

The Master Builder.

The unweaned marble does not know
The place it has to fill;
That we may fit Thy temple's plan,
Lord, shape us to Thy will.

We ask not that Thy tools, O Lord,
On us may lightly rest;
We only ask Thy make us what
Will serve Thy purpose best.

It is Thy column we shall rise,
Engraved with noble line,
Whereon Thy goodness is set forth—
The glory all is Thine.

Or if some corner be our lot,
Then do not spare Thy hand,
And we will trust the shaping stroke
We cannot understand.

For still the lowest, darkest place
Remains the place of power
Whence springs the arch to span Thy way
In Thy triumphal hour.

—Episcopal Recorder.

The Future Preacher.

BY SMITH BAKER, D. D.

A few years ago it was said that the age for orators was past and the press had taken the place of the platform and the pulpit; but the tide is changing, and the demand for men who can speak has commenced. Nothing can take the place of the speaking man as a messenger of the truth. The future preacher must not only be a scholar and a thinker, but a speaker. These do not always go together. Scholars and thinkers are not always good speakers, and good speakers are not always scholars and thinkers. In the coming years scholarship and goodness will not qualify a man for the ministry. This is manifesting itself in several ways.

1. It is seen that the churches will choose an uneducated man, provided he is a good speaker, before they will take an educated man who is a poor speaker. He who observes the conduct of the churches in choosing pastors cannot fail to notice this. We do not justify it, but mention it. The people are done with learned dullness. Not that the churches prefer an uneducated to a cultured minister, but they had rather have an uneducated man who is a good speaker than an educated man who is a poor speaker. They seem to think that an educated man should know how to speak, that his education should qualify him for it. The complaint is sometimes made that uneducated men are increasing in the ministry. We think the complaint is overstated. The intelligence of the ministry was never higher than now. It depends upon what one's idea of an education is. Be that as it may, an uneducated man cannot stand in the way of an educated man unless he is a better preacher. The cultured man always has the right of way when he can speak as well. The less cultured man is not to blame for making the most of himself and being the better preacher. The churches will choose the good speaker whether he comes from the grammar school or the university.

2. This is seen in the demand for good speaking over instruction. Between two educated men the better speaker will be chosen. The people like instruction, but they rather have a little instruction and poor speaking. The majority of the most popular preachers are not the most instructive. They impress rather than instruct; not the men who put the most into a sermon, but who can make the most of a sermon. A fine sermon with the people is the one which makes the most impression. A cultured lady recently said of her pastor, who is a popular preacher in a great city, "He does preach the best sermons, and say the least, of any man I ever heard."

We recently recommended to a church committee a cultured young man who had received his A. M. and Ph. D. from our foremost university and the reply was, "Can he speak?" The day when a regular nine years' course of preparation will secure a pulpit is past, unless he who has it can speak. The diploma must not be in a "college sheep-skin," but in the man.

3. This is seen in the fondness of the churches for young men. The young preacher does not know so much, but he seems more certain of what he does know. Commonplace truths are fresh to him. He has more faith in himself. He utters old truths with the freshness of a new discovery and the certainty of an absolute conviction. He has the union of confidence and the earnestness of young life and passion. A colt is more eloquent in his movements than an old horse; so a young preacher speaks with more vitality than the older minister. Hence the people say when a middle aged preacher is interesting, "Why, he speaks like a young man." There are some old young men and some young old men in the ministry.

4. One reason for the demand for speakers in the pulpit is the increase

of rhetorical entertainments and public readers. Almost every village has a few such persons whose skill in reciting causes the pulpits poor speaking to seem tame. We do not refer to sensational and silly reading but to that which is dignified and classical. Young people are training themselves in elocution as never before since the former ages, all of which causes a tamely read sermon to seem all the tamer. A public reading which should be as poorly rendered as are many sermons would never be repeated. It is sometimes said that the sermons of city pastors are not so able as those of many country preachers, which is true, but the city pastor must be a better speaker. The competition of city life demands speaking as well as thinking. Men are called to city pulpits because they can speak.

5. The increase of books, magazines and papers, pouring all kinds of information into the home, has taken from the pulpit's power as an educator. It was once the main instructor of the people, but now intelligent Christians read more able books than the most of their pastors could produce, hence the pulpit, while it should have none the less instruction, must be more and more impressive and persuasive, that is, it must have the power of speech. A Christian lawyer recently said, "It is hard to listen to a poor sermon poorly delivered, when I can read a better one at home, but I do enjoy a good speaker though he does not have much to say."

6. Speaking is the natural way. The power of an essay read in the pulpit, excepting for a few select congregations is gone. How it remained so long is a mystery; reading would fail at the bar, in the Senate, upon the political platform. None of the great preachers have read; neither Wesley, Whitfield, Sargeon, Beecher, nor Simpson, and neither Parker, Storrs, Gunsauls, Lorimer, Lyman Abbot, Boynton, nor Jefferson would succeed as readers.

The people are demanding that the preacher shall have something to say and say it with his whole manhood. The men who can do better with a manuscript are the exception; many a man who would have made a strong preacher has failed through the written sermon. The manuscript has retarded five preachers where it has helped one. Sermons that are made as a block house is made need a manuscript, but sermons which are born are the overflow of the man. The demand among the educated as well as among the uneducated, is that the preacher be a man and stand up and say what he has to say as a messenger from God and not a school boy reading an essay. The unwritten sermon requires more work, more thought, more discipline, more courage and more faith, but it has more power and is nature's way; the soul of man speaking to and moving the soul of man. It is thought and the spirit of God using the whole man; when a man puts the same word into a sermon without the manuscript it is always better and stronger.

It is sometimes said one can be more accurate and finished in diction with a manuscript but Storrs and McKenzie disprove that and if the remark was true, it would simply mean a sacrifice of power for polish, like one's spending time upon the ornaments of inscriptions on the blade of his sword, rather than upon the skill in using it. Some of our older men who were trained to think the manuscript the only way, must keep on in our bondage and never become what we might have been, but the coming preacher will speak, not read. Let young men take due notice and govern themselves accordingly.—Zion's Advocate.

Living Epistles.

All men are living epistles. The wicked show forth the deformity of sin. In all those who live unto themselves the world may see the wretchedness of selfishness. No other argument, no further explanation is necessary. So also every true Christian is a living witness to the power and excellency of the Gospel of Christ. No epistle written with ink, even though it be written by an inspired apostle, can set forth so clearly and forcibly the truth, the beauty, and value of Christianity as the life of a genuine Christian.

The highest and best representation of spiritual truth ever given in this world was given in Jesus Christ. He is called "the Word." By Him God expressed His thought, His love, His truth, His life. Never before did things unseen find so clear and full an expression, and never since has so perfect an epistle been given to men.

As God sent His Son into the world to show forth His truth and love, so He sends His people, not to hide in caves or conceal their light under a bushel, but to live among men and show forth His truth and grace. Living epistles have many advantages

over those which are written with ink. They are easily intelligible. Parts of the Bible were written in Hebrew and other parts in Greek, but all can not read these languages. When the Bible is translated into our own tongue there are many of our fellow citizens who cannot read it. When a missionary goes to India he cannot make the people understand his speech. He may write letters and deliver sermons filled with Gospel truth, but they are unintelligible to the natives. He must learn their language, or teach them his language, or employ an interpreter. But they can understand the language of a living epistle. Love, patience, kindness, goodness will express themselves through word and deed, so that everyone can understand. Let a man go to any part of the world and live a good, pure, loving, honest Christian life, and he will not need to learn the language of the people, nor to teach them his language, nor to employ an interpreter to make them understand the meaning. The language of the Spirit is the universal language.

Living epistles are attractive. It is a hard task for some men and women to read good books. Parents have found it necessary to use many devices to induce their children to read the Bible. But no one complains that his children do not read his character and conduct. Even those habits which he seeks most industriously to conceal from his neighbors and his children they know full well. Men watch one another closely, and read every sign. It is well; for while wicked men are watching saints they are reading the epistles of Christ. The Bible translated into the lives of Christians will be read and known of all.

Living epistles are convincing epistles. The apostles have written well concerning the new birth, Christian charity, self-control, patience, consolation in death, and all other spiritual gifts and graces, but even these inspired words do not impress men so deeply as the living example. Everyone may be a living epistle. Few men can write an epistle equal to that of Paul to the Romans, but everyone can be an epistle as divine and true and powerful as that. The same Spirit that dictated that epistle will write His law of love. His message of grace on each heart that is yielded to Him. Few men can write an argument so powerful as Butler's "Analogy," an all-gory so charming as Bunyan's "Pilgrim's Progress" or a poem so rich as Wesley's "Jesus, Lover of my soul," but everyone may be a message from God far more intelligible than Butler's "Analogy," more attractive than Bunyan's "Pilgrim's Progress," more impressive than Wesley's "Jesus, Lover of my soul," and more convincing even than the Bible itself.—Chris. Advocate.

Spurgeon Proverbs.

He can't drink too much who drinks not at all.
More are cured by diet than by lancet.

It's bad drink that makes a man thirsty.
Muddle at home makes husbands roam.

The pledge-table is the best sign board.
Fretting over loss or lack never filled an empty sack.

To hope and strive is the best way to thrive.
Every day a thread makes a skein in a year.

A man of means may be a mean man.
Don't make two fires to boil one egg.
Don't have a helpmeet till you have meat to help.

He who does most is the one to do more.
Though God steers the ship, we must pull the ropes.

They who spare when young can spend when old.
A man in debt—a bird in a net.
Even in a forest don't waste firewood.
Fly from the pleasure that bites tomorrow.

Don't fell a tree to kill a bee.
You may win your case, yet lose your cash.

He is rich enough who wants nothing.
Even a poor man may be rich in good works.

One vice is one too many.
An aimless man hits nothing.
'Tis better to be washed white than whitewashed.

He that's at sea must sail or sink.
Better be lion hearted than pig-headed.

He bears sorrow best who hides it the most.
Eavesdroppers hear what they'd like to forget.

He who goes to law may come back with straw.
An hour may rend what an age can't mend.

A good conscience is better than a good income.
The worst pig may get the best potatoes.

Profiting by each Day's Discipline.

Make the best of the discipline of every day. We are not to study and improve great occasions only, but carefully to improve life's routine and commonplace. Sometimes we see a man in a comparatively small way of business: he seems to have little or no chance of accumulating wealth, and yet when at length he dies, everybody is surprised to find that he possessed large property. Then people ask as to how he became thus rich. No one left him anything; he never gambled; he robbed nobody; he had no splendid speculation or windfall; and yet he died wealthy beyond all expectation. Then it dawns upon people that the diligent shop-keeper had been steadily making and accumulating pound after pound, persevering in self denial and thrift year after year, and at last found himself with a large fortune. "So is everyone that is rich toward God." Such go on day by day bringing conscience into small responsibilities, showing great principles in trifling things, sanctifying commonplaces with the word of God and prayer, and finally are millionaires of the Spirit, gloriously rich in the incorruptible treasure. One of the very greatest of the secrets of life is the fullest sanctification of daily routine. We are tempted to think much of a few extraordinary things, and to despise the ordinary commonplace. As everybody knows the gold and diamonds of Brazil are of enormous value, they are earnestly sought and much talked about, and yet the exports of sugar and coffee from that country in one year are of more value than all the gold and jewels found in the territory in fifty years. It is much the same with our moral life—the profit lies in the daily homely things and experiences, not in the tragedies and triumphs which are moving and splendid exceptions. Common people, things, tasks, duties, ups and downs; herein, properly improved, is found the immortal wealth of faithful souls.—W. L. Watkinson, D. D.

God Sees The Best.

BY JOSEPH PARKER, D. D.

God does not set the less against the greater, as we do; he sets the greater against the less; that is his way. Who will not say, Blessed be his love? Man being small, being petty at the kindest, finds a flaw. Thus the wise fool talk; he is honest, he is wise, he is gifted; he is, on the whole, a man of notable intellectual stature and influence; but—man thinks he is clever when he discovers a bit. He gathers himself up into Pharisaic perpendicularity, and says: "I discovered that. I pointed out that frailty, I saw it." There can be no pit deeper enough for a wretch like that. How doth God speak? Thus hear the music of infinite love; he has gone astray, he has been unfaithful, he has turned aside from me a thousand times, he has done the things he ought not to have done; yet—that is the difference between human judgment and divine judgment in relation to that greatest of all mysteries, human character. It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered a peccadillo, one little sin, and to have fingers dainty enough to pick out that little hair, and to be able to say, "I've got it!" The Lord said: "You have wounded me, and disappointed me, and gone away from me, yet—how can I give thee up? Return!" That is the difference between your human theories and the great divine idea of redemption—God always seeing the best, fixing his eyes upon the savable points, looking to those elements that are still left out of which he can rear manhood. He will not quench the smoking flax; he will not break the bruised reed.

For Nine Years—Mr. Samuel Bryan, Thedford, writes: "For nine years I suffered with ulcerated sores on my leg; I expended over \$100 to physicians, and tried every preparation I heard of, or saw recommended for such disease, but could get no relief. I at last was recommended to give Dr. Thomas' Electric Oil a trial, which has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this, to let others know what it has done for me."

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Is hard on the babies. They're apt to have Diarrhoea, and mothers know how dangerous that is. Mrs. Chas. Bott, Harlow, Ont., says:—"I can highly recommend Dr. Fowler's Extract of Wild Strawberry. It cured my baby of Diarrhoea after all other means failed."

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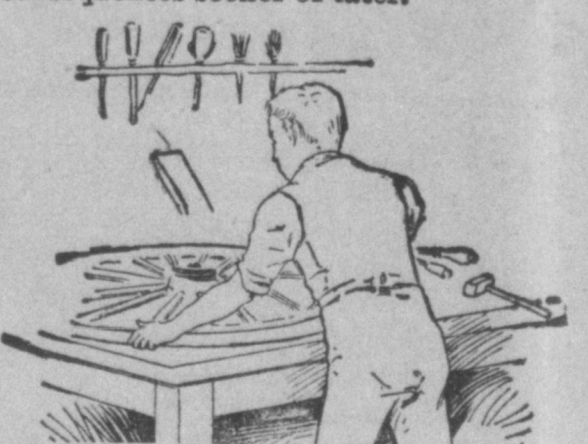
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