ETHICAL AND EVANGELISTIC PREACHING.

BY REV. D. H. COOLEY, D.D

By ethical preaching we understand that preaching which relates to morals or conduct. It holds up morality in the foreground and concerns itself with our obligations to God and our fellowmen, especially the latter.

Evangelistic preaching has to do with the great and fundamental doctrines of redemption, such as the exceeding sinfulness of sin, the lost condition of the soul out of Christ, and the salvation provided by the expiatory death of God's Son and His resurrection to eternal life and blessedness, and His second coming and the gift of the Holy Spirit. Both kinds of preaching were used by Christ and His apostles. A religion without morality is worthless. Christ says, "By their fruits ye shall know them." One who professes to be a christian and is dishonest in his business or remiss in meeting his pecuniary obligations, who seeks sharp bargains, who is revengeful, censorious, harsh and ill-tempered or unchaste, who is led by ambition or love of pleasure, who is not willing to deny himself for Christ and His fellows, is to say the least, unworthy to be classed as a follower of Christ. These and other duties are emphasized with great earnestness by Christ and His apostles. We also have obligations to our country which should not be overlooked by the preacher.

While both kinds of preaching are essential, which should occupy the foremost place and give tone to pulpit discourses?

In the eighteenth century ethical preaching was the prevailing type in this country as well as in England and Scotland. But when God raised up Whitefield, the Wesleys and Jonathan Edwards, a great change took place in the orthodox ministry. These leaders and their followers dealt principally with the lost condition of man and the great salvation provided and offered by Christ. With all the earnestness and intensity of their natures they warned men of their doom and entreated them to be reconciled to God. This was the preaching for many years of the dissenters and not a few ministers of the Established church. But when the fervor of a warm christian life had died away the pulpit occupied itself with other themes than spiritual life and death—ethics took the place of salvation. This substitution prepared the way for the rise of Unitarianism, which is always ready to substitute the life of Christ but has no use for His sufferings and death. The great subject matter of Unitarian pulpits is morality. The outcome of ethical preaching led the ministry and churches which clung to the divinity of our Lord to betake themselves with renewed fervor to the great doctrines of redemption. The fathers of our own denomination as they threaded their way through the wilderness and preached in cabin and by the wayside brought men to be reconciled to God through our Lord Jesus Christ. Their preaching was not in vain. Multitudes turned from the error of their ways and were saved from their sins.

The last few years have witnessed a great change in the character of our preaching. We have become a great people, we have increased in wealth and culture and the soul humbling doctrines of the cross seem to be at serious discount in many of our pulpits. The trend now is toward morality, sociology and politics. Ethical has largely supplanted evangelistic preaching. We would not be alarmists or pessimists, but we ask, is it not wise to call a halt and consider whether there is not danger that we lose our power as ambassadors of Christ and our churches wander from the truth because we fail to feed them with the bread of life.

What was the character of the preaching of Christ and His apostles? Did not our Lord show that everything culminated in His stoning sacrifice? As His disciples were able to bear it, He alluded to the cross. Paul says to the cultured Corinthians, "I determined to know nothing among you save Jesus Christ and Him crucified." And "God forbid that I should glory save in the cross of our Lord Jesus Christ." Everywhere he went his one theme was Jesus and the resurrection. By the proclamation of this great doctrine he overturned the stronghold of Satan and turned the world upside down as was charged against him at Ephesus.

In his epistles to the churches he pursued the same course. It is life and salvation first, conduct afterward.

It may be well to inquire what preaching has the greater drawing power? There have been noted ethical preachers who have attracted great crowds to their ministry, but it is a well-established fact that, as a general thing, in the long run, men come in decreasing numbers where ethics furnishes the staple of the pulpit. The churches were not thronged in Great Britain when the smooth insanities of Blair, Robertson and of the English church were dealt out in moral essays. But where the pulpit declared the depravity of the human heart and its lost condition, and that the only salvation was the shed blood of Christ, the people in increasing numbers thronged the sanctuary. It made no great difference when or where Whitefield preached, the people heard him. Before light in the open field, the sooty colliers gathered by thousands to hear the words of life. Does any one believe that if he had preached mere morality his popularity would have been so great? What is the secret of Spurgeon's wonderful power over all classes of men for forty years? We may concede all the advantages of his musical voice and wonderful delivery, and yet the question remains, why did he exert a greater lasting influence than any other teacher of modern times? The same question might be asked with regard to Moody. We are forced to the conclusion that the great source of their power was and is because they held up "Christ, who died for our offenses and was raised for our justification." Christ says, I, if I be lifted up will draw all men unto me." Who would think of a revival of genuine religion growing out of mere ethical preaching? Whenever the pulpit will keep prominently before the people the lost condition of man and the expiatory death of Christ it will not suffer from lack of hearers when these doctrines come from hearts filled with burning love. The hearers may be offended, yet they will come again and again to see their hearts laid bare by the mirror of God's truth. Man's fall and recovery furnish exhaustless themes which will be always fresh and living. The old yet ever new gospel has an attractiveness that is perpetual. The evangelistic preacher is not forced to resort to sensational topics to keep up an audience. Men want to hear the verities of the gospel. The fundamental doctrines are the bread of life, which never palls on the taste. For continual power of the preacher these are essential. They have a grip on the consciences which nothing else has. With few exceptions the great preachers of the world have been evangelistic.

If we turn to the effect on the life and character, and inquire what preaching has been the more blessed and effective, we shall find that mere ethical discourses long continued have ever been weak. Aristotle, the first and most noted ethical teacher of the world, failed to change the moral character of his disciples. He could not save Alexander the Great, who for years was his pupil, from dying in a fit of drunken debauchery. Says President Wayland in his "University Sermons," "If it had been in the power of the human intellect to regenerate the moral character of man, this regeneration would have been effected by Aristotle. No man was ever possessed of a surer or wider mental vision. No man had ever a greater power of moulding the mind of following ages into the form of his own conceptions; yet in respect to religion he left the race just where he found it. None of his precepts have ever, by their transforming energy, recreated the souls of his disciples. No change from vice to virtue was ever known to follow the teaching of his doctrines." And what was true of Aristotle was equally true of all the other sages of the world. Society waxed worse and worse under these teachings. Mere ethics has no more power in christian than in heathen lands. The regenerative saving power comes alone from the cross. The tendency of all human conduct is downwards, and nothing can arrest this tendency but the new life imparted by the Holy Spirit. He can take the expiation of Christ and make it effectual to the renovation of life and character. Even Christ's sermon on the Mount, which is the highest reach of ethical teaching, would have been powerless to save men from their sinful passions were it not for His shed blood. Without His death it would have been wholly condemnatory, without one ray of hope. Ethics is in place when the soul has been made alive but is powerless when it is dead in trespasses and sins. First life, we repeat, then rules of conduct, but never conduct first. If the pulpit would retain its power over men and would see genuine transformation of character, let it seek to save the lost by pointing them to "the Lamb of God who taketh away the sins of the world."—*The Standard.*

THE HELP-BRINGER.

BY WAYLAND HOYT, D. D.

"Seek was Onesiphorus. You will remember how St. Paul makes reference to him in his second letter to Timothy; "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me out very diligently, and found me."

And that is the precise meaning of the name Onesiphorus—help-bringer. Beautiful name, is it not? And Onesiphorus was true to his name. He was not only *called* help-bringer; he was help-bringer, and that is more beautiful.

Read again that famous extract from the annals of the Roman historian Tacitus: "But neither these religious ceremonies, nor the liberal donations of the prince, could efface from the minds of men the prevailing opinion that Rome was set on fire by his own—Nero's—orders. The infamy of that horrible transaction still adhered to him. In order, if possible, to remove this imputation, he determined to transfer the guilt to others. For this purpose he punished, with exquisite torture, a race of men detested for their evil practices, by vulgar appellation commonly called christians. The name was derived from Christ, who, in the time of Tiberius, suffered under Pontius Pilate, the procurator of Judea. By that event the sect of which he was a founder received a blow which, for a time, checked the growth of a dangerous superstition; but it revived soon after, and spread with recruited vigor, not only in Judea, the soil which gave it birth, but even in the city of Rome, the common sink into which everything infamous and abominable flows like a torrent from all quarters of the world. Nero proceeded with his usual artifice. He found a set of abandoned and profligate wretches who were induced to confess themselves guilty, and on the evidence of such men a number of Christians were convicted, not on the clear evidence of their having set the city on fire, but rather on account of their sullen hatred of the whole Roman race. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of beasts and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive; and many, covered over with inflammable matter, were lighted up when the day declined, to serve as torches during the night. For the convenience of seeing this tragic spectacle, the emperor lent his own gardens. He added the sports of the circus, and assisted in person, sometimes driving a curricle, and occasionally mixing with the rabble in his coachman's dress." Thomas Carlyle speaks of this passage from Tacitus as the most somber and pretentious piece of writing he knows of in literature.

You see, Nero wanted to build for himself a vast palace, which he subsequently did build, and called the Golden House, and, in order to make room for it, there in the neighborhood of the Palatine and the Esquiline Hills, the most thickly populated portion of the great metropolis, he, in an insanity of cruelty and wickedness, set fire to the city. The fire raged for several days and nights, and multitudes were killed and rendered homeless. So tremendous was the smiting against him, however, of an exasperated public opinion, that even Nero quailed. So he sought to divert suspicion from himself by the scattering of large donatives, by various religious ceremonies, and by insinuating that the blame of the fire did not rest upon himself, but upon the Christians.

Thus began to ravage the first and awful persecution of the Christians, the terrific method of which Tacitus has just been telling us.

The apostle Paul, some two or three years back, had been released from his first imprisonment at Rome, because on trial it had been found impossible to substantiate the charges of sedition, etc., laid against him.

The first imprisonment had been a kind of honorable captivity. He had lived in his own hired apartments, and, though he was held by a coupling chain to a guarding soldier, his friends had free access to him, and in many ways the hardnesses of his captivity had been cushioned.

A free man once more, and going forth on various missionary journeys, perhaps as far west as Spain, he was returned and is at Troas possibly.

But this first great persecution of the the Christians is flaming everywhere; of course, the apostle is known everywhere as the foremost Christian. So now he is seized, doubtless by Nero's orders, and is hastily brought to Rome, a prisoner the second time. How hastily he is seized and whirled away, we may conjecture from the fact that he left behind him at Troas his warm traveling cloak which he so much needed now in his old age, and some precious books and parchments. Very pathetically he beseeches Timothy to come to him from Ephesus and to stop at Troas, as he comes, and bring with him the so sadly need cloak and the books and parchments.

And now, thus in Rome the second time, and imprisoned the second time, the aged apostle is in sorely different plight from his first imprisonment there. No longer is he a favored prisoner. He is a prisoner now in the laggedest meaning of it—lonely, cold, ill-fed, variously suffering, confronted, he knows, by a speedy martyr's death.

But now, like a gleam of warm sunshine breaking through the clouds and chill of a bitter day, Onesiphorus, on a visit from Ephesus to Rome, and, notwithstanding the murkiest danger to himself, manages to get to him.—Onesiphorus the help-bringer.

And the need for and the ministry of the help-bringer are not yet out of date in this sad world of ours. Rather, they are very strenuously in date and will always be. The help-bringer was wanted in the first Christian century. He is still wanted in the closing years of the nineteenth.

That was a beautiful identification Lady Frere gave of her husband, Sir Bartle Frere, the distinguished English ruler of India. Once she had to leave her husband at the railway station and had with her a servant who had never seen the baronet. "You must go and look for Sir Bartle," she ordered. "But" replied the nonplussed servant, "how shall I know him?" "Oh," said Lady Frere, "look for a tall gentleman helping somebody." The identification was sufficient. He found a tall gentleman helping an old lady out of the railway carriage, and knew him at once. The need for such in this world of ours is not yet finished.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth $2,000, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and to look after his affairs for him. He finds time for a pleasant word to every child he meets, and you will always see the children climbing into his wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him on the street."

Though the Onesiphorus of St. Paul's day is dead long ago, there is wide room and crying call for such sort of help-bringer in these days of ours.

Let this trace of the ancient help-bringer stimulate us to be modern ones.

Comfort one another,
For the way is growing dreary,
And the feet are often weary.
And the heart is very sad.
There is heavy burden bearing.
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another,
With the hand-clasp warm and tender,
With the sweetness love can render,
And the look of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken,
Gentle speech is oft like manna from the skies.

—*The Standard.*

WHAT IS IT TO WIN A SOUL?

This may be instructively answered by describing what it is not. We do no regard it to be soul-winning to steal members out of Churches already established, and train them to utter our peculiar shibboleth; we aim rather at bringing souls to Christ than at making converts to our synagogue. There are sheep-stealers abroad, concerning whom I will say nothing except that they are not "brethren," or, at least, they do not act in a brotherly fashion. To their own Master they must stand or fall. We count it utter meanness to build up our own house with the ruins of our neighbors' mansions; we infinitely prefer to quarry for ourselves. I hope we all sympathize in the large-hearted spirit of Dr. Chalmers, who, when it was said that such and such an effort would not be beneficial to the special interests of the Free Church of Scotland, although it might promote the general religion of the land, said: "What is the Free Church compared with the Christian good of the people of Scotland?" What, indeed is any Church, or what are all the Churches put together, as mere organizations, if they stand in conflict with the moral and spiritual advantage of the nation, or if they impede the kingdom of Christ? It is because God blesses men through the Churches that we desire to see them prosper, and not merely for the sake of the Churches themselves. There is such a thing as selfishness in our eagerness for the aggrandisement of our own party; and from this evil spirit may grace deliver us! The increase of the kingdom is more to be desired than the growth of a clan. We would do a great deal to make a Pedobaptist brother into a Baptist, for we value our Lord's ordinances; we would labor earnestly to raise a believer in salvation by free-will into a believer in salvation by grace, for we long to see all religious teaching built upon the solid rock of truth, and not upon the sand of imagination; but at the same time our grand object is not the revision of opinions, but the regeneration of natures. We would bring men to Christ, and not to our own peculiar views of Christianity. Our first care must be that the sheep should be gathered to the great Shepherd; there will be time enough afterward to secure them for our various folds. To make proselytes is a suitable labor for Pharisees; to beget men unto God is the honorable aim of ministers of Christ.

In the next place we do not consider soul-winning to be accomplished by hurriedly inscribing more names upon our Church-roll, in order to show a good increase at the end of the year. This is easily done, and there are brethren who use great pains, not to say arts, to effect it; but if it be regarded as the Alpha and Omega of a minister's efforts, the result will be deplorable. By all means let us bring true converts into the Church, for it is a part of our work to teach them to observe all things whatsoever Christ has commanded them; but still, this is to be done to disciples, and not to mere professors; and if care be not used, we may do more harm than good at this point. To introduce unconverted persons to the Church, is to weaken and degrade it; and therefore an apparent gain may be a real loss.

All hurry to get members into the Church is most mischievous, both to the Church and to the supposed converts. I remember very well several young men, who were of good moral character, and religiously hopeful; but instead of searching their hearts, and aiming at their real conversion, the pastor never gave them any rest till he had persuaded them to make a profession. He thought that they would be under more bonds to holy things if they professed religion, and he felt quite safe in pressing them, for "they were so hopeful." He argued that to discourage them by vigilant examination might drive them away, and so, to secure them, he made them hypocrites. These young men are, at the present time, much further off from the Church of God than they would have been if they had been affronted by the being kept in their proper places, and warned that they were not converted to God. It is a serious injury to a person to receive him into the number of the faithful unless there is good reason to believe that he is really regenerate. I am sure it is so, for I speak after careful observation. Some of the most glaring sinners known to me were once members of a Church; and were, as I believe, led to make a profession by undue pressure, well meant, but ill-judged. Do not, therefore, consider that soul-winning is or can be secured by the multiplication of baptisms, and the swelling of the size of your Church. What mean these despatches from the battlefield? "Last night fourteen souls were under conviction fifteen were justified, and eight received full sanctification." I am weary of this public bragging, this counting of unhatched chickens, this exhibition of doubtful spoils. Lay aside such numberings of the people, such idle pretence of certifying in half a minute that which will need the testing of a lifetime. Hope for the best, but in your highest excitements be reasonable. In quiry rooms are all very well; but if they lead to idle boastings, they will grieve the Holy Spirit, and work abounding evil.—Rev. Charles H. Spurgeon.

SOME SPANISH GIRLS.

(From the Globe.)

The citizens of St. John are becoming a traveled people. Old Ocean has lost his terrors for many, and the motherland beckons yearly more and more of her distant children to her own beautiful shores. Then the fascinations of continental travel draws a constant stream of our tourists to France, Italy, Switzerland, and Germany. But why do they so uniformly go in the beaten track? Why must they, each and every one, "do" Paris, drag through the Mont Cenis tunnel, stand on Pisa's leaning tower and float on the grand canal in a Venetian gondola, the charm of whose motion is neutralized by the harsh voice of the gondolier, who screams with rage when another gondola threatens to cross his path, and makes very damaging remarks as to the origin and status of the owner's maternal ancestry back to the fortieth generation? In short, to carry this no farther, why not try some less familiar path? The Alps are wondrous mountains, unquestionably—but so are the Pyrenees. And in all the wide world, can any ocean-swept shore boast of a more brilliant sky, bluer water, or more exquisite scenery than are found at Biarritz and sweet St. Jean-de-Luz, on the coast of France, near the Spanish border? A charming diversion from the ordinary tourist's programme can be recommended from the experience of the present writer. Take an evening express train from Paris to Irun. All night the cars will pass through tame and uninteresting scenery. But after the traveller has breakfasted at Bordeaux, he finds the views more and more picturesque as he nears sunny Spain, and soon after midday he has crossed the boundary and stands before the customs officer at Irun—a foreigner, indeed. Even a knowledge of French avails him nothing here. But a frank and courteous manner will serve to remove all difficulties, and a short railway journey will bring him to San Sebastian, the Pearl of Northern Spain—that fair city so exquisitely situated. From here he can make many a pleasant excursion—to Biarritz, St. Jean-de-Luz, Bayonne, or far-famed Carcassonne—or he may delight himself by visiting the charming villages scattered among the mountains of this Basque Province of Guipuzcoa. But first of all he will saunter on the Paseo de la Concha, the wide promenade that skirts the shell-formed bay, so well named La Concha. He will have a good view of the Queen's summer palace, overhanging the bay, and if the time be summer he may see the popular Regent and little Alfonso, the first monarch to be born a king. What is this large house facing the palace, where youthful forms are hastily arranging scarlet and yellow striped bunting on the many balconies? Why, it is the American college for Spanish girls, otherwise the International Institute, and the girls are hasting to place the national colors, because it has been intimated that the royal party are to pass that way. A few doors away Consul Sprenger flies the German flag. But look away as far as the eye can go along the Avenida de la Libertad. Draped balconies will be seen and eager figures waiting the coming of the gayly dressed outriders who precede the carriage with Christina and her children.

This college at 40 Avenida is the centre of Protestantism in the city, and here a marvellous work is being done in the education of Spanish girls. The present writer had the privilege of making a prolonged visit to the head of this institution in the summer of 1894, and of witnessing the final examinations and the conferring of the degree of B. A. upon four graduates of this college at the Government Institute in connection with the University of Valladolid. These girls had been instructed solely by Mrs. Alice Gordon Gulick, the "Directora" of the "Collegio," and by the American ladies who are her assistants. The government examinations were most rigorously conducted, making the test a thorough one. Each young lady was examined separately, and one trembled with sympathy and apprehension as the timid girl stood alone before a row of formidable professors with her fate in their hands, and was put through a severe course of questions by one professor after another, as different branches of study were taken up, without a moment's rest or opportunity to look up any forgotten point. She was expected to turn instantly from natural science to mathematics or philosophy, without any hesitation or confusion of thought. The professors relieved each other, but as for mental recuperation for her there was none. As an instance of the rigor of the examinations may be mentioned the one in geometry, in which no blackboard was allowed, and the young lady was obliged to make an imaginary figure in the air and remember the letters assigned to the various angles. In one case the letters were changed by the examining professor during the course of the demonstration, but the test was borne successfully. Two of these girls returned to Mrs. Gulick and were prepared by her for the examinations for the degree of A. M. in the Madrid University course of philosophy and fine arts. In June, 1895, these examinations were held at Madrid, continuing for a week. Where more than 1,000 male students were meeting with varied success, the grades given ranging from "aprobado," through "bueno" and "notable" to "sobresaliente," our two candidates both received, in every examination, sobresaliente ("overleaping everything"). It has already passed into history that one day, as the girls were on the staircase leading to the University Library, the students formed into two lines, threw down their capes for their sister students to walk upon and sang the Royal March. Some of the prominent Madrid professors were much surprised that a college in which all the instruction was given by women could send forth such thoroughly and highly educated graduates, and the suggestion was made that it should be removed to Madrid. However that may be, some change is much needed, the present building not meeting the requirements of such an institution.

The sanitary arrangements are unsatisfactory, and the class rooms are small, dimly lighted and overcrowded. Through the lack of funds this work has been prosecuted in the face of the greatest difficulties, but still with unvarying success as to its results. Here many a little Spanish child finds a happy home being freely clothed and cared for in every way—and doubtless looking forward to the time when she will stand before the great professors, her trembling changing to joy as she takes her degree and reads the much-coveted euconium, "sobresaliente."

The traveller who finds himself in San Sebastin must not leave that lovely capital of Guipuzcoa without calling upon Mrs. Gulick, the gifted founder and "Directora" of the International Institute, who will extend a cordial welcome, and will gladly show him the various departments of this extraordinary work for the uplifting of the women of Spain.

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Let us be like trees, that yield their fruit to those who throw stones at them

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