

THE = TREASURY =

AN EVANGELICAL MONTHLY
FOR PASTOR AND PEOPLE.

VOL. VI.

NEW YORK, MAY, 1888.

NO. I.

→ SERMONS ←

GLORIA IN EXCELSIS. *

BY REV. GEORGE H. SMYTH, SECOND COLLEGIATE REFORMED CHURCH OF HARLEM, N. Y.

This work was wrought of our God.—NEHEMIAH vi., 16.

SOON after the close of Solomon's reign the kingdom of Israel was divided. Ten of the tribes assumed the title "Kingdom of Israel," leaving the tribes of Judah and Benjamin to constitute the kingdom of Judah.

Each of these two kingdoms suffered a distinct captivity. The Jews recount four national captivities—namely the Babylonian, Median, Grecian and Roman.

Nebuchadnezzar repeatedly overrun the kingdom of Judah; the first time in the third year of Jehoiakim, the second time, in the tenth or eleventh year of Jehoiakim, B.C. 598, and the third time in the eighth year of the reign of Jehoiachin. In this invasion 10,000 of the Jews were carried away captives to Babylon.

The seventy years' captivity began B.C. 588, when Nebuchadnezzar for the fourth time invaded Judea. The King Zedekiah was taken, his two sons slain, the temple burnt, the city despoiled and the greater part of the population carried to Babylon.

In B.C. 536 the Jews, by decree of Cyrus the Persian conqueror of Babylon, were allowed to return to Jerusalem. A number of them availed themselves of this kindly offer and returned under the lead of Zerubbabel, who became

* First Anniversary Sermon of 2d Church.

it in the criminal courts of this city. There we can trace four-fifths of the crimes that are committed to the influence of rum. There is not one case in twenty where a man is tried for his life in which rum is not the direct or indirect cause of the murder." The inspectors of the Massachusetts State Prison, in their report for 1868, say of the convicts: "About four-fifths of the number committed the crimes for which they were sentenced, either directly or indirectly by the use of intoxicating drinks." In the report of the Commissioner of Education for 1871, page 541, it is stated that, "From eighty to ninety per cent. of our criminals connect their courses of crime with intemperance. Of the 14,315 inmates of the Massachusetts prison, 12,396 are reported to have been intemperate, or eighty-four per cent." These facts are well authenticated. They deserve the careful consideration of all who love their country and their race.

If these observations are correct; if intemperance entails upon us every year

such enormous expense; if it is injurious to public health; if it hinders the intellectual and moral development of the people; if it retards the progress of education; and if it causes so much crime and pauperism, surely it is our right and duty to vote out the liquor traffic, and thereby destroy that most powerful agency for the degradation and ruin of men.

The drink question will never be settled until it is settled right. Nothing short of entire prohibition will put an end to the temperance conflict. The attempt to restrain the liquor traffic in the past, by license laws has been inadequate and unsatisfactory. At present, public sentiment is rapidly crystallizing in favor of its total suppression. The future will, no doubt, witness its utter annihilation.

"Swing inward, O! gates of the future,
Swing outward ye doors of the past,
For the soul of the people is moving,
And rising from slumber at last;
The black forms of night are retreating.
The white peaks have signaled the day,
And freedom her long roll is beating,
And calling her sons to the fray."

THE TREASURY IN THE FAMILY.

The Christian's Habitation.

BY T. DE WITT TALMAGE, D.D.
(PRESBYTERIAN).

If we want to become Christians, we must choose the Christian's habitation. "Where thou lodgest, will I lodge," cried Ruth to Naomi. She knew that wherever Naomi stopped, whether it were hovel or mansion, there would be a Christian home, and she wanted to be in it. What do I mean by a Christian home? I mean a home in which the Bible is the chief book; a home in which the family kneel in prayers; a home in which father and mother are practical Christians; a home in which on Sabbath, from sunrise to sunset, there is profitable converse, and cheerful song, and suggestions of a better world. Whether the wall be frescoed or not, or only a ceiling of unplanned rafters; whether marble lions are couchant at the front entrance, or a plain latch is lifted by a tow-string, that home is the ante-chamber of Heaven.

A man never gets over having lived in

such an early home. It holds you in an eternal grip. Though your parents may have been gone forty years, the tears of penitence and gladness that were wept at the family altar still glitter in your memory. Nay, do you not now feel warm and hot on your hands the tears which that mother shed thirty years ago, when, one cold winter night, she came and wrapped you up in the bed and prayed for your everlasting welfare before the throne?

O, ye who are to set up your own home, see that it be a Christian home!

Let Jesus make the wine at that wedding. A home without God is an awful place, there are so many perils to threaten it and God Himself is so bitterly against it; but "the Lord encampeth around about the habitation of the just." What a grand thing it is to have God stand guard of that door, and the Lord Jesus the family physician; and the wings of angels the canopy over the pillow; and the Lord of Glory a perpetual guest. You say it is important that the wife and

mother be a Christian. I say to you it is just as important that the husband and father be a Christian. Yet how many clever men there are who say: "My wife does all the religion of my house. I am a worldly man; but I have confidence in her, and I think she will bring the whole family up all right." It will not do, my brother. The fact that you are not a Christian has more influence on your family than the fact that your wife is a Christian. Your children will say: "Father's a very good man; he is not a Christian, and if he can risk the future, I can risk the future." O father and husband! join your wife on the road to Heaven, and at night gather your family at the altar.

Do you say: "I can't pray, I am a man of few words and I don't think I could put half a dozen sentences together in such a prayer." You can pray; you can. If your child were down with scarlet fever, and the next hour were to decide its recovery or its death, you would pray in sobs, and groans, and paroxysms of earnestness. Yes, you can pray. When the eternal life of your household may depend upon your supplication, let your knees limber and go down: but if you still insist that you cannot compose a prayer, then buy or borrow a prayer book of the Episcopal Church, and gather your family, and put your prayer book on a chair, and kneel down before it, and in the solemn and hushed presence of God, gather up all your sorrows, and temptations, and sins, and cry out: "Good Lord, deliver us."

Chastisement.

By REV. C. S. H. DUNN, PH.D., FIRST
M. E. CHURCH, DULUTH, MINN.

The sorrowing heart needs to turn to God's Word, and find there the divine panacea, its promises to the burdened, sorrowful ones. For all chastisements, there are divine compensations. What could one wish, in sorrow, more comforting than such gracious revelations as this, "As many as I love, I rebuke and chasten." Thus speaks the gracious One who lighted the furnace of your affliction. It is love, love, love! Being kindled by the hand of your Father, it glows with that Father's love. Think of the "many" He

has loved, and then remember that all of them passed through chastisement to glory, because He loved them. All the dross is purged away, and the pure metal is left to shine forth the Father's image! Wouldst thou ask to be exempted from the precious ordeal, if only by passing through it, you may have that likeness? Thy Father will take thee to Heaven by a safe way, even though it be a hard and rugged way. It will be the right way, though it be a way of crosses and disappointments. Thinkest thou that He would ask thee to shed one tear too many? Would thy Father send thee one stroke that could be spared? Ah! though we must at times exclaim, "Thy judgments are a great deep," yet there is always a "need be" for every thorn which presses the weary brow, for every stroke of the rod. Will He "temper the wind to the shorn lamb," and forget His own dear children in their struggles after protection and happiness? Oh! my soul! trust thy gracious Father, though thou canst not trace His wondrous mysteries! "Although thou sayest, thou canst not see Him, yet judgment is before Him, therefore trust thou in Him." And then, what was it He said to His disciples? "I will not leave you comfortless: I will come to you." Ah! It is His coming that sanctifies all afflictions, that drives the sense of loneliness from a believer's heart, and holds up one's faith in the day of adversity! Oh! Suffering Saviour! Thou art always precious, but never so precious as when the day is dark and dreary! Thou art indeed a comforter! and Thou hast qualified Thyself for such an exalted office! How sweet such helps as Thou dost impart, when we recall the history of Thy humiliation and Thy passion! Thou canst come to us with the words: "I know your burdens for I have borne them. I am acquainted with your griefs, for I was a man of sorrows." And so my soul cries out to Thee, O Jesus: "In the multitude of the sorrows I have in my heart, Thy comforts delight my soul!"

Then we are not going through scenes unfamiliar to our Lord, nor being tried with temptations of which He was ignorant. "He was tempted in all points like

as we are." "Be of good cheer: I have overcome the world." Why should I fear a world which my Saviour has already conquered! All the way along I see the footprints of blood. There is no thorn which He has not felt. And, when I am ready to faint, I will "consider Him that endured." If the pruning knife touches

one of the branches, the gracious Vine feels it too, so closely has He united our natures and our interests! Then, let us "endure as seeing Him who is invisible," and when all the rills and brooklets and fountains of earthly good are dried up, let us learn to truthfully say, "all my springs are in Thee."

== HELPFUL HINTS FOR WORKERS ==

Counsel to Recent Converts.

BY E. P. GOODWIN, D.D. (CONGREGATIONALIST), CHICAGO.

You are just beginning a Christian life. It is of the highest moment that you should have right and clear ideas as to what that life is, and how to carry it on. Let me suggest a few things that will help in this.

1. Remember that you are now God's children. You have been born into His family; you are, therefore, no longer to seek to do your will, but His will; you are not your own, but have been bought with a price, even with the precious blood of Christ; you are, hence, consciously and earnestly and always to seek to do what will honor God. Your one supreme rule of life is to be, whatsoever you do, to do all to the glory of God. If you settle this at the outset, as a first principle of Christian life, you will avoid many stumbling-blocks and difficulties further on. Remember, that religion, following Christ, obeying God, is in no sense a matter that depends on your feeling. Make it a point to do your duty, whatever it is, whether you feel like it or not. Never neglect reading your Bible, or praying, or going to church or prayer-meeting, because you do not feel like it; say rather, I am to do my duty, feeling or no feeling. Right-doing brings right-feeling.

2. Be steadfast and not periodical Christians. Do not allow yourselves to think that you cannot live consistently all the time. The true branch abides in the vine. The Spirit of Christ dwells always in the true believer, and is ready every moment to impart wisdom, courage, patience, and

insure victory over every besetting sin within, and every foe without. Keeping ever close to Christ will make your life like His—a life without paroxysms, or eclipses, or breaks.

3. Put honor upon God's Word. Let there be no day without the reading of the Bible and prayer. Better give up one meal a day than miss the feeding of your soul on God's manna. Better part with any other treasure than the "still hour." There is nothing like starting the day with an interview with God.

4. Honor the Lord's Day. The keeping of no commandment does more to the heart of all Christian life than this. To make little of it by allowing habits of travel, or visiting, or pleasure-seeking, or reading of Sunday papers, is to bring certain leanness upon the soul—is to weaken, if not destroy, one's testimony. The world rates Christians as they rate God's commands.

5. Be faithful in little things. There is a great temptation to be careless here, and dismiss as trivial many omissions of duty or failures to hold to a high Christian standard. Remember that we are to present our bodies a living sacrifice unto God—are to seek to be perfect and entire, wanting nothing. Faithfulness is the great test of true discipleship. The balance that goes wrong in ounces, or quarter ounces, goes wrong in pounds. One mistake in a column of figures spoils a balance-sheet. He that is faithful in that which is least, and only he, will be faithful also in much.

6. See that no man take your crown. Forget the things behind, and reach forth