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that whosoever believed on Him should not sons, said the speaker, in the history of the when they wept by the Rivers of Babylon. pered that the eloquent sermon was stolen amusing case of literary theft occurred a while of the life of Christ. But the early origin of

perish, but have everlasting life." "And He Christian preacher "when all the faculties of They had escaped from the Egypt of barbarism from no less common a book than "Good ago in an important weekly paper. In review- the gospels, unquestionable as it is, sets aside is the propitiation for our sins; and not for his mind are enlarged; his spirit is bathed in a into the Canaan of civilzation; but still the old Words "for the then current year. His manu- ing a new work the paper quoted a passage of the mythological view most completely. And

our sins only, but for the sins of the whole beavenly light; his heart yearns for the salva- discontent was upon them, and they sought a script was required, and he was found to have great beauty to show the excellent style of the what then? Why, if Jesus is man, he is God.

world." Believe on the Lord Jesus Christ and vation of men; his faith is changed into vision; "better country." The place which Christ preached one of Dr. J. C. Vaughan's sermons author. What, then, would be the mortifica- Between these two positions there is no middle

Volume XXIII.

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Number 27.

From the Methodist Recorder. THE CONGREGATIONAL UNION. ADDRESS BY THE REV. THOMAS JONES.

Ohe

The Congregational Union of England and Wales had a large assembly at its annual Meeting in Finsbury Chapel on Tuesday last. The body of the large edifice was inconvenipel overflowed with visitors, including many ministers and gentlemen of other sections of the Church. The prayers of the Assembly His subject was, " The work of the Christian chief means ordained by Jesus Christ for the said, would ever be necessary, because there were in every thoughtful man and godly, emotions, loves, faiths, experiences, that can nesystem and public worship of Nonconformists, pretensions, they believed in the Divine Word racter. Or, to put in a similitude : repentance and holiness was the beauty of the flower in with these doctrines? In the first place the stacles, and have the liberty of these vast out- the contemplation of the material works of God. the power of Jesu's name !" with so much force that Campbell stole this image, but I believe never preacher must not displace the Gospel by any lying domains of Truth. But this is not to be; But their reverence should be yet more intense and feeling as to be well-nigh overpowering. doctrines or theories of his own-" The truth and when you think or speak thus, you are in thinking of and preaching the Gospel; for as it is in Jesus Christ " was his subject, and if not a heretic, bordering upon it. It is delight God in Christ was brought nearer to them and

thou shalt be saved." "He that cometh to Me his love is kindled into a bright consuming held in the minds and hearts of men was a on "The Light of the World." The result tiou of the latter to find that the only passage ground. Between the position that Strauss shall never hunger, and he that believeth on flame; and his whole being seems permeated source of inspiration and encouragement to the was that in future the youth had to cherish his quoted for commendation was one which he holds and that of the Nicene faith, there is no Me shall never thirst." These words are by a mysterious force which belongs not to him preacher. The name whispered by the angel lamp at home. Some one tells the odd story himself had taken from Macaulay without ac- logical room for another view. For if the real ently filled with members of the Union, and strong, majestic and satisfying; and the preach- at other times. 'The promise of the Bible was gradually filling the world; and they might of a "Puritanical sermon, which was studied knowledgement; and what also would be the humanity of Jesus is established, and the histhe two spacious galleries surrounding the cha- er should go the people in the fulness of the is fulfilled in him-he is 'baptised with the say of Him as was said in the days of the flesh, in jail, preached under a hedge, printed in a chagrin of the reviewer when some of his torical veracity, therefore, of the gospels is vin blessing" of this great Gospel, for that was Holy Ghost and with fire.' 'The hand of the "He cannot be hid." It was said of old, "In garret, and sold at a pedlar's stall, was bought friends pointed out his want of discernment? dicated, there is no possible way of evading the what they needed. Once more, the preacher Lord' is upon him, and he quivers under the awshould have regard to all the truths of the Gos- ful touch. At such a season as this he should knew how true this had become. Millions put a cathedral, applauded by a bishop, and was at less frequent than is often imagined. Especi- And since Christ is God, the model which he were led by the Rev. J. R. Campbell, D. D. pel, to strive, to the best of his ability, "to not permit the conventionalisms of public wor-their trust in him, believing he could and would last ordered to the press by a procession of ally is this true of our own ministry. When set us is not capable of improvement, the m of Bradford. The Rev. Thomas Jones, of declare the whole counsel of God." They might ship, or any supposed dignity of the pulpit to give them eternal life. As they grew older, gentry." Swansea, the chairman for the year, delivered the opening address, and was warmly cheered. Wr. John Stuart Mill, in one of his books, in-the opening address, and was warmly cheered. Wr. John Stuart Mill, in one of his books, in-timate the press is as guilty as the pulpit. A pulpit, the plattorm, and the class-meeting, and him, tor the time, to be a medium between him-the opening address, and was warmly cheered. of the sermon on the mount, and that "faith self and his church. On one side of his nature more wonderful in their sight. All efforts to had the reading and taste, on the obligations perform, the marvel is that they steal so little. when Christian ethics may be superseded by a Preacher." He first dwelt on preaching as the without works is dead." It was impossible to he is in contact with heaven, on the other he dethrone Him had failed and must fail. After of authors to their predecessors. As the wridilate upon the poetry of the Gospel while they touches the congregation; and he should yield briefly noticing these efforts, the preacher con- ters prior to Homer have perished, he may be to be always fresh, and always at work, and reply, and the only one we know of is, that the conversion of men and the extension of his neglected other departments of the truth which himself to the power that is working in him, and cluded his eloquent and comprehensive address allowed to be original. But from his days yet we seldom hear them accused of this sin.

Provincial

spiritual kingdom in the world. Preaching, he ought to be declared. They should not give allow the life-giving current to flow freely to as follows: "Great name! downward every writer has borrowed trom Still less frequent is there a well authenticated thor is God. It we were not sure of the divinmore attention to the blossoms of "the tree of the people. You may trust yourselves in these 'Dear name !' Jesus Christ our Saviour ! Preach those who went before him. To mention only charge. Yet as every man must borrow, and ity of the Christian religion, it would be diffilife" than to the fruit which sustained the soul. bright, hours; for every word is living, every it; for it is the life of the Church the light of a few names from our own literature. Milton borrow largely, since the "natural sprouts of cult to meet Mr. Mill. We might say that we The wise preacher would take the broadest pos- sentence burns, and every utterance is melo- the world, and the hope of humanity. Preach by the alchemy of his genius, fuses into masver be written, but must be looked, spoken, sible view of the grand theme, would endeavor dious when 'you are moved by the Holy Ghost.' it; for it is the "Hiding-place' prepared for us sive gold all the stores of his wonderful memoand gesticulated. The simplicity of the Church to see it as it was, and to assimilate it, and You have then reached the nethermost springs and here the soul is safe from every coming ry. Pope and Dryden are largely indebted to ly acknowledged, for if a preacher is once demake it the life of his own spirit; and having of music, therefore play on; and minds shall be storm. Preach it; is the sun in our black fi- their forerunners. Most astonishing, perhaps tected his credit is often gone forever. demanded that the preaching should be full of done so, he would reject every theological sys- enlightened, hearts shall be subdued, souls shall mament, shedding hight upon our path, that we of all, DeQuincey tells us that Coleridge's

spiritual power. They put forth no priestly tem, every religious creed, and all the narrow- be saved, and evil spirits shall be chased away may find our way back to God our Father. magnificent hymn in the "Vale of Chamouni" minded traditions of the pulpit and the ignorant by the the lotty strains of your inspired song. Preach it, it is the tree of life planted in a des- is only a fine adaptation from an obscure Gerand the working of the Holy Spirit; and there- prejudices of the churches, that required him to Will you let me make this remark? It is a ert world that we may take the fruit, and eat, man poet. Now, when this is done as it is by fore preaching that Word was to them of the set aside or withhold any doctrine, suggestion, common mistake with English preachers, if and live for ever. Preach it with confidence and Milton and others, the world must deem itself

greatest moment. Mr. Jones then dwelt on precept, duty or promise contained in the Word there be a great movement in the depth of their reverent boldness; for the ancient charm-the their debtor, for they otten put a new polish dress to the students of Union Theological the great subject of preaching, "the truth as of God. "I have seen," continued the speak- heart, to keep it back. Why God put it there; old attractive power- is in it still. The woman upon "barbaric gold," and sometimes even Seminary, New York, recently, of which the it is in Jesus." The Gospel was an authorita- er, "in the inland counties of England flocks He put it there that you may let it flow forth. who stood behind Him in the house of Simon the transmute the poorest tinsel into that precious following is a portion :tive and pathetic call to repentance, faith, and of sheep in the midst of a large field, fenced in Do not quench the Holy Spirit; do not restrain Pharisee, 'and washed his feet with tears,' did metal, But with real plagiarisms the effect is 'The successful preacher most always be holiness, as well as a statement of doctrines. by hurdles. The poor captive flock looked the divine afflatus. If He answers your prayers, a symbolical act. From age to age, repenting the reverse; they do not enhance, they only *fearless* preacher. I know well the tempta-Repent and believe the Gospel." "Be ye per- with longing eyes to the green pastures beyond and a movement passes through your spirit like souls gather around his footstool; they come degrade the passages they quote. They are tions which we have to say popular things intect, even as your Father in heaven is perfect." the fence, but these were not for them. There the cooling breeze on a hot day, then let it pass to weep there, and his feet are ever wet with often like the orator who made Milton perpe-stead of true things; and when a pastor is sore Repentance was the soul weeping and reform- within the narrow limits assigned, must they on. Speak as you are moved. Believe in the penitential tears, As it was in the past, and is trate the absurdity of "a lengthened sweet- pressed to maintain his family, he is even ing. Faith was the soul receiving from Christ graze. Thus do men enclose within their creeds Holy Ghost. He is still living; He is not a now, it shall be in the future. His name shall ness long drawn out." A similar absurdity tempted sometimes to put salary above souls. the blessings it needed; and holiness was the parcticular portions of the truth, and they ex- mere report; He is not a mere history. Let us endure for ever; his name shall be continued Campbell committed in one of his most popular The Evil One whispers to him, 'You get only the blessings it needed; and holiness was the particular portions of the function of the func row circle they have formed. But you are not of God; and when He comes down upon us, le Him; all nations shall call Him blessed.' May tween. The very popularity of this foolish Judge A or Col. B o was the seed dying and germinating in the satisfied; and now and again you have cast a us use the liberty He intended us to use "The He who is the Light, the Life, and the Love, line shows also the inaccuracy of most readers. porters.' To such subtle whispers say, everwas the seed dying and germinating in the satisfied; and now and again you rave cast a us use the interfuence us to use the interfuence use the interfuence use the us -you see the waving fields that stretch away ever be characterized by reverence. The wri- without Him we " can do nothing." its highest perfection. How were they to deal to the horizon, and you would remove the ob- ters of the Bible were filled with this feeling by The assembly then sung the hymn, "All hail the reviewer who points out this defect stated tor, you are gone ! Fear God always, but man

he should stick to it. The love of originality ful to escape from this narrowness into the open made more real to the mind than in his mawas intense in some minds, and they were ever regions of the Bible. Entering here you may terial works, and their preaching should exin search of new things. No wise man would sing with David: "The Lord is my shepherd press the spirit of the Gospel, as well as de-

Foom the Methodist Recorder. PLAGIARISM

A good serman should be a living organic assert that all the spiritual truth possible for I shall not want.' Here you have perfect free- clare its doctrines. It was not enough to have whole. It should seem to grow out of the them to know had been already disnovered. dom. You may lie down in green pastures, a good sermon, well thought out, logically con- text, and every part of it should fit into the The works of God were great and manifold, rest by the flowing streams, climb the fruitful structed, firm as a granite rock. They must appointed place. Even when the preacher and after all that men had learnt of them, bills, inhale the fragrance of vineyards, and or have the genius of the Gospel, the tenderness, led on by the Holy Spirit, and forgets the pre-

gave one of those beautiful and ing from, will join in producing this sense of Why is the air thick, and are men

suffering, sorrowful men. The former verse is perfect in its simple pa- church, who had made all his money by the His parents. there were many secrets unrevealed. So the chards and gardens, and satisfy your soul with the love-that unnameable something which pared manuscript, still the life and reality of Bible was a deep and wonderful book; and al. the fatness of this land, which flows with milk they felt the moment it was mentioned. Mr. his extempore eloquence, so far from detract-

low writes :---

The air is full of farewells of the dying

A lady writer reproduces it differently :---

The thick air is full of the cries

And mournings for the dead.

R. B. in a position to affirm that its author is God THE SUCCESSFUL PREACHER.

and nibbled the head of his

OUR EXAMPLE.

they cannot be often. I forget from whence moment you begin to tremble before an audi-

APESlevan.

Rev. Theodore L. Cuyler delivered an ad-

we consider the many calls upon them, for the rality be taught is not subject to revision.

and because we cannot outgrow God, we can never make his code of morality better. The model which we are to imitate, therefore, is a Divine model. It is God incarnate There are obvious advantages in having reliis a matter of great importance that Jesus not only taught a pure code of ethics, but that he lived a spotless life. His life was a commentary on his teaching. Then, Jesus demonstrated that the religion which he presented was practical. A religion which would suit angels

might not be the thing for us. But the Christian religion is exactly suited to our wants, for its power has been tried in the life of Jesus,

religion of Jesus must be final, because its au

to be improved, we cannot say, unless we are

Besides all, example, every one knows, goes cessful, if he were contented to act on general principles. No lawyer can get along without the original line stool : "Like angels' visits, 'In dealing faithfully with popular sins, you arithmetic without an example before him, be short and far between." A good sample of the must expect opposition; but it will come quite the rule ever so clear. Now, Christ has not way in which good wine r ay be corrupted oc-as often from timid Christians as from wrong-only laid down rules for the guidance of Chriscurs in one of to-day's papers. Mr. Longfel- doers themselves. Sometimes you really please tian life, but He has given us, in His own conthose whom you expect to offend. On a cer- duct, repeated illustrations of them.

tain Sabbath in my early ministry I preached Christ's example covers a wide arca. How pretty plainly and emphatically against the sin much instruction we might derive from the hints of making and vending alcoholic poisons. I which are given us of His domestic life. What do allude to the subject occasionally. - a rebuke to the growing laxity of parental con-(Laughter.) A prominent trustee in my trol in the statement that He was subject unto

gaze of the whole congregation. After ser-furnish. He was no hermit; and we are not

And what a pro cane under the anchorite type of piety does our Saviour's life

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though men had been searching into its truths were then discussed. The preacher's aim characteristic illustrations which he brings from unity. In such a sermon there would be no suffering and not sorrowful? for many ages, they had not brought to light all that it could teach. Let them have clearer intellectual insight and deeper spiritual sym-pathies, and they would find new revelations. Ask, seek, and knock, and voices hither to si-tent should speak to them from the innermost sanctuaries of the sacred shrine. It was im-possible for the preacher to be always original; possible rs for sale, low Mill, Victoria he must be content to speak old truths, or not be made. and gravely assured his audience that "the be made. and gravely assured his audience that "the be made. and gravely assured his audience that "the be made. and gravely assured his audience that "the be made. and gravely assured his audience that "the be made. are traitors to Christ when we tolerate sin out "Another temptation is to write 'splendid of removal the convictions and the convictions of the inherent temptation is to write 'splendid of removal temptation is to write 'splendid of r mmonly knows RY G. HILL. to speak at all. The greatest teachers given and the convictions and feelings of their hearts. there among the mountains for generations. Their words should correspond with the clear- The voice wandered over the hills, lingered in to the Church did not aim at constant originality. The Hebrew prophets were tar more concerned to teach and enforce "the law of their spiritual emotion. Loud sounding words tree branches, and filled the night with its soft ality. The Hebrew prophets were far more ness of their mental insight and the intensity of the caves and the rocks, trembled among the Almanac. the Lord than to declare new truths. Our which were out of all harmony with the state of pathetic notes. It was a sigh breaking into a Lord Himself, the great Revealer, held up the the preacher's mind were of no value. Falling song, and it created in the heart of the listener old neglected truths before the minds of his on the speaker's own ears, they sounded hol- longings that cannot be well put into words hearers. Like some splendid temple of anti. low, and in his deepest heart he knew they had -longings for the years that had been, and for quity covered with rubbish, the truth which no meaning. The hearers also, in time, would friends, companions, and fathers who were God had revealed was buried under the sense-less traditions of men. He removed these un-less traditions of further traditions God had revealed was buried under the sense- discover the truth of the matter, and see plainly gone; longings also for the perfect good, the H. Tide comely additions; made the sacred building speaking was his profession. And then would is restful, harmonious, and eternal. Our preach-Sets. Halifan 3 11 5 **36** 3 46 6 27 follow this most natural result-the alienation ing ought to resemble that voice, and should stand out in all its ancient beauty, and said in substance, Behold the Temple of Truth where- of thoughtful men from the institutions of relig- come upon the people burdened with love, subin ye ought to worship. The apostles were ion. Mimic thunder caused no alarm, artificial dued with tenderness, saturated with the ge-8 52 not afraid to repeat themselves, and professed flowers had no fragrance, painted fire did not uius of the Gospel-a sweet lyric song,' having to be, not discoverers of new doctrines, but burn. It was impossible to press the great power to call forth their aspirations, to inspire 8 34 10 32 preachers of "the everlasting Gospel." They spiritual truths into mere word definitions. He longings for 'the things which are not seen, 9 47 11 22 10 56 A 13 need not be wiser than Christ, or more origin- crivied not that man who could satisfy himself to wean their hearts from the 'vain show' in 1 14 al than the apostles. It was pleasant to many on Sunday morning by the mere use of words. which so many live, to fix their minds on Christ 2 20 minds to leave the tame, unromantic shores of It was a proof that he had not gone far into the and God, and heaven.' Speak with reality ; speak 4 32 common belief, and start on a voyage of dis- mysteries of the kingdom of God. Let him go with similitude and poetry; speak with boldness 5 49 6 59 7 38 that enteprise. The dreary land of universal within their reach. "Borrow from nature sym-8 13 8 48 regions of despair, were somewhere out in ty, splendour, grandeur, duration; rob the sun pel, and preaching will yet become a power in regions of despair, were somewhere out in ty, splendour. grandeur, duration; rob the sun pel, and preaching will yet become a power in those seas; and many had ventured there who of his light, the thunder of its terror, the stars England; and God's work shall prosper among must have been original. After contracting and digesting a first contracting a first contracting a first contracting a first contracting a f 9 23 never returned. He had known some who of their trembling beauty, the young glow of us." In the third place the speaker gave some the pleasures of memory with the tollies of with the same unmitigated contempt. 10 34 11 13 proudly they passed over the bar, and looked and wonderful in nature; exhaust the English preacher. Christ had conferred upon them the morn. 0 47 back patronizingly on the shores of common tongue, exhaust nature if you can, and you will greatest honour by putting them in the ministry, belief. They sailed; the winds arose; the still find that 'the glorious Gospel of the bless- and they should express their gratitude by their 1 13 2 50 3 56 hurricanes blew; the thunders roared; the ed God' has not been fully expressed. The faithfulness. The purpose of their preaching lightnings played; they ended in chaos and widest channels of human speech are too nar- ought to fill them with a holy ambition; for it eternal night. As Luther said, "Better not row tor the flood of divine truth; it overflows was none other than the eternal salvation of their flutter too Ligh : keep somewhere near Calya- the banks, and carries away the works we have hearers. And the reward which their Saviour at Parrsborg ry and the cross." They must not in this age constructed." Let them use nature freely, for had promised to his taithful servents ought to of rapid movement put aside the Gospel of that also was a divine revelation; and this say- kindle within them the noble enthusiasm which, Christ for any other theories or doctrines. Se- ing should cease in England, "Dull as a ser- burned in the bosoms of the apostles when they Tormentine, 2 Halifax. At condly, the Gospel must not be weakened and mon." Their sermons should be as tresh as the "pressed towards the mark for the prize of the ortland Maine, 3 at St. John's, refined away by any modern knowledge or breezes of heaven, welcome as the early rain, high calling of God in Christ Jesus." The "science, falsely so called." There was a cheering as the coming of spring, fragrant as Gospel was never more needed than at the in at Halifax. -Add 12 hour method of preaching which might be called "the smell of the fields which the Lord hath present time. Humanity stood before them tosublimating the truth. It was a most curious blessed." The preacher should speak with beid from the undertaking every way, and reminded one of a coming boldness. Let him not be alarmed by civilisation; but underneath those splendid previous Sabbath. IT .- Subtract the rainbow being cut into fragments, the colours the ery against dogmatism that had grown to robes the ancient self was exactly the same as urs, and to the ext morning. led on the black cloud like hope amid the sor-rows of life. In passing through this process dence. An arrogant declaimer the preacher Gospel. Some adopted infidel theories, and rows of life. In passing through this process dence. An arrogant declaimer the preacher Gospel. Some adopted infidel theories and provide the preacher dence arrest, private prayer. They have a test. SLEYAN, . B. Amerian. PAX. N. S. um, half earl tion of this ung medium \$0 80 f the above rate will be contin

and honey.

The right methods of preaching Jones here

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mosaics. The sparkling gems are simply laid together, and the most careless eye can see the upo, I remain, and meno, under." Often a lines of intersection. Some so-called sermons mistake in the original appears with damaging even are no better than heaps of pearls, peb-bles, and chaff, "a rude and ill-wrought mass lectured on astronomy, and was severely raof disjointed matter." Such a discourse was ted by the local press tor his many errors. One sure. It is the seal of the Spirit. You may so natural for men to argue that their time is lately delivered by a Church curate. He was error wrs that there were only "four astera University man, and therefore possessed of both "sweetness and light." The text was, "Herschel mentions only four." This awa-

apparently, given out in conformity to popular prejudice, for it never intruded on the dis-course, and the whole congregation felt at the lecturer had stolen wholesale, from a book once that they were proceeding to something published sixty years ago. Carlyle says, better. With a dreary monotonous voice, and "There is only one utterly bopeless person." with his eves now raised to heaven, and now the dunce," and indeed the ignorant have evecast down on his desk, but never looking at the ry thing to fear. If they trust to their own ge- you are almost ashamed of, and you shall after- For our part, we own that our difficulty lies people, he read on for sixteen minutes. Bits of Tennyson and Longtellow, snatches from becauld danger. What but ignorance wishing to Browning and Wordsworth, with odd lines appear acquinted with Livingstone and Baker, 'The year after my licensure, I preached at we do not much troubled. many doctrines

from less familiar poets, were mingled with could lead a man gravely to announce at a mis- Saratoga. The next day a baker in the village tion by saying, "Our Father says so, and choice periods from our leading divines. As sionary meeting that "news was received of said to me, 'Young man, you are a stranger what He says must be true." We fall back on the preacher's own style was absolutely colour- the conversion of a large tribe of gorillas." here, and yesterday I pitied you when you be- our childhood, and, in so doing, put our foot common belief, and start on a voyage of dis-covery over the boundless ocean of intellectual there, and he might become a little poetic, to notwithstanding the protect against dogmatism; the preacher's own style was absolutely colour-the conversion of a large tribe of gorillas." nere, and yesterday I pitied you when you be-our childhood, i less, and his taste in quotation was good, the Now, though it be true enough that the readers covery over the boundless ocean of intellectual there, and he might become a little poete, to international and is taste in quotation was good, the Now, though it be true enough that the readers gan, for you did not know what a critical audi-speculation. But there was danger also in say the least of it. Let them use the best words speculation was good, the Mow, though it be true enough that the readers in quotation was good, the Now, though it be true enough that the readers is a difficulty, of a far more practical kind, the readers is a difficulty of a far more practical kind. that enteprise. The dreary land of universal within their reach. "Borrow from nature sym-scepticism, the chaos of faith, and the black bols, or emblems of vastness, tenderness, beau-reverence, and express the genius of the Gos-but before you can discorr its beauty you are but, before you can discern its beauty, you are save the trouble of mastering and digesting a ence during the first five minutes that he cares feel the pressure of God's claim upon us-to

> hope, he declared, "the Christian's truest pos- It is often difficult to say whether a resem- I ever got." session is in the past." This strange theory blance between two wrlters arises from plagisuggested two questions : First, how can we arism, or from the unconscious imitation of the possess that which is gone from us torever? memory. A celebrated sermon, for example. And then, is the resurrection past already, or has to following : "A minister without prayer

Christian life is based upon a model. There are Christians right when they suppose that is a blind reader of the Scriptures. He is a standard, that is to say, to which it must It is one of the most unhealthy things, both heaven is before and not behind them? It is paralysed, helpless agent, unable to reach the conform. That is not right which a man hap- for speaker and hearer. It is unhealthy tor said that another curate, on his first appear- souls of men. He may possess superior intel- pens to think is right; nor is the plea of sin- the minister, because he wastes his lite in writance in the pulpit, succeeded in throwing his ligence and refined culture; but it he does not cerity a good excuse for wicked actions. It ing them, which is a great drudgery; and incongregation into a titter and his vicar into pray he cannot fulfil his ministry. He may be would be hard to see wherein Luther was better jures his voice and throat, and lungs in reading confusion. The vicar was thought both elo- gifted with eloquent speech; but if he does than Loyola, if sincerity was the test. It would them. Any man can speak with far greater quent and original; but unfortunately the cu- not pray, it is all as 'sounding brass, or a tink- not be difficult to apologize even for those who ease than he can read aloud. Besides, most rate had bought his sermon from the same deal- ling cymbal.' He may be busy, active, popular, crucified the Lord of Glory, if it is enough that clergymen read with their heads down, and er, and thus regaled the good Church folks skilful in organization and government; but if a man act in accordance with his convictions. thus oppress their chests. A persoa can speak with the same discourse they had heard on the he does not pray, it is not a ministry for Christ Nor does Christian life mean that a course of twice as long as he can read with less fatigue. and for the Holy spirit, and cannot be accept- conduct is to be pursued because it ministers to Now, as to the hearers, reading sermons al-

 previous Sabbath.
 and for the Holy spirit, and cannot be accept.
 conduct is to be pursued because it ministers to happiness.
 Now, as to the hearers, reading sermons almost invariably puts them to sleep. It is not one

 This sin, however, is not confined to the
 able to God." In a sermon published by ano happiness.
 It may kill our happiness, so far most invariably puts them to sleep. It is not one

rainbow being cut into fragments, the colours the ery against dogmatism that had grown to divided and put into separate places, to the ut- be so loud in these "latter times;" for rightly it was in other ages. In the essential features in our model and end of the defect in our multic be in our model. In a serie of God. In a serie of Go divided and put into separate places, to the ut-divided and put into separate places, to the ut-ter destruction of the cheering object that smi-speaking, to dogmatise only meant to assert is not mean of the cheering object that smi-ter destruction of the cheering object that smi-speaking, to dogmatise only meant to assert is not mean of the cheering object that smi-ter destruction object that smi-ter destruction object ter destruction of the cheering object that smi-led on the black cloud like hope amid the sor-led on the black cloud

rows of life. In passing through this process the Gospel was greatly changed. It melted and evaporated; the solid doctrines were trans-and evaporated; the solid doctrines we

and evaporated; the solid doctrines were trans-fomed into attenuated, etherial, and unsub-of the people, and the caution that could do lit-formed into attenuated, etherial, and unsubfomed into attenuated, etherial, and unsub-stantial mist, thin and frail as gossamer, which stantial mist, thin and frail as gossamer, which the more than apologise for the Gospel, should supplied the world with marvenous lacts, but these did not meet our spiritual wants. Three did we get this ideal? This is one of But you say some cannot preach without the great questions of the day, and much de- writing." Then they cannot preach with it. was rent by a touch, and blown away by a be far from him. The prophets cried "Thus these did not meet our spiritual wants. Inree astonished at such perfect eloquence proceed- ister were an apostle and did not pray, his pends on its answer. The Greeks, we know There is no man who can preach at all, who breath. In this new state the Gospel was and saith the Lord," and the Apostles said "what things were certain: urst, man must nave a re-was not at the same time. They tried to ap was not at the same time. They tried to ap prehend it, but could not. They might as well prehead it, but could not. They might as well endeavour to seize the lightning flash, grasp a listened and heard the divine voice, or seen a listened and heard the divine voice, or seen a listened and heard the divine voice, or seen a listened and heard the divine voice, or seen a listened and heard the divine voice, or seen a listened and heard the divine voice, or seen a listened and heard the divine voice, or seen a listened and heard the divine voice, or seen a listened and heard the divine voice and third therefore the religious and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and third therefore the religious listened and heard the divine voice and there are the divine voice are the divine vo endeavour to seize the lightning flash, grasp a bandful of air, or gather a burden of sum. beams. Not so was the Gospel in the teaching beams. Not so was the Gospel in the teaching their own consciousness, of which they could must continue to preach to nim the Gospel of doubt his opinion would have been shaken had both for ability and piety of these two divines, supporters. But its refutation is at hand in the than one minister, who has lost his life, by the known that the prayer had also been stolen to more here to the second doubt his opinion would have been shaken had both for ability and piety of these two divines. of Christ and his apostles. There was real substance in it there. It was "the bread of life" to satisfy the hunger of the mind, "to satisf life " to satisfy the hunger of the mind, " a was not their vocation but if they had they which no earthy good could could satisfy, and which the same cause. hundre and contracted to memory. The uninitiated out bett; and, indeed, the differences in the sciousness of a people to assume the shape of parishes every year for the same cause. two passages are as striking as the similarity; the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the men can do better than others with the pure character portrayed in the gospel, the pure character portrayed in the gospel, the pure character portrayed in the gospel other than others with the pure character portrayed in the gospel other than the pure character portrayed in the gospel other than the pure character portrayed in the gospel other than the pure character portrayed in the gospel other than the pure character portrayed in the gospel other than the pure character portrayed in the gospel other than the pure character portrayed in the gospel other than the pure character portrayed in the gospel oth were bound to use "great plainness" and the soul. "In the beginning was the Word, and the Word was with God, and the Word was made flesh the golv, " "And the Word was made flesh the golv, " "And the Word was made flesh the golv, and weld almongst us, and we behold his glory, the full of grace and truth." God so loved he world that he gave his only begotten Son, the world that he gave his only begotten Son.

The great defect of our Christianity, we fear.

must have been original. After contrasting one of superior knowledge may treat him also all the criticism in the house.' I have always a restless ambition quiet-to look kindly on the thanked that baker for the best practical hint man who has done us an injury, and to shut

our teeth when our temper is hot.-Presby-terian.

READING SERMONS.