

as we find by reference to the New Testament.

But some will object to this disposition on the subject as ill-suited to an age of progress! Very well. I affirm, then, that occasion exists (after a certain lapse of time) for repeating a sermon from the pulpit. It may, forsooth, have been delivered on the outset, when few were present to hear it; or it now fits precisely to an exigence which occurs in the Church, and would be better appreciated. I say nothing of sickness disabling a minister from study for days or weeks together, and the relief hereby afforded him in his labours. I will suppose him to be in his usual health, and qualified for duty. But in this age of the world, when ministers are taxed every way, and often crushed to the earth by over-production in their profession, why should they be debarred the further use of their preparations in public?

How is it in the revivals of religion? Dr. Griffin preached the same sermons over again in almost every revival in his charge; for the same topics required to be discussed and applied therein. And if a man has cast up wisely anything adapted to such a season, and used it with effect hitherto, he should thank God for the chance of bringing out of his treasure in this line, things really old. He will have enough to do in the way of production at such a time if he favors himself in this sort. And we all know that in the excited state of mind produced by revivals of religion the old things often come home to the same people with all the charm and force of novelty itself.

It may be added, withal, that there is an incentive to careful sermonising. Hasty preparation for the pulpit is exceedingly to be deplored. And yet it is fostered by frequent calls made upon clergymen for preaching, and the multiplication of their engagements. And what is a wholesome check upon it, if not being armed with a message from God to their people every Sabbath which, to say the least, will bear to be repeated in coming time? Is it not what is needful to their own thrift and fruitfulness in the pastoral office? I could show, if it were necessary, that the men who mix up the old with the new as hereby contemplated, are men of the greatest power that has ever adorned the American pulpit, and their pastorates also have been long continued and successful. It is so in New England. It is so in the Presbyterian Church of this country.

But enough has been said on this topic to lead to serious reflection.—*London Christian Union.*

#### ADVICE TO PENNILESS PASTORS.

My Dear Brother:—

At the close of my last, I spoke of several churches in this region, which have been entirely cured of the miserable evil of delinquency in the payment of their pastor's salary. For the benefit of yourself and brethren similarly imposed upon, let me give the mode of treatment in two cases.

No. 1 is a large country congregation, which, by the way, is now vacant, and has on hand a long list of some fifty applicants. Its promise to its former minister was that he would receive so much salary, in half yearly payments. For more than a hundred years, it is likely that its pastors, instead of receiving the amount promised, at the end of each half year, received only part of the same, and the balance along through the next half year. The good old church started upon the same plan with its last pastor, who, after a time, feeling that the practice was dishonest on the part of the Church as well as embarrassing to himself, determined to break it up. On a certain day the treasurer came as usual, with the money he had in his possession, which was, of course, only part of the amount due. The minister spoke very kindly to the treasurer of this moral weakness of the church, giving the money man to understand that he did not blame him, in the least, and finally declined to receive the cash offered, stating that the whole salary ought to be paid promptly, that now and hereafter, he preferred to wait till the amount due was ready to be paid down in full, if not on the day due, as soon as it might be convenient. For years that brother continued to serve the same congregation very acceptably, and, I be-

lieve, he never again had to wait a day for his salary after it was due.

No. 2 is also a large country congregation. This church was organized about 145 years ago. All through its history, until a few years ago, its pastors were paid as described in case No. 1. It owes a debt of gratitude to the predecessor of the present pastor for teaching it promptness and honesty. At the close of his first year, the treasurer called to see the pastor, thinking that he might be in need of some money. "What is this?" said the pastor, after counting over the cash to him. "It is part of the salary now due," replied the man. "Part of the salary!" responded the minister. "Did not the church solemnly promise the Presbytery, before God to pay me the sum of \$800 per annum, in half yearly payments? Have I not served you faithfully for six months and am I not entitled this day to \$400? I have been making arrangements depending on the promptness of the church to enable me to meet them. By this failure to meet me, the church not only destroys its reputation, but mine also." After lecturing the church through its financial representative the pastor concluded by saying:—"I accept what you offer this time, but let it be understood hereafter, that I must be paid promptly the sum of \$400, on the day that it falls due." "You will be paid the balance," said the treasurer, "before the next becomes due. I will pay it to you as soon as it comes in." So he did, and when the last \$5 was paid over, another half year had almost expired. On the Sabbath following the final payment, the pastor after sermon, drew from his pocket a slip of paper, and, holding it up, said:—"On this little piece of paper are the payments of the pastor of \_\_\_\_\_ church for the six months ending \_\_\_\_\_." He then read the different dates and amounts paid; after which he stated to the people, with great plainness and earnestness, his views of their mode of doing business. He reminded them of their solemn promises and obligations as set forth in their call to him. He appealed to their sense of justice, business propriety and honesty. The effect of all this was that when the next pay day came, the treasurer was at the parsonage with the sum of \$400. After receiving a receipt he said to the pastor: "I never saw the people pay up so in all my life." This pastor also continued to labor in the same congregation for years. The salary was increased to \$1,200, and his successor is now receiving \$1,500 all of which is still properly paid.—*New York Observer.*

#### PRAYER'S WORTH TO THE SOUL.

Why, all the spiritual use and beauty and blessing we have in the world, this day, has come right out of the fountain. There surely you will find the spring-head of this river, the streams whereof make glad the city of God. It was this blending of the spirit of God and the spirit of man in the most living and intense way of which we can have any experience, that is the secret of all the great psalms, I say, that set the world on fire after the singer is dust; of all the great battles that tear out to the sun the rank growth of oppression and wrong, and give humanity a new start; of the reforms that never go backward, and of the revivals that take a millenium in their span, and then out of their ashes start another and a better. Down in the heart of all these things you find prayer, not for the sake of harp and crown, but for truth and freedom and a new life, though the man himself be lost in the winning which has devoured his whole nature; as when Clarkson said he had been so entirely taken up with the salvation of the slave, as never for a moment to have thought of his own. I do not seem to care for these new speculations about prayer when I think of these wonderful old verities. These settle the question to me as to whether prayer is of any use, when once you are sure it is prayer, and not that poor semblance of it I have mentioned. For from the lowest conditions I have touched to the highest, for a man praying Almighty God that he may be free from whisky and blasphemy and live a clean life, to the man who is stirred to set a nation free, it is the same great blessed thing, as the sun is the same when he flashes from a dew-drop and when he glasses himself across a whole parallel in the Pacific Ocean.—*Robert Collyer.*

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