

## THE PULPIT.

## Nothing New.

BY REV. JAMES MAPLE, D. D.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. Eccl. 5:15.

Solomon was distinguished for his wisdom and knowledge, and has ever been regarded as the wisest man of the ages. He was a keen observer of men, and had a profound knowledge of human nature; yet he was but a man, and fell into gross sins. He was awakened to a consciousness of his sinfulness, repented, and returned to God. Ecclesiastes was written after his reformation.

Our text reveals Solomon's prayer and knowledge of the philosophy of things, and it presents a beautiful subject for meditation and reflection. There are three points in it.

I. *That which hath been is now.*

Nothing is destroyed in the material universe. Things change in their forms and relations, but the constituent elements remain. Flowers, trees, and birds may be destroyed; but the matter that entered into their organization remains, and becomes parts of other organizations. All the matter ever created still exists. It may have passed through a thousand different forms, and organizations; but it remains.

This is true in the intellectual world. The wisdom and knowledge of the present is the fruit of the past. The political wisdom, the civil institutions, and the philosophy of the world is the outgrowth of the study and knowledge of all past ages. Each step in the progress of knowledge and practical science prepared the way for another and greater.

This is true in the moral world. Every thought, word and action lives not only in the memory, but also in their effect on others. A step in advance does not cut us off from the past. To-day we are what the past thoughts, feelings, desires, purposes, and actions have made us. Our past life lives in what we are now.

We cannot blot out the past, and be as though it had not been. The evil thoughts, the sinful desires, and wrong actions of the past are felt in our moral nature, and seen in our life. We have realized this in painful experience, and it often causes anguish of soul. Every man who has tried to break off from a sinful life, and live as he knows he ought has learned the power that the past has over him.

We must meet all the past again.

It has not only become a part of ourselves, and exists in our moral character; but we must meet it in the judgment. Rev. 20:11-12. A dying man expressed a great dissatisfaction with his past life, and fearful apprehensions of the future. He said that he would not be so mean as to drink the devil's wine all his life, and then offer the settlements to Jesus. He could not get over his wasted life, but lay moaning. "If I could get back again, back again! If I could be a boy again, a boy again." Vain wish Death hurried him, amid his utterance, into the presence of his judge.

Here we see the infinite superiority of Christianity over all other systems of religion and philosophy. It did not grow up out of preceding religion, and philosophies; but is a direct revelation from heaven.

II. *That which is to be hath already been.*

That which is to be already exists in the germ out of which it is to grow.

The fruit of the next harvest is in the germ of the seed sown. The future oak tree exist in embryo in the acorn, and the future man in the boy. The future civilization and governments of the earth exist now in the truths, principles, and passion that are at work in the minds of men, and are working in our schools, colleges, and civil institutions.

Man and his future is now in the thoughts, impulses, desires, principles, and motives that now govern him. Gal. 6:6-8. Man is making his own heaven, or building his own hell. The happiness of heaven does not come mainly from the Christians surroundings, but from the state of his mind and heart; and the hottest fires of hell are in the sinners own soul.

The future of this church is now in the thoughts, desires, and purposes of its members. It will be just what these make it. As a church to-day we are just what the past has made us. The great reformation in Germany and Switzerland in the sixteenth and seventeenth centuries existed first in the thoughts, convictions, desires, and purposes of Martin Luther. A prosperous, happy and useful church does not come by accident or chance; but is the outgrowth of the spiritual life of its members.

III. *God requireth that which is past.*

He holds us responsible for our past life. Eccl. 12:13-14; 2 Cor. 5:9-10; Acts 17:30-31. God will call us to account for what we have done. 1 John 3:4. He also holds us responsible for what we have neglected to do. James 4:17; Matt. 25:24-30.

The blessings that God bestows upon the soul he intends shall remain and produce fruit.

## REMARKS.

1. God governs the world now as he

has governed it in all the past, therefore we can trust him. The order of nature is the same now as in the beginning. Psalms 19:1-4, 90:1-2

2. There is encouragement in our text for the Christian worker. Nothing is lost. The seed sown may be slow coming up, but it will come.

3. There is a restraining power in the solemn truth stated in our text. If we are to meet all the past how careful we ought to be in our thoughts and actions. When Bishop Latimer was being tried for his life he at first answered readily, but he heard a pen going behind a curtain where there was a concealed scribe writing down all he said. Then he was careful, and weighed all his words, for he knew that he would have to meet it all again.

## CONTRIBUTIONS.

## Washington Letter.

The much-talked about Geary Chinese exclusion law provides that all Chinese residents of the United States who shall not register, as therein provided for, on or before May 5, 1893, shall be returned to the country whence they came, but no orders have been issued by the officials of the Treasury department for the arrest of those Chinamen who have failed to comply—only a very small percentage of them have done so—with the law, and none are expected until the Supreme Court passes upon the constitutionality of the exclusion law, which it will shortly do, May 10, having been named by Chief Justice Fuller as the time for hearing arguments. Even if the Supreme Court upholds the constitutionality of the law there is an obstacle to the deportation of the Chinese, in the absence of an appropriation to pay the necessary expenses

"From Greenland's icy mountains,  
From India's coral strand,"  
come the servants of the Master, to tell what Christianity has done for them and to encourage the faint-hearted to aid in extending and continuing the good work. Last Sunday Rev. S. V. Kainarkai, of Bombay, preached to a local congregation on "India and the Gospel," and if his sermon lacked the well turned periods which have made many pulpit orators famous, it contained a fiery earnestness that is often lacking in our greatest preachers. He told of the hard experiences of his father, who had been converted to Christianity when he was a teacher in Bombay school. He was a high caste Hindoo and his conver-

sion to Christianity was followed by the complete social ostracism of himself and his family. But he was not discouraged; he became a missionary among the poor of his race and spent his life explaining to them the truths of the gospel and pointing out to them the true way to live, a task which the son has taken up. Mr. Kainarkai and his wife are the guests of Rev. Dr. T. S. Hamlin, of this city.

The Good Templars, Rechabites and sons of Jonadab have entered into an agreement to publish a monthly temperance paper under the suggestive title of "No Compromise." Its editors are to be selected from those organizations, and as it is expected that they will contribute their work for the good of the cause the new publication will probably live longer than its temperance predecessors.

A mass-meeting of all the temperance organizations is to be held on the 12, inst., for the purpose of forming an anti-liquor league. Everybody opposed to the liquor traffic is eligible for membership in the league.

Rev. Mr. Miller, of Reading, Pa., founder of the Brotherhood of Andrew and Philip, an undenominational organization of young men, formed for Christian work, addressed a large meeting last night, held under the auspices of three Washington chapters of the organization, for the purpose of explaining its objects and increasing its membership. It is expected that the result will be the formation of several new chapters.

CORRESPONDENT.

May 3, 1893.

## Temperance.

A composition by Callie Johnson read before the District Meeting at Pleasant Union, April 30, 1893.

My friends, we are here to confront the greatest enemy of our time, to handle the greatest living question, and that is temperance. We impeach this monster and arraign him before the bar of public judgment and demand his condemnation in the name of industry, robbed and beggared; of public peace, disturbed and broken; of private safety "Drink" is a bad habit, it is perhaps the greatest curse that ever scourged this earth. It is one of depravity's worst fruits.

Temperance is a great thing. You, my friends, who drinks intoxicating liquor will soon find out that it is doing you no good, but is doing you harm. Well, my friends, if that is your plea, I would adjure you to keep it locked up amongst your choicest jewels, guard it as the apple of thine eye, and when you die and are laid away in your coffin, be sure that this precious document is placed within your clammy fingers, so that when you are called upon to con-