The Paster and People.

The Best in Store.

I thank Thee, Lord, that thou hast kept The best in store: We have enough, yet not too much To long fer more, -A yearning for a desper pewer, Not known before.

I thank Thee, Lord, that have our souls,
Though amply blest,
Can never find, although they sock,
A perfect rest,
Nor ever shall, until they lean On Jeans' breast. .. Mis Pro. tot.

Beecher's Yale Lectures on Freaching.

CONSCIOUSNESS OF SIN.

Young Gentlemen, I am this afternoon to speak to you of the best way to proceed in the ministry to inspire men with a sense of their personal sintulness. Such a sense is necessary in order that men feel the need of redemption or attempt to reform. That men may be led away from their sins is the object of preaching the doctrine of sinfulness. It were worse than cruel to preach to men their lost condition, their guilt and corruption, if this were all. Men must be induced to correct the faults of which they have knowledge. The test of right preaching is its agreement with the fundamental sympathies and laws of the human soul. It is a consciousness of the correctableness of man's condition that gives us the whole reason for preaching about sin.

The mere recital of texts of Scripture will neither produce a sense of sinfulness nor inspire to a reformation of life. It is com-paratively useless, and sometime worse than useless, to preach simulness by a re-tinue of texts and statements of authority from the Word of God. In some way you must transmit into men's consciousness an an experience of God's authority before you can make them feel guilt for violating the law. The Bible is an auxiliary; the work must be developed in men's own reaching, though there be an array of texts as long as a sinuor's funeral procession, will not convict men of sin or correct their lives. It will teach men what God place; says, but will not make them feel the force of it. This end is reached only by preaching of personal sins.

ing some magnificent strains but he seemed to have such a sense of the such the ser fe to and of the Divine authority as atmost t to'n species of inhumanity to the Table is not the Scriptural method. The broke way is a paternal one, full of compassion, consideration and gentleness, and abounding in variations of approach. The preaching of sinfulness which was given to men by the Saviour is the most efficient. The preacher should be to his people like a father to his son. He should carry in his heart the feeling of the atoning Christ, and such sorrow for sin as will make him unitarity in his heart the feeling of the atoning Christ, and such sorrow for sin as will make him unitarity in the heart the feeling of the feel willing, like Paul, to take upon himselt the penalty rather than that another should bear it. It is his business to present to man a manifestation of God as the physician of

Ministers live outside of their profession too little. A boy at ten or twelve years of age discovers that he is designed for the ministry, and starts out to fulfill the hopes of anxious parents. He reads only good books and associates only with good boys. He is the model boy in school. At the academy he is remarkably exemplary and begins by that time to find it out. When the enters college he goes right into the academy he is remarkably exemplary and begins by that time to find it out. When he enters college he goes right into the prayer-meetings, and is soon chosen deacon of the college church. All through his college course he lives within himself and knows nothing of the temptations of his passionate and high-spirited fellows. When he foradulates he goes invasiblely to the preaching. My father told me that when he graduates he goes immediately to the theological seminary, and is put to bed with Emmons, Edwards and other New England saints. Thus he enters the ministry with no idea how one-half of the world lives nor what temptations they meet with in their business, at home, by unfortunate alliances, by faults of temper, and by a thousand other circumstances of daily occurence. He has little sympathy with men, for he cannot put himself in anybody's place. Christ humbled himself and walked with all kinds of men. He knew how to make allowances for them. You must be able to put yourself in Christ's place and suffer for the sufferers. You must keep clearly defined in your mind the ideal. Ministers to their eyes.

Ministers at the interpret of the biases of wrong education, of the strength of unrestrained passion, of the power of temptation to some natures, that the sight of men will bring tears to their eyes.

Ministers need to study in order to undestand and entitle respect the money.

Ministers need to study in order to un derstand and suitably respect the moral sense of men. Men are seldom found who have been trained with a universal conscience. Many have a kind of coventional conscience. If such an one happen to be absent-minded on a Sunday, and walk half-way up the church aisle with his hat on, or whistle on his return home, he would be thunder-struck with the enormity would be thunder-struck with the enormity of his sin. He says to his wife, "My dear, I committed a great sin to day: I walked up the church asle with my hat on. I feel has a horse which somebody wants to buy. The horse is lame—has a contracted hoof, may be in store for the little one, will be but does not show it except when he is worked hard. He sells the horse, and says nothing about the defect. Does he go home and say to his wife, "I am a torrible singular to you have a species of sanctimentous conscience. With them the church and the Sabbath have a sanctity child before it for the little ohld to bed happy Whatever cares press, give it a warm good with the memory of this, in the stormy years which may be in store for the little one, will be like Bethlohem's star to the bewildered she heart-balm. Laps parched with the world's fever will become dewy sgain at the thrill of youthful memories. Kies your little the church and the sells the horse is a supplied to have a species of the little ohld to bed happy Whatever cares press, give it a warm good with the sells have a simple with the sells the horse is lame—has a contracted hoof, in the stormy years which may be in store for the little one, will be like Bethlohem's star to the bewildered should be a supplied to be

that is at once rigid and unwholesome. The meeting-house is next to God in sacreduces. The children must go to meeting all day. No work must be done in their houses on Sunday; perhaps none after sandown on Saturday. Plone but Sunday books must be read on that day. Yet these persons will discuss their neighbors' faults on Sunday, and don't knew they are striking a thousand fathems deeper in sim. I admire the New England Subbath. I look back on the old bill in Litchfield, and see the birds and the No work must be done in their houses on hill in Litchfield, and see the birds and the shimmering landscape, and Mount Tom in the hezy distance, never so beautiful as on a summer Sabbath morning. But the absolute uncharitableness, avarie, deliberate seidshness, and petty revenge of come New England people are qualities which strike at the very root of moral character and eat it like rust on steel. There are towns in New England in which are men who have nourished and pruned and carefully pro-served a religious quarrel for twenty years, served a rengious quarret for twenty year, and then handed it down an inheritance to their children. Out West, when men quarrel, they knock each other down, roll over in the dust, get up, take a drink, and are friends again. Here in the East, where men do not dare to take the law into their own hands, they chorish the most similar own hands, they cherish the most sinful thoughts in their hearts, and then come to the Lord's table in perfect self-complacency, not knowing that all Mount Sinai is thundering at their sins.

You will find few men so rounded and Il-sided in their development that every doing Men are divided into classes or groups, in each of which the conscience can bo approached by some single faculty. Ideas control some. In touching all the rest of your congregation, you will not reach them. Let a stranger occupy your pulpit. The majority of the people may say he is dry, but the man of ideas will say, "That minister made me tremble" Another man's conscience can be reached only on the side of benevolence. He is known as a kind-hearted man. In his family he interferes with its government by saying, "Oh! don't whip the poor fellow this time; he'll do better next time." This man's nature shrinks from anything cruel. I you preach to such a man about sinfulness, you must take him at his weak point. If you tell him sin is a defiance of God's law, he will wink; if you tell him it is an insult to the wink; if you tell him it is an insult to the Almighty, he will unfeelingly acknowledge it; tell him it will send men to hell, and he will reply, "Maybe so, if there is such a place;" but tell him sin is cruel, and you've got him. He will say to himself, "If that's so, then an is sin," and he will rouse himself up to hear what you have to say. So, ing of personal sins.

In preaching the sinfulness of men, you must follow the Scriptural as distinguished from the theological method. I do not wish to speak evil of dignitaries, but wee to that generation that has no power to differ from any preceding it, or that worships as idols the men who have been great in the ages past. I think it would be not much better than cruelty to preach to the present generation as Jonathan Edwards did to his. True, there were in his preaching some magnificent strains but he seemed each has a peculiar avenue to his conscience

faste a the average to a min mer a coes (A ren-ear, see clege and ⇒Proposition for the discount will be enjoyed to to the can be made to understand that he is a discord in the universe. Some say they can't worship in churches, but must be in communion with nature. To everything of this kind my dear old venerable father used to say, "Pooh! pooh! All moonshine!" I could only say, "Sunshine too, father." The first regiment of pictures I cours was in the Large lever College. ever saw was in the Luxembourg Gallery. Never before had God seemed so near to mo, or my nothingness in the universe appeared so clear. Everything fied back to my brain. My head was a globe of fire. Now, I could not possibly bring up any such feelings by sitting at Calvin's chair at Geneva, as I did not long after, for not a study of the decrees but my taste is auxliary to myconscience.

Addresses to the consciences of men should be made so as not to excite combativeness, but hope and inspiration. Don't make your people feel like Kentucky slaves, who always flinch when you draw near them because they expect to be kicked. preaching. My father told me that when he went to Easthampton he found the church in a lethargic condition. He said: "I took the decrees, forcordination, election, and reprobation, and let 'em off, both barrels. Pretty soon I found they were getting mad, and soon the whole church was around my ears. But they waked up, and then I began to put in the Gospel."

Men should be caused to feel a sense of God's power and goodness, but also that they are remedial and restorative. You can't preach sintulness too much, provided the resultant feeling is not despair, but inspiration and hope. When your congregation have a deep sense of sin, you are to carefully measure it, and treat them with tenderness. An exclusive ministration of fear belongs to men on the brink of animalism. Your preaching should not descourage men, making them self-willed and obstinate, but make them more tender and gentle, consciously needful of hope. If such shall be your mode of preaching a common sinfulness, your churches will speedily fill up and the work of grace will go on, like the ripening of the crops in summer when autumn is near at hand and the sun is in its full solar blaze.

The Good-night Kiss.

What is a Healthy Church?

BY RLV. THEODORE L. CUYLER.

Two things characterize every church that is in the highest condition of spiritual health. That one is that they all worship, and the other is that they all work. The the tappertains more directly to the heart; the second appertains as well to the head, the hands, and the purse. The fullest combination of the two would almost realize the ideal of church life in its highest

In the Old Testament we find a brace of passages that present a picture worth studying. On a certain time we are told that the ark of the Lord was brought back to Jerusalem, and David appointed a day of thanksgiving. There was rather more in-strumental music on the occasion than our Scotch brethren would fancy in these days, for the choir of singers was accompanied with a full band of cymbals, harps, and trampets. But it was congregational wortrampets. But it was congregational worship, nevertheless; for when the Levites and the choir had poured forth the jubilant psalm of praise "all the people card, Amen I" The popular heart rang out in the popular voice; it was as if each wave litted up its voice until the sea reared and the follows thereof the fullness thereof.

The other passage occurs in Nohemiah's account of the rebuilding of Jerusalem after the return from captivity. The walls of the sacred city went up rapidly. Way? Simply because "the people had a mind to work." Every man did something. The merchants wrought at their allotted share of the wall, the mechanics at theirs: or of the wall, the mechanics at theirs; an apothecary superintended the job at one point and the priests piled stones at another. There was a place for every one, and every one in his place.

These two pictures reveal the secret of a successful church. That secret does not lie in any denominational rule or ritual; it is found in these two things: the whole people worship and the whole people work. In our view, there can be no genuine worship in a Christian assembly unless the hearts of that assembly are enlisted in it. There can be no spiritual growth unless the people reach that state of self-denying zeal that they are willing to labour "with a will" for their Divino Master. The popular heart must be devoit; the popular hand must be busy; the people must all say,

Paul himself could not build up a church with Apollos for his assistant, unless the members worshipped and the members

What is worship? It is the assemblage of several scores or hundreds of persons into of several scores or hundreds of persons into a sanctuary, to be preached at, to be sing to, and to be prayed for? This is a theory that is extensively practiced. The audience are mere passive recipients of whatever is furnished to them. They are spectators or auditors, and some of them sleepers. The minister is expected (and paid) to furnish a discourse. Even if the discourse has been prepared under both dyspepsia and spiritual discouragement, it is demanded that it is demanded the sequence.

up to the bank . Should the sermon or y go le un wasampon_ icrons, the people go to steep and go home scolding. When the service of prayer is reached, the immistor is expected to do the praying. The people listen, and vent ther opinion to themselves or others: "That was a sweet prayer," or "What a tedious prayer," or "I wish our minister would not pray ten minutes every time. When the paster is not engaged in addressing the people, a choir are expected to fill in the intervals with a musical entertainment. The performances are in the pulpit and music gallery; the immortal beings in the pows listen and pass judgment upon the per ormers. This is no caricature of what scores of congregations present before the All-seeing Eye on every Sabbath.

Now, instead of all this wretched passivity in hearing and activity only in critieising, suppose that the people came to God's temple only to wait upon him and do him heart homage. Suppose that each one felt: "God is here. I am here to meet with him, and to seek his face, and to adore him in confession and petition and praise." When the invocation is offered, then each heart would join in it, and at its close each tongue would respond, "Amen." It is a pitful degeneracy in our modern churches that keeps the whole Assembly from an articulate amen to the prayer that is supposed to be their prayer for blessings on their own heads. A hearty "amen" would be like the united "yea" of a popular vote at a public meeting. Then comes the read-ing of God's Word, which in a dovoit congregation should be done by every one's opening his or her Bible and keeping up with the minister instead of gazing at "new bonnets" or new-comers. After receiving the manna of the Word the souls of the assembly would be better prepared for the service of holy song. Is this to be rendered by the proxy of a hired quartette? Yes, if Jehovah's temple is only a concert-room. But if it be the people's service of praise, then the precenter or the trained voices of a choir should simply lead the voices of the assembly, when "everything that hith breath praises the Lord." After such prayer and such singing the people would be prepared to hear God's message of truth from the malest. They would be true. the pulpit. They would listen as to an ambassador of Jesus Christ, and not to a popular lecturer, furnishing just so much "preachment for just so much pay. Such a service would be worship—not of a fellow-creature in pulfit or organ-loft, but of the majestic, loving, adorable Lord God of

The great controlling idea of the Sabbath service should rule all the religious meetings of the week. The prayer meeting should never depend, to the weight of a single ounce, on the paster. However gifted or elequent or fertile a pastor is, he has no business to be the foremost figure in both the Sabbath and the week-day service. The church prayer meeting is the people's gathering, for the people's profit, in the exercise of their own gifts, and in their united supplications for heavenly blessings. To crowd a "prayer-meeting" simply to hear an eloquent pre-seller talk is a perversion of the fundamental idea of a Glussian, househeld a weekly family

enough to pray, to speak, to sing. All the minister needs to do in just to "keep stroke with the other ears. And a genuine "revival," be it remembered, is nothing more than the normal condition of what every Christ-penetrated church should be all through the year.

Now the principle that underlies true wor ship also underlies true church work. It belongs to the people as completely as to their installed leader. He does his share in the pulpit and the pastorate; they do theirs in the prayer-meeting, the Sunday-school, the temperance reform, labors for the poor, and all inconer of spiritual activities. sin and the shame of two many churches is that they become mere berges, to be towed along by the steam tug who is paid so many thousands a year to tow them. As long as his steam holds out, the barge goes swim-mingly. When the cylinder explodes from over-pressure, the poor tag issent to Europe for repairs, or goes to the resting place of all broken machineries of body and mind, in the cemetery.

A living church koops its pastor alive. The dead drag of a dead church kills many a minister of Christ before his time. a minister of Christ before his time. We offer no apologies for lary, inefficient, unspiritual ministers. They never deserve to have a pulpit to desecrate. But a pastor who has a ten-men power in himself cannot move a church that has no heart to worship and no "mind to work." Such a church must repent and do its first works. Reconversion or death! He that hath an ear, let him hear what the Spirit now saith unto the churches.

How Church Debts are Paid.

We don't know how the following description of the art of raising money to pay off church debts will strike our readers, but it makes us sad, suggesting that the auctioneer, the stock broker, and the show-man, all rolled up in one man, has taken posses-sion of the sanctuary. The narrative is given by the New York correspondent of the Boston Journal:

It took four hours and a half to dedicate

Talmages new Tabernacle. It was really the sensation of the day. The prominent pastors looked in and said a kind word. The cheering was lusty when Beccher, Duryea, and other familiar faces appeared on the platform. At the lowest calculation at least 10,000 people tried to get in during the day. Two hours and a half of the service were given up to exercises not usual in a Presbyterian Church. The Methodists have been the most successful of all the sects among us in raising money. This is done by a system of financeoring very preu-liar. Men who are employed in this busi-ness as Revivalists are employed to a season of religious interest. The great w ggar of the continent, as he is called, is Pav. L. F. Ives, of Auburn, N. Y. He has attended the dedication of 800 churches, most of which he has freed from debt. He usually takes several days in the preparation. Meetings are held, plans are drawn, leading men consulted, and the sum agreed upon placed on a list. The audience see the sumpth operation of the work. The out of sight. The time divoted to the col lection is given up exclusively to Mr. Ives. He clears the deck like a Commodore preparing for action. During the two hours and a half of his work he makes things lively. He is full of racy anecdote, hu-mourous story, illustration and incident. As if in doubt how to proceed, he suggests that they begin with \$1,000 subscriptions or \$500. The men who have agreed to subscribe that sum are in different parts of the house and ring out the amount soner ously. The good work goes on until the smaller sums are reached. All the while the getting of money is interspersed with story and song, and the mirthfulness of the audience is kept up to a fervid range. All this machinery was introduced into the Tabernacle on Sunday, to lift a subscription of \$85,000. The thing was admerably carried out. Mr. Ives was in his glory. His ried out. Air. Ives was in his glory. It is callies brought peals of laughter from the mouth as well as money from the pocket. He gets well paid for his work. He receives from \$250 to \$1,000 a Sunday, according to the amount raised. In his sphere he is in constant demand, his popularity among the wether less than the peak of the restriction. the methodists having run over into other denominations where he seems quite at

Instrumental Music in Church-

" We should like to see fall the pipes of the organs in our Nonconformist places of worship either ripped open or compactly filled with concrete. The human voice is so transce idently superior to all that wind or strings can accomplish, that it is a shame to degrade its harmonics by association with blowing and scraping. It is not better music which we get from organs and viols, but inferior sounds, which unsophisticated ears judge to be harsh and meaningless when compared with a melodious human voice. That the great Lord cares to be praised by bellows we very gravely question; we cannot see any connection between the glory of God and sounds produced by machinery. One broken note from a grate ful heart must have more real acceptable praise in it than all the wind which ever swept through whistling pipes. Instrumental music, with its flute, harp, sackbuck, pealtery, dulcimer, and all kinds of noisemakers, was no doubt well suited to the worship of the golden image which Nobuchadnezzar the king had set up, and harps and trimpets served well the infant estate of the Church under the law, but in the Gospel's spiritual domain these may well be let go with all the other beggarly elements.'—Spurgeon.

The New York Times says that no form of social entertainment is so decreptive in its promises, more illusory in its pleasures, more totally unsatisfactory in its results, than a grand ball.

The wind in Brooklin, N. .., showed its intelligent sympathy with the crusaders by tearing a sign from an undertaker's store and setting it up in front of a gin mill, where the klirty enstomers were truly inoffa: Christian, househeld at maching family lessed that satisfactory propagation worlding. During a revival there are always

Frincess Charlotto Whon a Gizl.

Compassion is an emotion which we ought never to be ashamed. Graceful parought never to be ashamed. Graceful particularly on youth, is the tear of sympathy, and the heart that melts at the tale of wee, this disposition was strikingly exemplified by the late Princess Charlotte, who, one morning, seeing a boy ragged and sitting under a hedge, crying from the pain of a wound in one of his heads, hastened to his relief. Without hesitation, she took a hand-kerchief, and was proceeding to hind the wound, when she was checked by her attendant, from a fear that some injunious wound, "I'm she was checked by her attendart, from a fear that some injurious consequences might ensue. "No harm can happen to me," said the lovely child. "Have I not read in my Bible, that He who was greater than any earthly king healed the wounds of the leper; and shall I then no follow His example, and bind the wounds of this poor boy!"

Repent To-Day.

What hast thou now to say, O my soul, why this judgment, seconded with divine proofs, backed with the harmony of holy men, should not proceed against thee? Daily no longer with thy own salvation, nor flatter thy own corruption. Remember, the vages of flesh are sin, and the wages of sin death. God hath threatened it, whose judgments are terrible; God hath witnessed it, whose words are truth. Consider then, my soul, and let not momentary pleasures How many that have trod thy steps are rearing in the stames of hell 1 and yet thon thilest away the time of thy repentance. O my poor deluded soul, presume no longer; repent to-day, lest to-morrow come too late. Or couldst thou travel out thy days beyond Mothuselah, tell me, alas! what will eternity be the shorter for the deduction of a thousand years? Be wisely provident, therefore, O my soul, and bid vanity, the common sorceress of the world, fare-well. Life and death are before thee; choose life, and the God of life will sealthy choice.—Francis Quarles.

A Clean Apron.

A lady wanted a trusty little maid to come and help her take charge of a baby. Nobedy could recommend one, and she liardly know where to look for the right kind of a girl. One day she was passing through a by-lane, and saw a little girl with through a by-lane, and saw a little girl with a clean apron, holding a baby in the doorway of a small house. "That is the maid for me," said the lady. She stopped and asked for her mother. "Mother has gone out to work," answered the girl; "father is dead, and now mother has to do overything" "Should you not like to come and live with me?" asked the lady. "I should like to help mother somehow," said the little maid. The lady, more pleased than ever with the tidy looks of the girl, went to see her mother after after she came home; and the end of it was, the lady took the maid to have with her, and she found—what indeed live with her, and she found-what indeed see expected to 1 mill that the neat appearance I have person showed the neat and oil fly bent of her mind. She had no caroless habits, she was no friend to dirt; but everything she had to do with was folded

up and put away, and kept carefully. The lady finds great comfort in her, and helps her mother, whose let is not now as hard as it was. Sue smiles when she says, "Sally's recommendation was her clean apron;" and who will say it way not a good one?--N.

A Cannon Ball in the Hat.

An anonymous writer, generally supposed to be Rev. Henry Ward Beecher, after describing how, when a boy, he stole a caunon-ball from the Navy yard at Charles town, Mass., and with much tropidation, and more headache, carried it away in that universal pocket of your—his hat—winds up with the following reflections, reflections which, though philosophically trite, are in this manner conveyed with much force and

"When I reached home I had nothing to do with my shot. I did not dare to show it in the house, nor tell where I got it; after one or two solitary rolls, I gave it away on ie same day to a rme recter.

"But, after all, that six-pounder rolled a good deal of sense into my skull. I think it was the last thing that I over stole (excepting a little matter of a heart, now and then), and it gave me a notion of the folly of coveting more than you can enjoy, which has made my whole his hander. It was has made my whole life happier. It was rather a severe mode of catechising, but othics rubbed in with a six-pounder shot are better than none at all.

"But I see men doing the same thing going into underground and dirty vaults, and gathering up wealth, which will, when got, roll around their heads like a ball, and be not a whit softer because it is gold, instead of iron, though there is not a man in Wall Street who will believe that.

"I have seen a man put himself to every humiliation to win a proud woman who had been born above him, and when he got her, he walked all the rest of his life with a cannon-ball in his hat..

"I have seen young men enrich them-selves by pleasure in the same wise way, sparing no pains, and scrupling at no sacrifice of principle, for the sake at last of carying a burdon which no man can bear.

"All the world are busy in striving for things that give little pleasure and bring much care. I am accustomed in all my walks among men, noticing their ways and their folly, to think, 'There is a man stealing a caunon-ball; or, 'There is a man with a ball on his head; I know it by his

"The money which a clerk purloins for his pocket, at last gets into his just like a cannon-ball. Pride, bad temper, selfishness, evil passions, will roll a man as if he had a ball on his head! And ton thousand men in New York will die this year, and is each one falls, his hat will come off, and out will roll aman iron ball, which for years he has worn, out his strangth carifolistions