

The Man Whom God Will Use.

BY D. G. MACDONALD

NO. II.

Do we want to stand by the Bible as our theme, then let Christ possess us wholly. While we are under his control there will be no temptation to fly off on a tangent. He will anchor us to the "Impregnable Rock."

4. The man whom God will use most must not shun to declare the whole counsel of God. He must not be fragmentary in his preaching. His relation to the Bible as he stands in the pulpit is similar to the witness' relation to his knowledge of the case as he stands in the witness-box of the civil court. He is sworn to tell the truth the whole truth, and nothing but the truth. The case will go as it should if he does it. The preacher ought to consider himself solemnly bound to preach the truth, the whole truth, and nothing but the truth. His case will go right if he does it.

In these days of latitudinarianism there is a strong temptation for selection. To many, some of the truth is not palatable—not popular. It requires more courage to proclaim it. In many quarters there is objection to doctrine. Doctrine gives backbone, and jelly-fish people do not want backbone. They need it more than ought else, but the man who attempts to supply it is not popular with them. It would help us to give another careful reading to that excellent article of my friend and classmate—pastor Robinson of Antigonish—which appeared in the MESSENGER AND VISITOR of recent date. The stem of the tree of spiritual truth is doctrine, and when it spreads its roots into the soil of our being the results will be "fruit unto holiness and the end everlasting life."

"Ye must be born again," is not as popular in some quarters as "we be Abrahams' seed;" but shall we keep from preaching the necessity of the new birth on that account? "These shall go away into everlasting punishment," is not so popular with some as, "They shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God." Shall we for this reason speak seldom or not at all on the eternity of future punishment? "Repent and be baptized every one of you," will bring a frown upon faces that would smile from ear to ear if you said "Christ sent me not to baptize but to preach the gospel." But we can afford the frown of the people when that which causes it brings the smile of the Lord. You will be sneered at by some if you preach the universal and total depravity of the human race, and others will put you on the shelf as "a back number" if you dare to say that the only way to heaven is through the vicarious sufferings of the Son of God.

The fact that these objectors now live, is one reason why we should at the dawn of this new century buckle on the whole armor more tightly, and proclaim the whole truth more faithfully than ever before. Let us ring the changes on the three great R's of McChene—Ruin, Redemption and Regeneration. And on the three great A's of A. J. Gordon—Atonement, Advocacy and Advent.

"All Scripture given by inspiration of God is profitable." The pulpit of this century needs men who believe with all their heart every line in the blessed Old Book, and who will with all their soul proclaim all its teachings. Hold it FULLY, hold it FAST, hold it FORTH. How can we be fitted to do this so well as to open every avenue of our being for the indwelling and controlling power of him who is at once the author and theme of all truth.

5. The man whom God will use most in the conflict that is upon us, must not only preach the word in its entirety, but also avail himself of every opportunity to do so. He must heed Paul's admonition to "be instant in season and out of season." He must be other than the man to whom was given an excellent opportunity to preach the gospel—but could not do so for he had no manuscripts with him. Alas! Alas! The farmer needs no MS. in order to tell you how to till a piece of ground. The blacksmith needs no MS. in order to tell you how to round off a horse shoe. The lawyer needs no MS. in order to tell you how to secure that piece of property. The physician needs no MS. in order to tell you how to treat that wound, and why should a man called of God to preach the gospel of Jesus Christ to wounded, perishing sinners, be unable to do it if his MS. be not at hand? The language may not be as elegant, and the style may not be as smooth, but the results shall not be marred on that account, so long as there shall be truth spoken in love.

Have you heard of that other preacher to whom was given an equally good opportunity to preach, but he refused to do so because he was dressed in his travelling suit. Alas! Alas! If we preach as we ought to preach the people will not occupy themselves much by thinking of us or our clothes—they will see "no man save Jesus only."

If being clothed in broadcloth is a necessary preparation to preach the gospel, then for the sake of perishing souls let us never put it off, for we must be always ready. As every Christian should "be ready always to give an account of every one that asketh him a reason for the hope which is in him"—so every preacher should be ready always to tell to every one that will listen to him, the way of salvation through Jesus Christ, and the consequences of neglecting it.

It is the duty and privilege of the preacher not only to avail himself of every opportunity that offers to "preach the Word," but also to look up opportunities that would not otherwise offer. We are not to wait until the world comes to us for the message of life, but we are to go into all the world, bearing it even "into the highways and hedges." We are to "come" unto the Master to learn of him and be filled with his Spirit, and then "go" into the world and communicate what we have received. "Come" and be blessed, then "go" and be a blessing.

Do we want this important qualification of fidelity to

opportunity how can we attain to it so well as to be filled with the Spirit of him who preached to the thousands by Galilee's lake, and sought out the solitary woman at Jacob's well? It is easy, yes delightful, to go forth in conscious communion with him as the bearer of salvation's message, whether the audience be the solitary wayfarer as the sinner of Ethiopia, or the assembled thousands as at the Pentecostal feast. Let him have his way with you and he will constantly use you, and make your ministry a source of blessing and a thing of joy.

Were it not that this article has already grown beyond its intended limits, I would like to speak of sincerity and naturalness as preaching qualities that commend us to God and to man, and which, like those already named, have their manifestation in us commensurate with Christ's control over us, but I pass on to the last but not least quality necessary to the man whom the Lord is using most, viz., a consistent life. He must be an embodiment of the truth that he proclaims—a living exponent of these holy doctrines—a clean reflector of the pure life of him who is "the Light of the world," and whose life was "holy, harmless, undefiled and separate from sinners."

Is there any one thing in the world today that Satan uses more to hinder the gospel and spread infidelity than the inconsistent life of some who profess the Holy Name? When this inconsistency gets into the pulpit, its influence is commensurate with the dignity and divinity of the sacred office which it mars, and should a man preach like Paul, if he lives like Judas his ministry will hinder rather than help.

In the class-room of Acadia, as the late Dr. Crawley of precious memory was impressing this point upon us as a class, he told the following story: A man of his acquaintance sold to another a wig which was not according to recommendation. After this transaction the hair-dresser went into the ministry and became a preacher of eloquence and power. Preaching once in his native town the purchaser of the wig went to hear him. He was greatly impressed with his preaching, but the wig transaction kept constantly before him, and when a point of unusual beauty was made he would find himself mentally saying, "If it were not for that wig." That fly spoiled the ointment.

The weight that a pure, honest, upright, consistent life will give to a man's ministry can scarcely be over-estimated. "Be ye clean who bear the vessels of the Lord."

This essential qualification is not a natural possession, nor is it to be attained in the schools. It must come from the power of a new life within—that life described by Paul in Gal. 2:20 "I have been crucified with Christ, nevertheless I live, yet not I but Christ liveth in me," etc. The Christ-possessed life is the only really consistent life.

Let me say, in closing, that the preacher that has passed through the experience and is living under the power of Gal. 2:20 cannot fail to be earnest, simple, biblical, faithful, (both to his message and opportunity), sincere, natural, consistent and constantly used of God.

"Oh, the bitter pain and sorrow, that a time should ever be
When I proudly said to Jesus 'All of self' and none of thee."

Yet he found; I beheld him, Bleeding on the accursed tree,
And my wistful heart said faintly 'Some of self and some of thee.'

Day by day his tender mercy, healing, helpful, full and free,
Bro't me lower while I whispered, 'Less of self and more of thee.'

Higher than the highest heavens, deeper than the deepest sea,
Lord thy love at last has conquered, 'None of self and all of thee.'

Austin, January 6th, 1901.

A Representative Baptist Preacher of Wales.

The retiring president of the Welsh Baptist Union of the past year was the Rev. Wm. Morris, Treorchy, South Wales. He served as Secretary of the Union for twenty years, and in resigning the secretaryship two years ago the denomination honored him by raising him to the Presidency. On his retirement in September last he was presented with a very flattering address and a purse containing nearly \$1,000. Also on his vacating the chair he made an address, which took two hours to deliver it, on the following subject: "Religion in the Cultured Period of the Welsh Life." This address was listened to with rapt attention and very frequently and loudly applauded up to the very last word he uttered. It was long, but it was magnificently grand. Portions of it are as applicable to us in these Provinces as well as to Wales, especially the last part of it, which relates to the "Duties of the Churches in View of the Future." The thought has come to me that the denomination over here ought to know something about this remarkable man.

Mr. Morris has been pastor of the church over which he was ordained thirty-two years ago, up to the present day, and is likely to remain its pastor as long as he is physically able to stand the strain of the work. The church had been organized only a little while before he was called. He is, therefore, its first and only pastor. It has, from its inception, been one of the leading churches in numerical strength and general Christian activity. These last twenty years it has ranged somewhere between five and six hundred members,—this, notwithstanding it has been the mother of four other strong Baptist churches in the surrounding neighborhood. It also holds a foremost place in its benevolences, as well as the other Christian activities. The building which was the church's home and in which Mr. Morris was ordained, was built in 1869, and seated about 600

people. Because of its lack of seating capacity for the growing congregation, in 1875 it was torn down and the present roomy building was erected and opened for the worship of God in 1876. It cost \$25,000 and seats about 1,500 people. The pulpit is in the centre of the church, with the gallery all round. Last fall the church was repainted inside and a first-class pipe organ was put in at a cost of \$5,000. For twenty-six long years the pastor has had no difficulty, on Sunday evenings especially, to fill this immense building with an intelligent audience. The question has been asked again and again, "How was this vast congregation gathered together at the first and retained for so long a time?" There are other churches of other denominations in the place, but none of them have grown to the same proportions. In some instances they have changed pastors a number of times. The reason for this large growth and great property centres largely in the pastor. It is true that he has always had a fine band of deacons, but the present deacons are all of his training. His first deacons are all except one gone to their reward, and a finer lot of men could not be found. His deacons have always been in thorough sympathy with him in his work. His success is due to the beautiful combination in him of the man, the Christian, and the preacher. As a man he is of excellent feelings—tender, strong, sympathetic and generous to a fault. Also, executive abilities are of the highest order. His insight into men's characters is of a very advanced type, and he knows well how to manage them. As a Christian his whole life has been devoted to the service of Jesus Christ. He rests his salvation entirely on the atoning sacrifice of Calvary. To him "all other ground is sinking sand." But it is as a preacher that Mr. Morris draws and holds his vast audiences through the years. His mental make-up is strongly analytic and synthetic, i. e., he has the power to lay aside the surface coverings of a text and discover its very soul, and to construct, from his discovery, a model sermon in its completeness. In his sermons one is conscious in him of the presence of the philosopher, the poet and the theologian. Had he devoted himself to the study of philosophy, he would have been a great success. Had he followed the profession of a poet there is no doubt but that he would have been as popular in his native Wales as Kipling is today among English-speaking peoples. He would also sit with equal grace in the theological professor's chair. As a sermon builder he is the McLaren of the Welsh Baptist pulpit. His personal presence in the pulpit has been commanding. His voice has always been strong and musical. His manner has been noted for its naturalness. The following is an outline of a sermon delivered by him in Welsh on the morning of the last Sunday in June of last year, and heard by the writer:

THE CALMING OF THE STORM.

Psalm 107:29—"He maketh the storm a calm, so that the waves thereof are still."

I. The Philosophy of the Storm. There are storms. They are among the facts of nature. They are met with in some form or other in every part of the globe. So there are storms in our national life, in our social life, in our family life; so also there are storms in the Christian experience. Storms are caused in various ways:

- 1. By the exhalations and evaporations of earth.
2. By chemical action.
3. By the friction of opposing forces.

This is the truth in the storms of nature. They are from the earth. They are caused by the action of certain chemical forces. They are the result of the friction of these forces, or opposing elements. In the nation, in the social sphere, in the family, and in the Christian experience, storms are from below. They are certainly not from above. The base elements commingle, and together endeavor to make it hard for the higher life of goodness and true Christian nobility to exist at all.

II. The Divinity of the Storm. It is true that the storms of experience, as well as physical storms, have their origin from below—they begin on earth, are from the earth—yet God has control of them. Septic philosophers say that all storms are controlled by law; but the psalmist says, that God is the controller of them: "He maketh the storm a calm." The storms of nature, God has control of them; and all other storms are also subject to him. There are storms of guilt—conviction; and the storms that often surround the Christian; they are all from beneath; but God has control of them. Cry to him for deliverance, and he will bring you out of the storm.

III. The Necessity for the Storm. Storms there must be. They clear the atmosphere of all malaria and noxious gases. They also purify the ocean by keeping it in constant motion and commotion. These storms have their uses in nature; so also in experience. Often, there has been a thick haze before our spiritual sight, that has made our vision of the eternal very indistinct. Earthly sounds have incapacitated us to hear the heavenly music. The noxious gases of the world's pleasures have had such a deadening effect upon our spiritual sensibilities, so that we have become numb in our spiritual feelings and insensible to the spiritual touch. But the storm has come into our lives, and we have had clearer views of God; we have become sensitive to the father's voice and the heavenly music and we have become sensible of the divine presence. After the storm, we see, we hear, we feel. DAVID PRICE.

Yarmouth, N. S.

A Missionary Sermon.

FROM A SERMON BY DR. JOHN CLIFFORD, LONDON.

Paul is a missionary, a man sent of God to open the eyes of the Gentiles and turn them from darkness to light, and from the power of Satan unto God.

He is much besides; he is a man of singular richness of character and vast endowment, of prolonged and various training and wide experience, of extraordinary versatility and magnetic charm, finely courteous and nobly austere, capable of playing many parts and excelling in every one, moving with ease in any society, and adding grace and strength to all; but, in the soul of him, always the evangelist, the herald of the good news of redemption for all the nations of the earth. First of all, and fundamentally, he is a disciple of the

Saviour, master of Christ from m... from m... dead." "to ma... eternal... terpret... that rev... expert o... knowled... philosoph... cogent, c... church... an appe... journey... it is on... queste... thing I... door of... by of Ch... treatie... ary acti... man, to... of God... In hi... aged m... has haz... age has... down h... more fe... geon th... Christ i... the Ath... the tru... go wron... from the... prepared... ing. He... secret o... that spo... issued i... Rome h... rained u... on a thr... he had... Trophim... at the b... Caesar's... those of... Master... real fact... we are t... there w... free to... prison... nations... fold, of... riches a... with a t... went on... the last... In all... patters... must be... everyth... supreme... exhausti... gives i... open the... ages; an... cerible... matchle... demptiv... hid in... mingling... and sur... of the h... does no... live for... love and... and ple... cannot g... babe is... till it sa... isolation... for the l... liberatio... and keep... hands; i... Whereve... deserts... Ephesus... Hermon... porting... Christ... Christ,"... him I an... and excl... ardor, al... society... spirit an... loses eve... Redeeme...