it the prospect of a better world, and gives it a foretaste of this future.