

**THINGS A PREACHER SHOULD REMEMBER.**

\*\*\* That it takes all sorts of good men to make up a church.

\*\*\* That the best of preachers may be the worst of financiers.

\*\*\* That influence, like water, never rises higher than its source.

\*\*\* That candid criticism of a minister is not an infallible proof of total depravity in the critic.

\*\*\* That the pulpit Bible is for something else than being eternally banged.

\*\*\* That the little word *I*, too frequently repeated, may spoil the finest sermon.

\*\*\* That a congregation should understand that petting and praising the pastor is a poor substitute for deeds of benevolence.

\*\*\* That, as Emerson says, he who is *always* shooting at the stars may hit some of us now and then, but it will be by sheer accident.

**HINTS AT THE MEANING OF TEXTS.**

"A thought is often original though you have uttered it a hundred times. It has come to you over a new route, by a new and express train."—O. W. HOLMES.

**Christian Culture.**

**MODESTY AN ELEMENT IN GENUINE CHRISTIAN EXPERIENCE.**

*I am young and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.*—Job xxxii: 6.

THERE are childhood, youth and manhood in the religious life, as well as in the natural. Modesty, diffidence, deference, are becoming and beautiful traits in the young and inexperienced; and it is equally so in spiritual things. Boldness, assurance, forwardness, in the young convert, is not a good sign. The enthusiasm which springs from a recent experience is a natural feeling, and is good as a propelling force; but it is not safe as a guide. The recent convert is but a *novice*. He has yet everything to learn in the school of Christ. He does not know himself, nor the wiles of the adversary, nor the evil and power of sin and the world as misleading and opposing forces in the divine life. Christian knowledge, Christian character, is a *growth*. Only after years of waiting, striving, discipline, will manhood be attained. Hence the recent convert may well sit at the feet of the aged saint, the ripened Christian, the hero of a thousand spiritual battles, and learn. To fail to reverence age, experience, the testimony of the past, as taught of God, illumined by the Spirit, ripe for glory, is a dreadful mistake, and betrays the lack of true wisdom and piety. One of the rarest privileges this side of heaven is to come in contact with an aged saint who has made life's wonderful pilgrimage—who has "fought the good fight" and won,

and is now simply waiting for the hour of release and the crown immortal.

**Revival Service.**

**THE SUPREME INQUIRY.**

*Dost thou believe on the Son of God?*—

John ix: 35.

**I. THE NATURE OF THE BELIEF.**

It is not a mere intellectual assent to some truth. It is not a belief that requires learning or research. The man whom Jesus addressed was ignorant and illiterate—a blind beggar.

**II. THE IMPORTANCE OF THE QUESTION.**

1. The Jews affirmed that the man was "born in sins." Jesus asked nothing about his pedigree, his creed, or his past life. He requires an answer to one question, and one only: "Dost thou believe" now?

2. It is a question that must be answered before any further progress can be made in spiritual life. It is life's watershed.

3. On its answer hangs the fate of eternity.

**III. THE PERSONAL CHARACTER OF THE QUESTION.**

1. Every man must hear it. To every man this inquiry comes at some time, and so that it cannot be misunderstood.

2. It must be answered by each one *for himself*. He cannot shirk the responsibility upon the priest or preacher. No one can step between him and his God.

**IV. BUT ONE OF TWO ANSWERS CAN BE GIVEN.**

It is a question that cannot be evaded. The answer must be Yes or No. Which shall it be?