

TERMS AND NOTICES.

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REV. JOSEPH MCLEOD, EDITOR.

FRIDAY, JULY 2, 1875.

LIFE OF CHRIST.

Farrar's "Life of Christ," published by Dutton & Co., New York, is one of the best books of the kind we ever remember to have read. The name of Farrar is warrant sufficient to scholars of the accuracy of the matter and the sweet classic style in which it is written. Such graphic picturing of localities and towns prominent in our Lord's history, such an artless naturalness in telling the story of his life, such an honest confession of difficulties in explanation, and such a wealth of illustration and depth of research, make it a rare book for these days of careless and silly book-making. In the thread of life is never lost, and the harmonious conception of a perfect human life never lost sight of. He recognizes and confines himself to no received technical or dogmatic canon of explanation, but brings the high power of a gifted mind, aided by an intimate acquaintance with Biblical and Rabbinical literature, to bear upon every question. No clergyman nor thoughtful Christian should be without it. It makes one rise from its perusal with a rich strength gained therefrom. Buy it and read it.

EVERY-DAY PREACHING.

We presume none of our readers will question the general statement that every disciple of Christ is bound to fulfill in his own life the Divine injunction to "preach the Gospel." All are not called upon, of course, to do this in the same way. But no Christian need fear, because he cannot do the work of a pastor, an evangelist, or a missionary, that he has no place in the ranks of God's fellow-laborers, or that he can be excused, on that account, for idleness and neglect of this great duty. To this matter we have frequently had occasion to refer; urging upon all Christians to do—each in his own place, and employing the means available to him—what he can for the common good, the promotion of the Redeemer's purpose. This for his own sake as well as for the sake of others, the Christian should do, remembering always that it is the will of Him whom we call Saviour and Master. As to the ability and opportunities for Christian work, the *Examiner*, writing in part as above, asks—"What, for example, is to hinder every disciple from preaching Christ by an earnest, loving, Christ-like life? When a man's religion becomes so much a part of his life that it shines out in every unconscious word and act, his witness to the truth is of a kind that cannot be mistaken. Such testimony is universally recognized as the best testimony, because it proves the reality of the Christian faith as a living, transforming power. The kind of practical preaching is possible to every disciple. Of course there are difficulties in the way. It is harder than oral preaching to live the gospel day after day, in the face of all the thousand and one petty, teasing hindrances that daily rise up to try the Christian's patience. And these cannot be escaped. As long as he is in the world, the disciple must expect tribulation. But he has abundant power of soul and sufficient help; grow out of the very effort to overcome; grow strength and grace to conquer. Men look at a disciple and say, 'He at least is sincere; he practices what he preaches.' Such a living sermon, every Christian ought to be. What hinders? Ah, there is shirking and shiftness in the Lord's service as well as in man's; and these, far more than we are always ready to avow, are too often the real causes of meagre and defective Christian living.

But there is another way open to every disciple of preaching Christ effectively. Opportunities are constantly occurring, in the ordinary intercourse of life, when a word of admonition, of counsel, or of affectionate pleading, may be dropped without affectation, or any offensive parade of "religious conversation." Those whose hearts, burning with love for souls, long for such occasions, will not look for them in vain. It is said of the lamented Kingman that he had rarely been in the presence of another man, wherever it might be, without in some way turning the conversation to the great concerns of the soul, but always with the utmost naturalness and simplicity of speech and manner. Mere "goodly talk," shallow prattle about religion, is not the thing needed, but the outflow of a heart that speaks because Christ and his love are the "fulnes" of it. Such preaching, supported—as it must be, to be of any value—by a sincere Christian life, and accompanied by the spirit of prayer, is one of the chiefest methods of spreading the Redeemer's kingdom in our earth.

There are but two of many ways in which Christians, by taking thought, can qualify themselves to fulfil the great commission. There is, indeed, no dearth of methods. It is a question of willingness, of desire. If he believes long to preach Christ, if the passion for winning souls be in him, his life and his words will show it, and the way best adapted to his capacity will not fail to open before him.

HOW THE REVIVAL WORK IN GREAT BRITAIN BECAME A SUCCESS.

We have from time to time given the facts concerning the extent and destination of the work being done by Messrs. Moody and Sankey in Great Britain, in the British Isles. In this wonderful work, ready of two years duration, and still growing in power and extent, there are certainly some useful lessons to be learned. The *Christian Advocate* in an article on this subject, brings to view a number of facts and considerations that may be profitably reviewed.

It is readily admitted that "all genuine revival work is, in a most intimate and essential sense, the work of God, who gives or withdraws his Spirit according to his own infinite wisdom and sovereign good pleasure; for 'it is of him that we have the promise that he will give us wisdom and knowledge, and he will show us things that we have not seen, and he will give us power to do things that we have not done.' It is, however, equally certain that in this, as in all other things, God works by means, and through human agency. He does not generally send him that runs, but of God that wills, nor of him that wills, but of him that runs. It is, however, equally certain that in this, as in all other things, God works by means, and through human agency. He does not generally send him that runs, but of God that wills, nor of him that wills, but of him that runs. It is, however, equally certain that in this, as in all other things, God works by means, and through human agency. He does not generally send him that runs, but of God that wills, nor of him that wills, but of him that runs.

ing one's thoughts in plain and terse language—worthy. To complete the apparatus of natural oratory, Mr. Sankey's power in sacred song is a second in effectiveness to Mr. Moody's remarkable gift of prayer. The power of the Holy Spirit has utilized to a wonderful degree as a means of awakening and instruction. He sings instinctively, that is, in a natural manner, so as to be appreciated by all; and because of this, his songs are the most powerful of all. He sings in simple terms, the richest doctrines of the Gospel are set forth with a simplicity that is almost divine. His songs are an outgrowth of our nature's requirements, and its adaptation to the promotion of revival work has often been recognized—probably seldom more so than in this case.

2. The forms of theology assumed and taught by the evangelists in their addresses and songs are evidently of the most effective character. There is no avoiding of clear, definite doctrinal statements, though they are never dogmatic or controversial; and what they state as truth they never seem to suspect that anybody can call in question. They spend none of their forces in skirmishing, but, without apparent misgivings, they press home upon their hearers the simplest truths of religion, with the practical issues of repentance and a new life. And yet it would not be difficult out of Mr. Moody's discourses to frame a pretty full statement of the Christian doctrine. He teaches God's paternal kindness, and the natural righteousness as well. He sets forth the divine holiness as it is in his brightness, the exceeding sinfulness of man, and the necessity of a Redeemer, who not only a divine Redeemer can meet the requirements of his case; and, answering to this, he sets forth the Christian's duty, and the necessity of saving the uttermost. When Mr. Moody talks about Christ he emphasizes his "bloody" sacrifice, and as it is in himself the nature of life is not all a heaven of delights, but also, and most surely, to the impatient and unsaved it is a terrible "hell" of ineffable horrors. He preaches salvation by grace, not by works, and the necessity of repentance as an initial exercise of the soul, and the fruits of the new life in works of righteousness and the necessity of perpetual spirituality. And the same gospel that Moody preaches, and the same gospel, as is well known, the most popular hymns are the most intensely evangelical. These hymns, which are so full of spiritual truth, and the necessity of teaching the most wholesome religious truth, and to persuade men to obey its requirements.

3. They have themselves faith in the Gospel which they preach, and this is evident in all their movements, and as it is in themselves primarily the result of their faith in God's promises, and in the effectiveness of the word of God, preached in its simplicity, so, too, their experience of its power as used in their work abundantly confirms and strengthens their faith. It is not to be denied that this is a wonderful success that has attended their labors in any degree diverted their faith from the divine to the human agency in their work, which is the main place of stumbling with professional evangelists.

4. They have avoided all manifestations of self-seeking, whether of vanity, or of ambition, or of covetousness. By one or another, or all these things, many who have engaged in such works have miserably failed. The temptation to self-esteem, the desire for recognition, the desire for the smiles and the thanks of the multitude, and the manifest success of one's performances—so that, while the life ascribe all the power to God, the heart, Achab, will, by one or another, or all these things, many who have engaged in such works have miserably failed. The temptation to self-esteem, the desire for recognition, the desire for the smiles and the thanks of the multitude, and the manifest success of one's performances—so that, while the life ascribe all the power to God, the heart, Achab, will, by one or another, or all these things, many who have engaged in such works have miserably failed.

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