Considerable time and many events occurred between the last lesson and this. The life of Jesus was a busy one. After healing the nobleman's son comes his visit to Nazareth, where he was rejected by the people (Luke iv. 16-30). From thence he went to Capernaum (Luke iv. 31), where he called Andrew, Peter, James, and John, to the apostleship, and wrought many miracles. From this point, as a centre, he extended his work throughout many next of Galilea. work throughout many parts of Galilee. The time of the feasts at Jerusalem came round again to that city, where the incident of this lesson occurred. It is well to note that, in the Revised Version of the New Testament, the verse immediately preceding our lesson is properly omitted. It is the verse that tells of an angel troubling the Pool of Bethesda, at certain seasons, and the healing of the one who afterwards first stepped into it. That story was a Jewish legend, which, without warrant, crept into some ancient copies of John, but is not found in the best manu-

GOLDEN TEXT. Wilt thou be made whole ?- John v : 6.

THE LESSON.

I. THE IMPOTENT MAN CURED. 5. And a certain man was there, which had an infirmity thirty and eight years. 6. When Jesus saw him lie, and knew tha he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy

9. And immediately the man was made whole, and took up his bed, and walked : and on the same day was the Sabbath.

known. Was there. - in one of the five porches of the Pool of Bethesda, spoken of in verse 2. Infirmity. - He is called impotent in vs. 3 and 7. The nature of his ailment is not stated, but it was probably paralysis of a portion of his body, brought on by youthful excesses. Thirty and eight years.- Not all this while at the pool, but this was the dur ation of his weakness. He was now an old man, and all ordinary means of recovery were hopeless. Will thou be made whole ?-A question asked of him to awaken expectation and faith. It is the willing ones that are saved. I have no man.-He was friendless, hopeless, helpless; but just such Jesus came to save. He had discovered that his trust in self and in men was vain. Precious discovery! Now the ground is cleared for Jesus to work. When the water is troubled.-The legend concerning an angel troubling the pool at certain seasons, and imparting to it healing virtue for the one first stepping in, is given in verse 4, and referred to in the Analysis. This man thought of only one way to be cured, and that failed him. While I am coming, etc. - There is a rush and scramble for the chance of healing, in which the least helpless won.

8, 9. Rise.—How impossible, yet how possible, when Jesus gives the word. Take up thy bed and walk. - This would give convincing proof of his cure. Every step was a sermon, telling of the grace and power of Christ. The bed was but a mat or rug, easily rolled up and carried. Immediately.-Christ's cures are not by degrees, but instanta-neous. Made whole.—The man exercised faith, and through it received healing. It was not a faith of great intelligence; but a spark of fire is fire, as well as a city in flames. Took up his bed and walked .- He believed, and he obeyed; and this is the height of wis-

II. THE FAULT-FINDING JEWS.

10. The Jews therefore said, unto him that lawful for thee to carry thy bed. 11. He answered them, He that made me whole, the same said unto me, Take up thy 12. Then asked they him, What man is that

13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a

which said unto thee, Take up thy bed, and

10-13. The Jews said . . . it is the Sabbath.-The Jews referred to were evidently not the common people, but the leaders, perhaps members of the Sanhedrin. To these, form, ceremony, tradition, were dearer than aught else. They were extremely punctilious about Sabbath observance. The bearing of commercial burdens upon the Sabbath, in the way of business, was ferbidden in the Old Testament (see Jer. xvii. 21; Neh. xiii. 15); and they, in consequence, held that nothing should be carried on that day. He that made me whole. The man did not know Jesus, but he rightly judged that one who showed such grace and power, should be obeyed. What man is that, etc. Not what man did the benevolent work of healing thee, but what man taught you to violate our Sabbath law? We note the fault-findng spirit that is obvious of all the goo in the eagerness to condemn. Conveyed the hostility of the Pharisees.

THE JEWS PERSECUTE JESUS.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17. But Jesus answered them, My Father worketh hitherto, and I worketh.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

14-18. Jesus findeth him in the temple. Whither he may have gone to give thanks for his healing. Sin no more, etc. This connects the disease with a vicious early life. Told the Jesus. Undoubtedly with a good motive, as he speaks of Jesus making him whole, and not as teaching him to violate the Sabbath; but the act was imprudent. Therefore did the Jesus persecute Jesus, etc.—Under cover of their care for the

BIRCAIL RECORDER.

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law, they vented their wrath, and would have slain the miracle worker. My Futher worketh hitherto (even until now).—God is working still, and works upon the Sabbath—works of love and grace; and we may follow his example in deeds of benevolence and mercy. Sought the more to kill him.—Nothing but his death would now suffice. See the rapid progress of envy and malice.

God was his Father.—Rev. Ver. Called
God his own Father. A new pretext is
now given to them to warrant their seeking his death. Now, to their minds, ne is a blasphemer, for he calls God his own Father, in a very special sense; a sense which would make him equal with God. The Jews rightly interpreted his claim, as is seen in what follows, especially in verses 21–25. They were more sagacious, in this respect, than some in-terpreters now, who gloss over such passages as these in their efforts to

Application of Growth in Nature, to Spiritual Growth-Religious Work, &c.

prove that Jesus was only a man.

Dear Recorder :- Spring has come at last, in all its beauty, grandeur and sublimity. Objects that appeared lifeless a short time ago, have heard the voice of Him who controls the forces of nature, and are now clothed in living gar-ments of green. While God, who reigns in the heavens above and in the earth beneath, is bringing life out of death, will He not cause new zeal and faith to spring up in the hearts of His people if they ask Him ! If His all-seeing eye watches the growth and developement of the tender lily of the valley, which blooms, matures and fades within a few months' time, will He not much more look after the spiritual growth of the immortal soul, which is made in His own image and never fades? If He can elothe the once seemingly dead oak on the hill, and make it attractive to the sun-stricken, weary workman or traveler, can He not clothe the lifeless professor of religion with His that he may attract some burdened, sinstricken soul and lead him on to ever-

asting glory ? If He can suit the seasons to the growth and development of "first the blade, then the ear and after that the His people precious seasons of communion with Him, so that they may obtain strength to feed the many, many men, vomen and children that are suffering for spiritual food? The people must be taught the rich truths that will make them wise unto salvation. If they must work out their own salvation,' must know how to do it, and the great responsibility of instructing them devolves upon the Sunday School teacher and the preacher. So then, while all nature is undergoing such various changes, and presenting entirely different aspects from day to day, let the Spirit of God move in our hearts and natures and effect a reformation, for "Christ has not found our hearts per-fect before God." I am constrained more and more every day to believe that it is the man , who spends much of his time in secret meditation, and communion with his Father, whose efforts to teach are crowned with the greatest

As we look with admiration and de ight at the gentle dews sparkling on the leaves and flowers, and watch them as they are gradually sipped up by the morning sun, let us ask God to sprinkle our cold hearts with the precious dews of His grace, which cannot be sucked out by the piercing rays of even the noon-day sun; so that we may grow strong in the Lord, and be enabled to accomplish great things for Him during the approaching summer, when many souls ought to be born into the kingdom of our blessed Redeemer.

While the good, honest farmers are sowing their different seeds, with the expectation of reaping a rich harvest in the fall, let us, whose duty it is to sow the pure gospel seed in hearts, do our work boldly and faithfully, with the joyful anticipation of harvesting many ouls for heaven when our revivals shall The past winter has been exceedingly

unfavorable for work in most country churches, consequently almost double duty comes upon their pastors since spring has opened so beautifully. Many churches go to sleep as early in the win-ter as possible—and the devil persuades them that this is the right thing to do, if they want to be healthy and vigorous the next spring. During one season he appoints a time in the next when it will be more favorable for attending upon church duties. This time rolls 'round. and behold he has thrown a terribly big crop on his hands, and persuades him that it is his moral duty to remain at home and work it. In this way the devil gets the run and control of a brother's" business. He is a man of excellent judgment, makes himself useful in various ways, planning, plowing, chopping, "worming" tobacco, &c., and finally the "brother" decides to give him part of the crop—and he is just about sharp enough in most instances to take the whole instead of a part hence the failures in business in almos every department of life.

The devil also deals in drugs right extensively. He has a remedy for almost every disease (meaning some discouragement to every Christian, in every department of religious work) which he willingly administers to his patients. One of his drugs (guess it is chloroform) puts people to sleep, and it does seem that Gabriel's trumpet couldn't wake them. They don't hear the voice of God calling in thunder tones, "Awake out of sleep." They are perfectly dead to all that is pure, lovely and God-like.

May God awaken and stir His people to the were bottom.

J. D. NEWTON. Chapel Hill, N. C., April 28.

The Hardest Lesson of All.

And then comes the last and most dif-ficult lesson of love, to make allowances even for the uncharitable. For surely below all that uncharitableness which below all that uncharitableness which is so common there is often a germ of the life of love; and beneath that intolerance which may often wound ourselves, a loving and a candid eye may discern zeal for God. Therefore, St. Paul saw even in the Jews, his bitterest foes, that "they had a zeal for God, but

Pulpil and Platform.

THE UNPARDONABLE SIN.

BY REV. H. G. DE WITT, D. D.

[A sermon preached Sunday morning, April II 1886, at the Central Baptist church, Chicago.] "There is a sin unto death. I do not say that ye shall pray for it."-I John v: 16.

I cannot put my finger upon the precise sin mentioned in this text. It is difficult to pronounce upon the last act in a course of persistent and determined apostasy from God, and rejection of Christ, that conducts the soul over the boundary line, beyond which hope and mercy never go to save an incorrigible sinner. Perhaps it is not any one sin, but that sinful state and condition of soul which can breast the waves of divine influence flowing from the fountain of Christian sympathy and love; which can stifle the pleadings of conscience and resist the manifest presence and

power of the Holy Spirit. The office work of the Spirit is not to complete the atonement of Christ, or to any defect in the provisions of the gospel. When in the last moment of expiring agony our Lord cried, "It is inished," the attributes of deity were not more perfect than the work of redemption. The Spirit was sent into the world as the last struggle of departing mercy; as heaven's final effort to save lost humanity; sent to give light to the understanding that was

Dark as chaos ere the infant son was rolled together, Or had thrown its beams athwart the gloom pro-

to take the things of God and show them anto us. To the coming of this Comforter our Lord looked with the most intense interest as the crowning period in the development of the divine plan for the redemption of the world. His disciples were to wait until armed with this power from above; and if this enduement from heaven failed, the last gleam of hope would go out forever.
"All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man it shall be forgiven him. But ie who speaketh against the Holy Ghos it shall not be forgiven, neither in this

life or the life to come." Long has the resisting soul asked to be let alone. It is the firm decree of Almighty God, the unchangeable law of heaven, that the soul shall finally be let alone. The mother's last counsel and the sister's last tears will be given. The wife will rest at last from her longcontinued agony. The very angels, who pitch their tents around the dwelling-place of the soul, will take their returnless flight, and the soul be forever "let alone." "When the strong man armed keepeth his palace his goods are in peace." Although there is no peace to the wicked, who are like the troubled sea that casts up mire and clay," there is a false, fatal security that portends the coming doom, as the dead calm at sea is a warning voice of the gathering storm. This sin gains the final mastery, so that "he that is filthy shall be filthy The soul has at last gained its hell-bound impulse, from which it will never retrace its steps, but be closed up under the dark firmament of retributive

A great effort has been made to define this sin, and volumes have been written upon it, and yet all must feel that the effort has been very unsatisfac-tory, alike to the speaker and to the hearer, to the author and to the reader. There is a haziness that hangs over it, like the dense fogs over the low lands. obscuring the vision and hiding the ob-

ects of our search. I am told that there are lone rocks in the sea whose outlines have never yet been seen. Every safe mariner guides his vessels so as to make sure he is not wrecked upon the hidden rock. In the sea of human life this "sin unto death" is the fatal rock, far more to be feared because unseen. I would be glad, this morning, to take your chart and mark with red letters and crimson lines the trend of influence, that creates a fatal current drifting on and on to this mist-

I .- RESISTING TRUTH

First, sitting for months and years, under a faithful and powerful ministry, addressed with all the variety and power of language, having their sins set in order before them, listening to arguments drawn from time and from eternity, from life and death, and yet remaining secure in sin, unblest and unsaved. Do you say that this is common? Oh, yes, but it wears a dark and gloomy aspect. "If ye sin wilfully, after ye have received a knowledge of the truth, there remains no more sacrifice for sin but a fearful looking for of judgment and flery indignation and shall devour the adversary." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance; seeing they have crucified to themselves the Son of God afresh and put him to an open shame." "He who is often reproved. and hardeneth his neck, shall suddenly be cut off and that without remedy. Thus the gospel proves "the savor of life unto life or death unto death." By the light of the word, shining before you can you not see the dark shadows that covers this hidden rock, sleeping upon the waters in the centre of the hannel, through which you are pushing, to the destiny of the eternal fu-

IL-HARDENING UNDER REVIVAL IN-

Second, passing through repeated pure, powerful, heaven-begotten revivals; seeing others flocking as clouds, or as doves to their windows, and entering with gladness the kingdom of our Lord, while you are left, "like a heath in the desert," "an alien from the commonwealth of Israel, having no hope, and without God in the world." Dr. Taylor, who was once professor at Yale College, and who studied carefully the work of George Whitfield, and the precious fruits of the season of revival under his labor, has left this record.

are the choicest blessings of Almighty God, and brightest hopes of a perishing world. They are periods of divine visitation, and no man is given more such periods than he can count on the fingers of one hand. They come when a dying mother holds the hand of a dying child and speaks from behind the veil, and you sob out some solemn promise with death and covenant with heaven to prepare to meet her above; or that memorable day—when the veil, lifting or drawing aside, revealed the dread realities that lie beyond, and you beg-ged for life. You had counted on long years of pleasure here, and were all unfitted for the world to come. God took you at your word when you promised to live for him and prepare to meet him in peace, and gave you back your life. Then again there comes the time, "yea, the set time for favoring Zion." You can no more pass these seasons without peril, than there can be sunshine without light. Take care! The bitter sobs and scalding tears of Christ over the devoted city of Judea was for this cause. "Oh, if thou hadst known, even thou, in this thy day, the things that belong to thy peace, but now they are hidden from thine eyes."

III.-BACKSLIDING. Third, professing to be a Christian and taking the solemn, sealing ordinance of the church of Christ, and then, lo, for months and years falling away,sinning against the clearest light and the dearest love, breaking the most solemn and awful vows with God, and crucifying the Son of God afresh, and putting him to an open shame. Do you say that this, too, is common? yet is it no less alarming, and its sad results enough to make the cheek of darkness pale.

IV .- STIFLING CONVICTION.

Fourth, stifling conviction and returning to your former deadness and indif rence after having been aroused by the Spirit and the Word to a sense of guilt and danger. "My Spirit shall not always strive with man." Long has he been striving with the delaying and resisting heart. Often have you been led has long meditated upon the Scriptures, to say, "Almost thou persuadest me to and prepared with patient care the food be a Christian."

" Almost will not avail, Almost is but to fail. Sad, sad that bitter wail, *Almost, but lost."

its journey, and the sentence from the indgment hall of the universe is, "Let him alone, he is joined to his idols." The rock upon which the soul is wrecked is out of sight.

"The conscience may be still at ease, The spirit light and gay, That which was pleasing still may please, And can be thrust away. But on that forehead God has fixed Indelibly a mark, Unseen by man for man as yet

Is blind and in the dark.' If you are drifting upon the bosom of either or any of these currents, be warned and escape for your life. But if these fatal currents are united, and you have not only one but many flowing into the same channel and drifting with the flerce and desperate power of another Niagara through the rapids, on to the cataract, I appeal to you as a soul in danger, "Turn ye, turn ye, for why will ye die." "To-day is the accepted time, to-day is the day of salvation. To-day

vonr bearts."

Dr. Payson asked three young men to visit his study. They came and he talked and prayed with them. He then asked them if they wanted to be Christians. They said no. He then asked: you were joined to God by frail, invisible threads, which you could brush away with your hand, would you do it?" And they said, "No, Dr. Payson, we would not." But said he, "My prayers, my tears and my entreaty have oined you to God by these frail and invisible threads; you are going away and can break the last thread that joins you to God and heaven." They came back and knelt at his side, that he might pray for them lest they break their connection with the deity and perish in soulseparation from God. So may you, my dear friends, by ways indicated, break the last link in the chain that anchors the soul to God, and drift in the current of resistance to the power of truth, the heaven-begotten influence of revivals. The fatal spirit of deliberate, persistent apostacy, and quenching of the Holy Spirit in your own soul-upon that mistovered rock where millions have gone down into the grave, where the soul that sinned unto death found its final burial in that unsearchable and unknowable separation from the favor of God and the presence of His glory. Oh, be-

ware that thou sin not unto death. path, The hidden boundary between God's patience To cross that line is to die : to die as if t does not quench the sparkling eye nor pale the

-Chicago Standard. How may the Ministry Increase its Efficiency and Usefulness?

BY HENRY J. VAN DYKE, JR., D. D., NEW YORK, in Homiletic Monthly.

It is a great advantage to have an important question clearly stated. The ocrates of this Symposium has put the ading inquiry in a shape of admirable implicity and distinctness. We are not asked to consider whether "the pulpit is declining in power." question has the introspective, critical, pessimistic flavor of the "What is all his worth?" which Daniel Webster justy called a miserable interrogatory. Its iscussion usually leads to a series of contrasts between the past and the present, which are more curious than usehabit of measuring themselves by them-selves, and comparing themselves among themselves, which St. Paul has describ-ed as prevalent among the Corinthians. And, after all, what does it profit us to or as doves to their windows, and entering with gladness the kingdom of our Lord, while you are left. "like a heath Lord with the Rev. Dr. Beaneges in the desert," "an alien from the common wealth of Iracel, having no hope, and without God in the world." Dr. Taylor, who was once professor at Yale Gollegs, and who studied carefully the work of George Whitfield, and the present into the season of review into the interest beyond a purely historical one of solemn warning, that not one person of mature years passing under that cloud of the divine presence usual services of the ministry depends more alled that of the passers by and the saved was ever after reached by the goepel and brought to a saving knowledge of Christ. These seasons of "reviewed in the presence of the Lord" the freshing from the presence of the Lord" the presence of the Lord the presence of the L

bicycle? We are none the wiser, none by knowing these things, and by trying to draw conclusions from them in regard to the decline or advance of the pulpit. The secret of the power of Chrysostom or of Boanerges is not to be found in the size of their congregations or in the length of their sermons. The old-fash-ioned Dominie, with his black gown and white wig, has departed; he can never be recalled; powder and silk stockings and silver shoe-buckles have gone out; the question now is, What shall we do with the new-fashioned Dominie? For whether we maintain that the pulpit has lost or gained during the past hundred or thousand years, we must all agree to this, that a steady and large advance upon the present is the one thing to be desired. We must forget the things that are behind, and press forward. Leave pride and pessimism in the lurch together. Inquire not about more or less in the past; but fix the mind and heart upon more in the future. Whatever he may be doing now, we still need the Irish blessing of, "More power to ye!" And the one question which comes home to the soul of every earnest and intelligent preacher of the Gospel is this: "How may the ministry increase its usefulness and effi-

In the February number of this Review

this question is answered by two writers: by Dr. E. R. Craven in the first paper of this series, and by Dr. Joseph Parker, of London, in his article on the "Guarantees of a Successful Ministry." It is very interesting to see how these two men-so diffierent in character, in peculiar talent, and in methods of workagree in their thought of what is necessary for a more efficient ministry. The one is an eloquent and powerful orator; the other is a profound and accomplished scholar: the one writes out of experience gathered in a parish which is in the midst of London's busiest whirl, and a life which has been largely spent in the public eye, and crowned with much popular honor; the other writes from the quiet of his Newark study, where he of instruction for the flock which he shepherds: the one emphatically a progressive; the other is nothing if not conby carefully distinguishing between apparent success and real success, asserting that the latter is inward and spiritual, not to be measured by worldly standards. They both point out, as among the chief means of increasing ministerial efficiency, a closer personal sympathy with the spirit of Christ, a more profound and constant study of the Bible, and a more earnest devotion in the private exercises of religionmore prayer, and meditation, and se cret communion with God.

But perhaps we should be curate if we should call all these the causes rather than the means of increased efficiency. For they have ref erence to that which lies deeper than any question of methods. They reach back to the personal equation. They touch character and life. They put the case thus: Purer stronger, better Christians—more truly useful ministers of Christ. This is, indeed, the primal and indispensable truth, the one thing which must never be forgotten, the secret of the Lord, which His servants must ever keep within their hearts. A bold, selfish, worldly, irreverent, clever man may win personal laurels in the pulpit as easily as upon the platform (perhaps with even less labor, for a very feeble wit and a very tawdry rhetoric will suffice to equip the clerical demagogue). But true help for the cause of Christthe cause of reverent faith and unfeign ed piety and godly living-can only come from a consecrated spirit and a Christ-

How profoundly we feel our per ional needs in this respect! Unless we can overcome our selfishness, and tread down our pride, and escape from our nmost besetting sins, we can do nothing good for Christ. As our temptations are more subtle and our responsibilities greater than those of other men, we

must abide in him. Holy Master, if Thou hast chosen w to serve Thee, keep us closer to Thyself, and let Thine own life be in us, for we need Thee every hour! But are there not also certain lines

on a lower plane than this, which our minds may profitably follow when we ask ourselves how we can make our ministry more useful? Power comes from Christ alone: but how to apply and use the power to best advantage, is a question which every minister needs to consider and to reconsider—not only every year, but almost every day. For new emergencies are continually arising. How shall we reach this man or that man? How can we get access to certain classes of the community from which we are practically separated? How shall we call attention to those Christian principles which have fallen into neglect, and oppose barriers to the floods of infidelity and worldliness which are ever assuming new forms and threatening us from different quarters? How shall we bring the Gospel home to every sphere of human life?

You see the question laps us round on all sides. There is not one of the departments of Christian labor in which we are engaged where we may not ask, "How can I do this better?" And it is because thousands of earnest and devoted men are sincerely putting this inquiry to themselves, and trying to find practical answer, that the mis advancing all along the line of its manifold work. The missionary will learn a new language to reach the heathen; the Christian scholar will master a new science to search the depths for the ods of evangelization are devised, and old methods are revived and enlarged. seeking to make their instruction more thorough and comprehensive. Writers of books and editors of religious journals are endeavoring to present the truths of

stated preaching of God's Word and the pastoral care of souls. Into this two-fold work we must throw ourselves heart and soul; for these are the divinely appointed means to accomplish our life-aim of bringing men to think and feel and act according to Christ Jesus. This is the system which God has established, which the Church has blessed, into which we have been ordained. Auxiliaries may be devised, but no substitute. The parish minister, the village pastor, the teacher and bishop of a Christian flock, is the right arm of the Church; and her true prosperity and success de-pends upon the fidelity and efficiency with which the multitudes of men who are engaged in these humble and quiet labors all over the world, do their work. Are there not certain qualities which be-long to us as men which will be especialhelpful to us, and the cultivation of which will make our ministry more useful? We do not speak now of personal gifts like eloquence or imagination, nor of intellectual attainments like the knowledge of languages or first princi-ples of philosophy, but of traits which pertain more closely to our common manhood, and are, therefore, more valuable. It seems to me that there are some of these which we as ministers Sheer, absolute, unqualified sincerity,

have especial need to cultivate.

1. Honesty is the first of the virtues in one who is the messenger of the truth. Without it, all the others are discredited. we must have and show. Honesty transparency of soul. Light will shine through a board as soon as truth through an uncandid mind.

One great obstacle to the success of the Gospel is the vulgar, false impression that preachers are the mercenaries of an unproved cause. It is easy to discover in the history of the Church the miserable periods of corruption and the hollow systems of mechanical and political religion by which this impression was first created. The injustice of ignor-ance perpetuates it. We must see to it that it is never true of us, and do our best to manifest its falsity to all men. The only way to do this is to really believe what we teach, and to scrupulously guard ourselves against all crookedness of thought or in speech. If, as the ministers of a particular church we profess to hold a system of doctrine, we servative. And yet when they come to must hold it honestly and open to con-The soul comes a long way, but loses discuss this question of greater usefulness for the ministry, they both begin souls clear, and search the Scriptures so, and abide with loyal integrity by the results. Let us shun a counterfeit argument as the pest. Let us handle the Word of God sincerely, reading the Bible as if the judgment-bar were beside our desk, and preaching as if the pulpit were before the great white throne. A perverted proof-text will destroy a doctrine, like the dry-rot. Sophistry is the preacher's devil, as Jesuitry is the pastor's. Too much "tact" is fatal. A special pleader may convince, but he can never convert. Faith begets faith. Men will not believe what you teach un-

less they believe that you believe it. I knew a theological professor who had marvellous influence over every intelligent student that came into contact with him. It was because he was the evident bond-slave of the truth. When he did not know a thing he said so. He always tried to state the opinion of an adversary with perfect fairness. Where an interpretation was only probable, he said so. He balanced the evidence fairly, and reached his conclusion with a candid mind. One honest preacher is worth a hun-

dred brilliant advocates. "I believed," said Paul, "and therefore have I spoken." A potent and precious therefore. When the power of that word lies behind every sermon, when the spirit of Paul is clearly manifest in the life and utterance of every minister, then the old lie about "mercenaries" will die a natural death, the foolish talk about "cryptic heresy" will be silenced in the presence of unquestionable sincerity, and the ministry will have great enlargement of influence and usefulness.

2. Positiveness is but a poor word to express the second quality of which l desire to speak; but I do not know of any other term which is available. I mean to say that it will greatly increase the efficiency of our ministry if we cultivate the habit of dwelling upon the affirmative rather than upon the negative side of religion; if we aim at setting forth the truth in its native brightness, rather than at exposing the manifold forms of error; if we prefer to emphasize the great essential facts and doctrines in regard to which there is no doubt among Christians, rather than to discuss the minor points of confusion and controversy among the sects; if we cultivate and enforce virtue as the best means of restraining vice; if we seek, first of all, to make men love the Lord, assured that if they do this they must hate evil. Dr. Chal mers has a magnificent sermon on "The Expulsive Power of a New Affection,' and Phillips Brooks has one on "The Positiveness of the Divine Life." To plant one good tree in a garden is greater work than to uproot a thousand weeds. Remember what happened to the house that was empty, swept and garnished. If it had only been leased to a Good Spirit, the old tenant could not have come back again.

There is great temptation to run around after the devil as he changes from one form to another (like the Evil Genius in the Eastern fairly tale), trying to destroy him with argument or crush him with invective. There is great temptation to waste time and strength in confuting and comdemning the errors of those who differ from us in creed or worship. But, after all, the true work of the ministry is not so much to denounce the Anti Christ as to proclaim the Christ. The former work may have greater promise of notoriety and applause, for a fight vill always draw a crowd, and assaults are reported in full by the newspapers. But the latter is certainly

** The labor that in lasting fruit outgrows

The great need of the world is more plain and earnest teaching of the simple truths and the humble virtues of Chris-

quiet vigor and hopeful patience, within the little fields which God has given to us, and straight along the old lines of positive faith and love and good works, is the only way to win permanent success and fill the whole Church with harvest

 Thoroughness is a quality which increases ministerial asefulness, because it always commands respect. And yet in always commands respect. And yet in the present age we are greatly tempted to neglect it. The minister is expected (or what amounts to the same thing, he thinks that he is expected) to know a little of everything. Consequently, he spreads himself over a great deal of ground, and does nothing thoroughly. He launches out boldly into all departments of knowledge. He confides in his intuitions with sublime audacity. He lays every field of history and science under tribute for his illustrations, and verily some of them are fearfully and wonderfully made. Some years ago, I heard the Rev. Dr. Paradox preach a brilliant sermon, which was literally sparkling with historic and scientific allusions. But the difficulty was that more than half of them were inaccurate, and gave opportunity to the ungodly who knew anything about the subject, to scoff. The omniscient style of oratory is more perilous than useful. Cheap workmanship and tawdry ornament bring the pulpit into discredit.

Humility, carefulness, painstaking accuracy in the use of illustrations, as well as in the discussion of current theories. will win the intellectual confidence of thoughtful people, and elevate the stand-ing of the ministry. It is a good disci-pline for the parish minister to follow, during his hours of recreation, some special line of historical, or literary, or scientific, study. It cultivates thoroughness. I know a clergyman, one of the most earnest and devout of preachers, who has gone to the ant and considered her ways for many years. Unquestionably she has helped him to be wise. Another knows all about bees. Another can tell you everything about the Huguenots. Another reads Greek plays for pleasure; and another has the history of English poetry at his fingers'-ends. These are among the most faithful and diligent pastors in the land. Their great advantage is not so much in the posses-sion of these special fragments of knowl-edge, as in the habit of thoroughness which lends weight and force to all that trust them as teachers. The general respect of intelligent people will greatly help the ministry to be useful. They enjoy this respect now to a remarkable extent. It can only be retained and increased by hard work in every pastor's

4. Humanity is another quality which ministers need to possess and cultivate for the enlargement of their usefulness. The studious life has a tendency to make men remote and cold: the pastoral office sometimes develops a feeling of separation from ordinary manhood. The history of religious orders shows that this is true, and proves that those who are set apart to the ministry have constant need to remind themselves that they are not set apart from humanity. They are messengers, but not angels; and the assumption of angelic airs will harm more than it will help. Genuine useful piety is always humane. Charity has red blood in its veins, and without charity we soon arrive at the "sounding-brass stage. Luther's heart helped the Refor mation as much as his head. He was a

We are not pleading now for an increase of sentimentality, or the cultivation of rose-water philanthropy among ministers. The world cannot be reformed by tears or flowers or alms. But, beyond all question, a deep, true sympathy with all that is good in human nature, an intelligent desire to help those who are oppressed, and a hearty good will towards all men and women according to their deserts, will give penetrative power to doctrine and attractive warmth to pastoral service. The minister ought to be as much at home in the fisherman's cottage as in the house of the merchantprince. Above all, no eringing and no condescension. He ought to feel that there is in this wide earth no man whom he can patronize, and no man who can patronize him. And the only way in which he can keep himself in this temper and bearing is by cultivating a spirit of unfeigned humanity under the guidance of Jesus Christ, who "knew what was in man." The minister who will do this must

have a potent and growing influence in the community. I never heard a clergyman more highly praised than a plain village pastor, of whom it was said that he was "the truest man in the town." Here the space assigned to me is exhausted. Perhaps some one who has been at the pains to read this paper through will remark that, after all, it does not suggest any novel plans or large public movements for the advancement of ministerial efficiency.

And certainly this criticism will be ust. But you will observe that the leading inquiry is not addressed to the public, but ad clerum. "How may the ministry increase its usefulness?" And this brings the question home to the individual. For, in the end, the answer depends less upon measures than upon

Ordinary Capacity no Excuse.

The man that missed his opportunity and met the doom of a faithless servant the man with two, but the man who had only one. The people who are in dan-ger of missing life's great meaning are the people of ordinary capacity and opger of missing life's great meaning are the people of ordinary capacity and opportunity, and who say to themselves, "There is so little that I can do that I will not try to do any thing." One of the finest windows in Europe was made from the remnants an apprentice boy collected from the cuttings of his master's great work. The sweepings of the British Mint are worth millions. The little pivots on which the works of your watch turns are so important that they are actually made of jewels. And so God places a value and responsibility on licious life and rejections at home where there is no revival. On the face of this argument, it seems rather plausible; but it will not bear a close inspection; for this reason if a member of a church thinks he must leave his own church and go to the meetings of another church, to get "revived," he has but very little re-

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The Bible in Civilization.

(By Rev. Kerr B. Tupper, Fountain Street Baptist Church, Grand Rapids, Mich.)

The entrance of Thy words giveth light,-Pa,

Travellers tell us that in traversing some of our great south-western prairies there will occasionally appear to them, amid the dreary wilderness, in summer, of faded flowers and withered grasses, a beautiful and refreshing oasis, grasses, a beautiful and refreshing oasis, and upon examining into the origin of it it will be found that it has been produced by a subterranean stream which sends up its moisture through gravel and shale. What that stream is to that belt of prairie is the Bible to true, genuine civilization—its hidden and unappreciated, but efficient and unfailing source of verdure and beauty. Its principles, its virtues, its atmosphere, its glory, lay the basis and erect the superstructure of the best social and national life. Compare Channing's strong testimony here. Not to art or science, culture or education, but to the Word of God, Europe and America are indebted for their grand and noble advancement in those elements that give character to society and a firm, abiding basis to national existence. And in our age this truth needs emphatic enforcement. Latter-day philosophers talk otherwise. It is contended by some that the Bible excites fear, paralyzes inquiry, impedes cites fear, paralyzes inquiry, impedes freedom of thought and speech, resists science, etc. As contradictory to this position recall Bacon and Locks in philosophy; Miller, Dana, Cuvier in science; Galileo, Kepler and Newton in astronomical studies; Milton, Dante, Scott and Addison in literature; Mozart, Hadyn, Handel and Beethoven in mu-Hadyn, Handel and Beethoven in music; Raphael, Leonardo and Angelo in art; Washington, Kent, Garfield and Gladstone in statesmanship. Truly has Robertson said: "Expand the heart and you enlarge the intellect." Even Schleiermacher declared that to abolish the Bible is to pluck up by the root all that is grandest and noblest in truest civilization. The testimony on this subject of Bacon, Bolingbroke and Rousseau is remarkable. The Bible is the great civilizer and educator of huthe great civilizer and educator manity—a charter of rights and liberties as well as an oracle of faith and a manual of devotion. In substantiation

ually and politically. I. Socially.-Look at family life where the Bible has not been, and where it has breathed its vital breath. Compare pictures by Maurice and Farrar of Roman ife before Christ and since—the position of woman and childhood, for instance Look also at philanthropy in Bible lands. Where Rome had amphitheatres for perpetration of murder in gladiato rial contests, Christian lands have asylums, hospitals, etc. Note that the Latin word humanitas and Greek word agape have taken new meanings in Bi ble lands. The iron age of misanthopy has been changed into a golden age of philanthropy by the Bible's influence.

of this position look at the part played

by the Bible in man's life from three distinct standpoints: socially, intellect-

II. Intellectually.—Read what Adams Webster and Newton says about the Bible's literary elements and influence. Study Genesis' history, Leviticus' law, Job's poetry, the narratives of Ruth and the evangelists. The Justinian code was founded on the Mosaic law. Moses supplies materials for "Paradise Lost." Scott got his Rebekah in "Ivanhoe," probably, from the Bible. Wyeliffe's influence is seen in "Canterbury Tales." The age of the Reformation is the palm iest age of European literature. Bun-yan's "Progress," Dante's "Inferno," A'Kempis' "Imitation," Byron's "Ha-brew Melodies," Burns' "Cotter's Sat-urday Night," and parts of Tennyson's "In Memoriam," are from the Bible. So in science. Though not a scientific book, the Bible has helped to mould scientific thought. In Bible lands we find the names Locke Leibnitz, Newton Pascal, Linnaus, Morse, Herschel, Dav -in Bible lands, telephones, telegraphs, steamships, reapers, mowers, etc. Also in art. In Bible lands Tintoretti, Titan, Raphael, Angelo, Ghiberti, and such masterpieces as St. Paul's, St. Peter's the Vatican; also the greatest pieces of sculpture and painting.

III. Politically.-The Bible, though not a political work, is a great political power. Read what Mills, Macanlay. Mazzini and Gladstone say. Talleyran said scorfully but truly, "The Bible is the grain of musk that has perfumed all Europe." The Bible will yet destroy the blighting influence of intemperance, polygamy, rationalism, vile literature. Love it, defend it, preach it; if needs be, die for it.—Pulpit Treasury for May.

Church Loyalty.

It is the case far too frequently that

certain members whose churches have no special meetings go to other churches where there is a series of meetings and neglect the appointments of their own churches. We raise no objection to their going to those meetings, at such times as there are no services at their own house of worship. But when prayer meeting evening arrives let every mem-ber remember that he is needed at his own church. He should consider that his pastor and brethran have greater claims upon him than any other church has. When a person joins a church he covenants to do what he can foster the interests of that church. He agrees to atthis reason if a member of a church thinks he must leave his own church and go to the meetings of another church, to get "revived," he has but very little religious life and principle to have revived. And then, after he has been revived, the personal product of such a revival is worth but very little either to himself or to the church to which he belongs. There may be exceptions to this rul but it is a rule nevertheless. The truth is if a professed Christian need reviving he can get revived through the instrumentalities which are at hand in his own church and his own home. And then, too, if he be revived, he will prove the worth of his revival by greater loy-alty to hisown church. He who claims to be revived, and yet neglects his duties to his church, is not revived.—Ex.