

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. I.

NEW YORK, AUGUST, 1883.

No. 4.

→*SERMONS*←

FAITH IN GOD.

BY REV. W. R. WILLIAMS, D.D., AMITY BAPTIST CHURCH, NEW YORK.

And Jesus answering, saith unto them, have faith in God.—MARK xi., 22.

How brief a charge from lips that never uttered an idle word, much less hinted even an untrue one; and these words, few as they are, if simply obeyed, would change the whole aspect of nature, and throw the history of the world into new and better shape. Yet there are those who think themselves wise when uttering the most disparaging language with regard to the life of faith. But, in truth, how mighty is faith, even when exercised in our fellow man. See how the veterans, bearing, it may be, in their faces the wounds of former encounters, but exercising faith and trust in the energy and skill of the captain who guides them and who shapes the campaign, obey him implicitly, and follow unquestioning whithersoever he leads. And so doing they alter, perhaps, for the century the entire face of the national history.

How much an Alfred and after him a Cromwell accomplished in the history of the English people; a Gustavus Adolphus in that of Sweden and Central Europe; and in our times how great was the power which Napoleon infused into the numerous hosts that he gathered and guided, until some of the ablest statesmen of England stood as in despair before him, and with the younger Pitt said that the whole map of Europe must be altered.

Think of the triumphs of the inventor. When Morse in your own city, and in the chambers of of your own University, was pursuing his experiments, discouraged by many, and finding few among those who might listen who

and watch all those who do not pay their licenses and define those who are employed in the traffic who are not "respectable"—the very feature we want insight into, "that the men engaged in the sale of liquor shall be men of respectability." There never was such a sarcasm on morality as that a man in the business of a rum seller should be a man of good moral character. A rum seller! A man who takes the bread out of the mouths of children, making widows, ruining the laborer, sending to the drunkard's grave and a convict's cell thousands of his fellow creatures every year; men working to undermine the the well-being of society—then to call *that* class "men of good moral character." What shall we call clergymen, editors, jurists and all orders of society, if *these* are moral men?

I have no doubt that some judge will be found to define what this character is, that the rum sellers shall have, which is to be respectable, that we thus propose having in that paradise of the unclean!

However, there they propose to limit liquor dealers to those of respectable character, and by this limitation from the law the fair judges shall be able to revoke some licenses and secure more respectable men in those who propose making a livelihood out of the blood of human beings.

This, then, is the aspect of the case, and while I would consign alcohol to druggists—while Government should limit all spirituous liquors to the demands of medicine and curtail all manufacture of it—yet we are doing what we can, because we are looking forward to the time when the future shall be complete, and total abstinence be universal and total prohibition the sublime fact.

Mixing Religion and Business.

BY T. DEWITT TALMAGE, D.D.

(PRESBYTERIAN).

When we open our Monday morning or Monday afternoon papers we find great prominence given to the service of the previous day in the churches.

It is estimated that each paper is read by five people, that being the average. It is then within bounds to say that the

morning papers put into the hands of this people ten million topics of God, the soul and of the eternal world; ten million attacks upon infidelity, upon fraud and upon vice; ten million defenses of the truth. What a stupendous achievement! And it has not yet had the first acknowledgment in the United States.

That man does not take intelligent account of the moral progress of the day who does not take this fact into consideration. The chief objection made is—that the mixing of the religious and secular is not right. In one division of the paper there is an article on the family institution and on the next is a divorce case.

What we most want is more mixing of religion and business. If Wall street had more of this spirit brokers would water their stock less. Men do not carry religion into their business and daily lives as they should, but they set their religion in one place and their business in another. They ought to mix them.

It is not the religion standing on the steps of Trinity Church at the head of Wall street that will send life through the world, but the religion starting from the foot of that architectural pile, walking the whole length of the street to the ferry. It is not the religion of worshipping at Grace Church, but the religion starting from that place and going down Broadway to mix religion and business; so I say, let them mix away. It is high time that this fact, that man can serve the soul so well on Sunday, that he can serve the devil the rest of the week, is done away with, and the newspaper is the trap that has been set for that purpose. You say, "But these men have only taken the papers for secular uses." Yes, that may be; but last Monday there were sermons on the table of every business man in New York, in Philadelphia, in Chicago—in America. The business man may have only seen the text of the sermon, but one text saved Martin Luther.

Towards night the business man says, "It is time to go home." So he locks the safe and puts the paper in his pocket and takes the car and goes home, and in that one pocket is the trap newspaper.

The family get it and then the servant has it—the following day a package is sent away with the paper wrapped around it; the errand boy reads the paper and after a while the person to whom the bundle is delivered takes it up and reads it.

Give the Gospel and sin a fair race and the Gospel will come out ahead. Sin is an old hag, soon wearied and hence vanquished, but the Gospel is ever young, clear-eyed, fresh and never weary, and

hence triumphant. I put the claim of the Gospel in the newspaper against the claim of sin; opposing sin as its antidote.

Besides that, it gives two Sundays every week to Jesus, instead of the six secular days against one sacred day. This Monday publication of sermons surrenders another day to God, and therefore we have more prospect of the world's evangelization. Mix religion and business more and more.

HELPS IN PASTORAL WORK

Hindrances to Church Attendance.

BY NEWMAN HALL, D.D. (CONG'L).

What keeps people outside? Perhaps the building may be in an obscure position, or forbidding in appearance, or ill-lighted, ill-ventilated, uncomfortable. Perhaps the service may be tedious, the music bad, or strangers may not be courteously welcomed. All this we can ourselves remedy. Or the fault may be in the minister. If his voice is only partly heard, he should seek a smaller building which it can fill. He may preach above the comprehension of his hearers; or, while professing plainness and simplicity, he may unconsciously humor indolence and deliver addresses so uniform in character, with such constant reiteration of a few familiar truths, devoid of all freshness of illustration or practical application, that his audience becomes "small by degrees and beautifully less." Who can wonder? This may also be cured. It may be that he makes the pulpit a professor's chair, and exhibits his favorite reading and speculations, instead of using all his intellectual power to explain and illustrate and enforce the truth of God and the great theme of reconciliation. If so, it is a good thing that he has empty seats. But this also may be cured.

But suppose the pastor never had or has lost the power to preach attractively and impressively. Suppose that his voice is hopelessly unfit for popular address,

his manner cold and heavy, his method of handling the truth devoid of impressiveness. Should he continue to occupy the pulpit of a large building, which the people who need it will not enter? He may try some other place, for which he might be suited; or, if this has failed, and he continues to preach, can paucity of hearers cause surprise? In any other occupation total unfitness or inability to persuade clients, patients or customers of his professed fitness would lead a man to change his occupation. Why should it be otherwise with the ministry? Why "once a priest always a priest?" Or, while continuing to do useful work as a pastor or an evangelist, why continue to do the special work of preaching, which requires special adaptation, in the absence of which it is not merely failure for the preacher, but loss of power in the Church, and a neutralizing of the efforts already made to spread the Gospel?

Where to Begin.

Anyone who is acquainted with his own heart and its capacity for work and influence knows without being told that the first thing to be sought is his own spiritual quickening. He has vague wishes in his soul to do good; the low life of the Church oppresses him. At the same time he has no real reaching out after the Lord, nor does he feel a consuming wish to save the lost. His entire exercise of mind is a consciousness that