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SERMONIC.

**A TRIBUTE TO THE MEMORY OF THE  
REV. E. A. WASHBURN, D.D.**

BY J. H. RYLAND, D.D., IN ST. MARK'S  
PROTESTANT EPISCOPAL CHURCH, NEW  
YORK.

*Know ye not there is a great man fallen this  
day in Israel?—2 Sam. iii: 38.*

A WIDE space has just been cleared in the ranks of our clergy, in the removal, by death, of one man. Not only the greatest, strongest man in our own church, but, to my judgment, the greatest man in our American Christendom, was the Rev. Dr. Washburn. I dislike to use such epithets in speaking of my friend. To one who knew the intellectual wealth and moral worth of the man, such epithets seem poor, feeble, commonplace, especially with the sense of bereavement so keen in those who stood at his bier but yesterday.

There was so much to love in the man, that admiration of his rare gifts and acquirements as a scholar and public teacher falls into an inferior place in those who were favored with an affectionate intimacy with him. Somewhat cold and distant in manner to the outer world; sometimes, and to some, seemingly stern, perhaps; there

was, nevertheless, a great, true, tender heart in my friend to which just appeals were never addressed in vain. Few, outside the circle of his own family, had as frequent and favorable opportunities as myself to know and esteem these deeper excellences of his nature. It was largely owing to his intercession, and to the personal attractiveness of the man, that I came to be his near neighbor. I had known him, and admired him before, as a man of commanding ability in the church; but as neighborhood ripened into friendship, and friendship into companionship, admiration became affectionate reverence in me, which long years of the closest and most familiar acquaintance only deepened and intensified. For I knew him not merely professionally, as a clergyman. That character was borne by Dr. Washburn with a lofty and uniform consistency ever. But that is done, very commonly, by men of otherwise unlovely natures—done, in a dry routine way—by men of irreproachable methods and manners, but having little robustness of natural character or freshness of feeling in them, with no zest in interests or occupations beyond the bounds of a church

[The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.—Ed.]

whom we honored as a leader—an affection which bowed many a strong man down in sobbing grief as the last sad offices of the Church were said over his mortal remains. Not that our friend was ever soft and pleasing in speech and manner. Sometimes carried away in a very torrent of indignation, or witheringly severe in his condemnation of things or doings detestable; but, through all outward manner, and in all fiery, impetuous utterance, there was seen the great, generous, manly heart. The one quality, indeed, supreme and most admirable in Dr. Washburn, which penetrated all he said and did, was his Christian manliness, so true, so brave, so vehement, so gentle; with such grand scorn for all things scornful, with such hearty praise for all things honorable, with such ready help for all in need, with such tender pity for all in distress—altogether, a very rare specimen of our species, a very rare specimen of the Christian minister; in heart and life a “man of God.”

Dr. Washburn was still, comparatively, a young man, full of great purposes and hopes for this life. How vividly I recall the animated countenance, as he said to me, not long since, “My friend, I have still ten years of good work in me, and in that time I intend to produce my work on Christian Ethics.” Alas! alas! “Man proposes, but God disposes.” Even then there was eating into him, though undetected, the cruel disease that took him off. The end came rapidly, though he had long been subject to pains and infirmities of body, but of no seemingly threatening character, and always showing a wonderful power of recuperation. But, leaving the church after preaching the morning of the Sunday before Christmas, he was borne to the bed on which he was soon to die. The end came without shock or surprise to his brave, but childlike faith. He had in his room a favorite picture of the “Christus Consolator,” on which he loved to fix his fading vision in intervals between spasms of pain. A little

while before the final eclipse, that picture was lit up by an unwonted burst of sunlight—a light prophetic of the radiance he was soon to see on the face of the living Christ in heaven.

O God!—

“Forgive my grief for one removed—  
Thy creature—whom I found so fair.  
I trust he lives with Thee, and there  
I find him worthier to be loved.”

### THE CHRISTIAN KNOWS NO MAN AFTER THE FLESH.\*

BY JAMES MCCOSH, D.D., LL.D., PRESIDENT OF THE COLLEGE OF NEW JERSEY, PRINCETON.

*Henceforth know we no man after the flesh.*  
—2 Cor. v: 16.

“If any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new.” As a new creature, he who is in Christ takes a new view of almost all the objects by which he is surrounded, or which he is called to contemplate. The eyes of his understanding being enlightened, he sees them in a new light—and that a true light—and not under the false luster which before hid their character: in other words, he sees them no longer after the flesh, that is, according to corrupt human nature, but after the Spirit, as a spiritually-enlightened man does. He gets a new view of sin—before he was dallying with it, and seeking to extract pleasure from it, for a season—rolling it as a sweet morsel under his tongue—regarding it as something light and trifling, and easily forgiven. Now he sees it to be exceeding sinful—its sweets to be obtained only with the penalty of its sting being thrust into us. He gets a new view of Christ; before, he knew Him after the flesh—nor did he see his need of Him, and often felt as if Jesus were troubling him; and his feeling was, “What have we to do with Thee, Thou Jesus of Nazareth?” Now he sees Him as the very Savior he needs, and looks upon Him

\* A sermon preached at the installation of the Rev. John S. McIntosh, in Philadelphia, March 17, 1881.

as the chief among ten thousand, and altogether lovely! He takes a new view of time and of this world: before, they seemed to him as if they were all in all as he sailed along their creeks and eddies; now they are discovered to be but bays in the great ocean of eternity, seen stretching before us as an ocean without a shore. He takes a new view of himself; for, long he regarded himself with feelings of self-complacency; but now, his pride being broken down, he sees himself as God sees him, and repents in dust and ashes. Among other objects seen in a new light, he takes a different view of his fellow.

But, before enlarging on this subject, there is an error at the other extreme against which we need to be warned: it is, the mistake of those who would cast aside human nature that they may the better glorify God. Now, human nature, as God made it at first, and as God, by His Spirit, may make it anew, is, in itself, the grandest object which our world presents. "On earth there is nothing great but man; in man, nothing great but mind." Let us not try to mutilate it, much less to destroy it, by cutting off branches or limbs, which will only make the frame one-sided and misshapen. I am sure that a monk—a priest separated from all tender, domestic ties—is not the person most likely to do most good in families—to gain the confidence of anxious mothers and of little children. I am not sure that the stiff formalists, or the narrow evangelicals of modern Protestantism, are the best fitted to gain the hearts of the great mass of the people—say of young men and maidens, with wicked hearts no doubt, as we all have, but not more wicked, because these persons, from their age, are buoyant and playful. Of this I am sure, that they are the best Christians, that they are likely to be most influential ministers, who obey the apostolic command, and "rejoice with them that rejoice, and weep with them that weep." Did not Jesus assume our nature for this, among other ends,

that He might more effectually win the hearts of men, women and children, who are thereby encouraged to come to Him; while others, like the apostles, might forbid them? "For, verily, He took not on Him the nature of angels, but He took on Him the seed of Abraham." "Wherefore in all things it behoved Him to be made like unto His brethren." The human love of the Savior attracts us human beings quite as much as His divine love. He was called by His disciples the Son of God; He called Himself the Son of man. "Jesus wept," is the shortest verse in the Bible, but no verse has been more effective in drawing men's hearts to Jesus. By all means, as we point men's eyes to Him, say, "*Ecce Deus!*" for we may see His divinity shining through the veil of His humanity; but let us also say, "*Ecce homo!*" for it is His humanity which first meets our eye. In heaven, when we look up to it, we see "Him that sitteth on the throne," but we see also "Him that was slain"; we see the throne, but "in the very midst of it a lamb as it had been slain." By all means, let us seek to have more of the divine nature of which we are partakers, having been made in the divine image at first, and as being created anew in the divine likeness; and let us seek to have this divinity shining brighter and brighter within us. But let us not neglect, at the same time, to cherish and cultivate our humanity, and, among other things, our social and sympathetic feelings. I believe that a man is better fitted than an angel would be to address mankind. I am sure that a converted sinner, under Christ, is the most appropriate of all agents for speaking to sinners. The man who has escaped the fire is the most likely to be earnest and practical in urging and helping others to flee from it. The mother, who has lost a child, is the best fitted to speak to another mother grieving over the death of a dear boy. On a like principle, I maintain that one who has rejoiced and suffered, who has hoped and feared as man, is the best adapted to address

a fellow-man in his joys and in his sorrows.

But, on the other hand, the man who is a new creature in Christ Jesus is led to take a new and higher view of his fellow-men, and is led, in consequence, to perform certain duties toward them. In particular:—

### I.

*We have come to see the worth of our own souls, and we know that the souls of others are of equal worth.*—Christians, there may have been a time when you set no value on your own souls; when you were going about inquiring, "Who will show us any good?" and at that time, having no concern about the salvation of your own souls, you felt little or no interest in the redemption of the souls of others. But now you have seen that "the redemption of the soul is precious." "What were a man profited if he were to gain the whole world and lose his own soul?" You now really believe this, and feel yourselves, in consequence, to be surrounded by immortal beings, the worth of whose souls you cannot estimate. The father knows and realizes that these children who cluster round his knee in the evening when he comes home from his labors, have souls, which, like his own, will exist forever. The mother, as she rocks her infant to rest on her bosom, knows that the heart, which has begun to beat in that little frame, will not find rest till it is laid on the breast of Jesus. Every brother and sister and dear friend and companion you have; every person you meet with in the social party and in the market-place, has a soul which, like your own, will be existing in that bright world above, or that dark world below, when ten thousand millions of ages have run their course. Every man we meet with in this world, though we should never meet with him again, will meet with us at the day of judgment. Aye, the wicked will there meet with those with whom they sinned when on earth—with those whom they seduced by their influence, their example, or their false reasoning, into

sin or error. My friends, we are not surrounded by the mere creatures of a day, with whom we may pass our time in utter levity, saying, "Let us eat and drink, for to-morrow we die"; we are encompassed by responsible and undying men, whose souls shall exist as long as the angels exist—as long, with reverence be it spoken—as long as God Himself exists! What manner of persons ought we to be in such society? How dare ye sin in such company, and among such witnesses? When the eyes of hundreds look up toward us ministers on the Sabbath, we must have something carefully forethought to tell them in the name of Christ. When they would sleep, bodily or mentally, in our pews, we must ring in their ears a message like that which came from the mariners to Jonah: "Arise, thou sleeper, and call on thy God!"

### II.

*We see that, as by nature we are under the sentence of condemnation, so others are under the same sentence.*—There may have been a time when we had no sense of the evil of sin; we loved sin, and had pleasure in them that loved it, like ourselves. But now, our consciences being awakened to see how offensive sin is, we feel that we have to look abroad on a world lying in wickedness, in rebellion against its Maker and its Judge. Not that such a view as this will make the Christian feel less interest in his fellow-man, or tempt him to retire from the world in disgust. Such considerations will rather tend to rouse him from his torpor, to quicken and animate his love, as the breeze fans the flame. When is it that we think most of an earthly friend, and are most deeply interested in his welfare? Is it when he is known to be in safety—dwelling in security in the bosom of his family, far from violence or accident? Or is it not, rather, when he is in peril in the midnight journey, where robbers infest the path, or deep and rapid rivers have to be crossed, sweeping many an unguarded traveler from this world to the next; or

living in a scene where he is breathing infection, or in which the arrows of death are flying all around? When is it that the wife thinks most of the husband, and the sister feels the deepest interest in the brother? Is it not when laid on a bed of distress, or when fighting with the billows of death? A love is then kindled which never burned before, and tears flow from eyes, the very fountains of which seem to have dried up by the scorching power of this world's anxieties. When does the mother think most of the son who is on the wide ocean? Is it when it is so calm that it reflects the image of heaven upon its bosom; or, ruffled by the breeze, only to bear on the vessel? Is it not, rather, when the winds are raging round her dwelling, and in the sleepless night she pictures the vessel sinking in the awful depths, and hears the cry of her boy out from the roaring billows? My friends, it is the circumstance that man is lost, while yet he may be saved, which awakens that peculiarly deep and tender feeling in the breast of the believer! It was for the sake of the lost sheep that the shepherd penetrated into the wilderness; it was for the sake of the lost piece of money that the woman lighted the candle and swept the house; it was in compassion toward the lost son that the father ran out to meet him and embrace him in his arms. It was because the Father so loved the world that He gave His Son to suffer and to die for it. It was to seek and save that which was lost that Christ left the bosom of the Father and came to this cold world, and died amidst the agonies of the cross. Those who have the same mind in them which was also in Christ Jesus, will love the world, which He loved—will, like Him, when they see the multitude, have compassion on them—have compassion on the ignorant, and on those who are "out of the way," and will hasten to be fellow-workers with Him in saving souls from death.

## III.

*As having attained the enjoyment of Christ's peace ourselves, we seek that others*

*may share it with us.*—As long as we were without Christ and Christ's peace, we did not know the value of them, and so could not be expected heartily to recommend them to others—just as the blind man cannot be expected to speak of the beauty of colors, or the deaf man of the loveliness of music. But when we have "tasted that the Lord is good"; when Christ has "become precious to us, as He is to all them that believe," then we can enlarge upon our own experience—"Out of the fullness of the heart the mouth will speak." We have sold all that we have—our self-righteousness, our conceit, our lusts—to buy that pearl. We find that its worth is far more than the price paid for it; and so we can confidently commend it to others. We would not ourselves part with that peace for all that the world can give, for all its wealth and honors; and we feel that, if we were but the instruments of communicating that peace to others, we would be conveying a greater amount of good than by the largest temporal benefits. Parents cannot leave their children a legacy so great as this. All God's people feel that they must share this blessing with others, and feel that they cannot bestow on their friends any gift so valuable. Without this, every good we bestow may turn out an evil; with this, the value of every other good will be immeasurably enhanced. "Come and see, all ye that fear the Lord, and I will declare what He hath done for my soul!" "When God's people have the joy of His salvation," then, as is said in Psalm fifty-first, "They teach transgressors God's way, and sinners are converted unto Him."

## IV.

*When we love Christ ourselves, then our hearts are drawn toward those who, like us, love the Lord Jesus.*—Man is, in his very nature, a social being. It is not good for man to be alone. He seeks for companionship, and the feelings which prompt him are gratified in the enjoyment of it. The principle on which man seeks for fellowship, is that of kindred

tastes. It is this principle abused, which congregates the wicked. They will speedily, as if by instinct, find out each other, and delight in each other's society and in the social gratification of their gross tastes. It is the same attraction, no longer perverted, but now sanctified, which brings together the children of God. Their common faith and love to a common God and Savior, their heaven-born tastes and aspirations, will form a stronger bond of union than any that can band the men of this world together. They will seek out one another, they will be drawn to one another when they meet, and they will reciprocate each other's feelings. Should there be persons who have come from the same district, who have been taught in the same school, who have worshiped in the same church, and who are now residing in the same foreign land—would they not, as it were, look out for each other, and, as they met, recur to the scenes of their childhood and of their beloved land—perhaps beloved, now that they are away from it, more than even when they were dwelling in it? And if men are thus prompted to fellowship by native feeling, will not those who are born from above, and who are citizens of heaven—will not they, too, in this foreign land in which they are pilgrims and strangers, feel that they have many connecting links and ties of sympathy; and will not they, too, seek for fellowship one with another, and with all who, in every place, call on the name of the Lord Jesus? Those brothers and sisters who, for many years, have been members of the same family, love to meet with each other from time to time, to talk, perhaps, of the love and wisdom of a father, or mother, or brother, or sister gone before to the other world; and are not Christians all of one family, and why should they not meet to speak of a common Father in heaven, and of One who condescends to be called our elder Brother? "Then they that feared the Lord spake often to another, and a book of remembrance was written before Him for them that feared the Lord

and that called on His name." And how often has it happened that, when holding sacred converse with one another, Jesus Himself has joined them, as He did the two disciples on the road to Emmaus when they were conversing of the decease which He accomplished at Jerusalem? And though their eyes are let so that they do not see Him, yet their hearts burn within as He talks with them and opens to them the Scriptures, and they know that it has been the Lord.

## V.

*These views and motives will impel those who are swayed by them to do good as God may give them opportunity.*—"These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And there is a close and intimate connection between these two things: between having the law in the heart, and teaching it to others. All genuine religion begins within, in the grace of God communicated to the heart, and forming there a well of living waters springing unto life eternal. But, while it begins within, it does not end there; it begins within only as all streams commence in some mountain where are their heaven-fed fountains; but it flows out like the stream, and carries with it a refreshing and fertilizing influence. The grace of God in the heart is represented as a seed becoming a plant; as leaven, permeating the whole mass; as a new birth, growing to maturity; as a fire, becoming a flame. Supposing that he himself has got the new life, he will be anxious that others may possess the same. He may first be anxious about those of his own household—his relatives and his friends; what has given peace to himself he knows will give peace to them, and so he goes and tells them of the treasure he has found. We see this illustrated in the case of the apostle Andrew. Having been called to be a disciple of Jesus, he abode with Him

one day, and that one day was sufficient to show him how delightful was His society, and on the morrow he went in search of his brother Peter, and told him what he had found. "He first findeth his own brother Simon, and saith unto him, We have found the Messias; which is, being interpreted, the Christ, and he brought him to Jesus."

It is in this way that the believing husband is sanctified, or blessed, to the unbelieving wife, and the believing wife is sanctified to the unbelieving husband. How often have husbands who obey not the Word been won in this way by the conversation of their wives, while they behold their chaste conversation coupled with fear. In this way parents have been blessed to their children, and standing before God have been enabled to say: "Here am I, and the children which Thou hast given me."

Watering, in this way, the objects immediately around them, Christian faith and zeal will flow toward more distant objects, toward particular districts and countries, and toward the world at large. The prayer will be, that, beginning at Jerusalem—that is, at home—the Gospel be preached to every creature. But what can I do for the benefit of the Church and world, is the question put by many—some anxious to do nothing, and some not seeing how they can do anything. Now it is quite true that, if the whole work were to devolve on any one of us, we never could accomplish it. But the work is to be accomplished, not by every man doing the whole, but by every one laboring in his own sphere; as the walls of Jerusalem were rebuilt, not by every man seeking to build the whole wall, but building the part opposite his dwelling, so that it is recorded of this man and of that man that he built such a part of the wall lying opposite to his house; and of a particular person, who does not seem to have had a house, but to have been simply a lodger, that he built the part opposite his chamber. So it is by every one building the part of the wall which lies

opposite to himself; by each one, like the Baptist of old fulfilling his course; by each one doing the duty which devolves on him as a soldier fighting under Christ in the great army of the faithful, that the whole work is to be carried on and completed; this one taking up this field, and another that field, at home or abroad—going himself, or contributing to make others go.

This view of religion, in living operation, is very different, I am aware, from the picture which is drawn of what it ought to be by the worldly, and by them held forth to our admiration. These men are loud in praise of religion, in the general or in the abstract, but it must be something that never comes out in living exhibition; something unseen, inoffensive and inoperative; afraid to give any testimony in behalf of Christ, and so wounding no man's conscience; a concealed light, and therefore not a reproach upon their own darkness. These men dare not renounce religion in the general, but they would oppose it and hunt it down whenever it makes any appearance. They would pay it all respect in general language and compliments, but they condemn every actual exercise of it. Nay, under a hypocritical profession of regard for that which they hate, they would tell you that religion is so ethereal in its nature that it is not fitted for society or the world; and, in the greatness of their regard for it, confine it to the closet and the heart. Such is the religion which the world would recommend to us as being most suited to its own tastes, and least liable to disturb its self-complacency.

But this, certainly, is not the religion recommended in the Word of God, and exemplified in the character of Moses and the prophets, of Christ and the apostles. Religion, it is true, begins at the heart, but in this respect it is like the blood, wherein is the life, which begins at the heart, but circulates to the farthest extremities. These men regard religion as the Jews looked upon the Savior—as a root out of dry ground; and it is, indeed, a root spreading

out other roots, like Lebanon, but bringing forth branches which flourish and expand, and bear precious fruit. These men would compare it to some feeble flame fed within a secret sanctuary, like the mysterious fire kept within the heathen temples; whereas God would have it rise in open day, like the flame of the morning and evening sacrifice, which rose toward heaven and before all men. These men would represent it as a hermit in a wilderness—something secret and unseen; Christ describes it as a city placed on a hill, which cannot be hid. They would have religion hide itself, as a candle put under a bushel, and burning there with a feeble and sickly flame; Christ would have it to be as a light placed on a bushel and shining on all around. Ye are the light of the world; not shining by inherent light, but still shining by light reflected from the Sun of Righteousness as sunshine is reflected from all the objects surrounding us in the heavens and earth.

From this survey we see what is the grand function of the organized Church—it is to proclaim the way, sustain the truth, and propagate the life. We see, too, what is the grand aim of Church ordinances. We are to secure, in regard to them, that they be in thorough accordance with the Word of God, and that they be employed to edify the Church, and not for the purpose of gratifying the senses or stimulating the imagination.

We further see what is the style of preaching most fitted to advance the kingdom of God. It is preaching founded on Scripture, that speaks of Christ, and speaks to all—to rich and poor, to Greek and barbarian, to old and young. There is a kind of preaching which sprang up in New England, an age or two ago, and which has since travelled South and West, but which does not seem to me the best for alluring the great body of the people. The minister is a well-educated, thinking man, and he reads and ponders the most of the week, and he brings out to his people his cogitations on the Lord's

day. All well; I say the good householder must bring out of his treasure things new and old: his people will not thank him for throwing them what has cost him nothing. But then he brings out his own thought, ingenious it may be, but wiredrawn and abstruse, instead of God's Word, to which they are pinned, and from which, certainly, they do not grow. They are admired excessively by a select number of refined men and women, who are loud in praise of the preacher, and offer him a constant incense of adulation. But as to our children, who compose, or at least ought to compose, so large a proportion of every congregation; as to our servants, male and female, our mechanics and day-laborers who have toiled all the week, they would feel an interest in the grand old truths of God, Scripturally and feelingly illustrated; but as to the peculiar notions or nostrums of this man's brain, they cannot understand them, or, at least, do not appreciate them, and in most cases they do not, thereby, suffer much loss. If this style prevails among those churches that require a highly educated ministry, I fear the common people will turn to those churches where Scripture truth is preached more freely and heartily. There is an affected originality about this kind of preaching, which, however, consists more in a peculiarity of mode than in substance or reality. I admit that Christ is commonly there, but he is disguised by so many ingenious adjuncts that a large body of the people do not see Him. I think I perceive indications that our merchants, distracted all the week by anxious cares in their offices, and wishing to have a Sabbath of holy rest, are showing, by the kind of preachers that they are calling from this country and from abroad, that they have no predilection toward this artificial or notional style of preaching. Of this I am sure, that your truly learned men, when they come out from their books and their scientific pursuits, greatly prefer to listen to such words as Jesus uttered from the ship and on the mountain. Old



Horace felt it to be a delight to sing *pueris et virginibus*; and depend upon it, that is the best preaching, and the most popular in the end, which addresses the father and the daughter, the mother and the son, the mistress and the maid, the unlearned as well as the learned.

It is a great evil in our community, the separation of rich and poor—especially in our great cities. But it is vastly greater when it is permitted to enter the house of God, which is meant to counteract and soften the severances of the world. We have seen the beginning, but not the end of it. In so many of our city churches we see only the rich, and we wonder where the poor are. We are told, perhaps, that they are in churches for the poor. But would it not be better for the rich as well as for the poor, that the two met together, thereby entering into the spirit of the passage, "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons; for, if there come unto your assembly a man with a gold ring, in goodly apparel; and there come in, also, a poor man in vile raiment, and ye have respect to him that weareth the gay raiment, and say unto him, Sit thou in a good place, and say to the poor, Stand thou here, or, Sit here under my footstool, are ye not partial in yourselves?" Are we falling in with this spirit when we systematically arrange that the rich and the poor do not worship in the same house of God? We all come into the world alike; we all leave the world alike; in heaven are all alike; and there is one other place where I would have all alike, and that is in the house of God—"the rich and the poor meet together, the Lord is the maker of them all."

But it is said that there are difficulties in the way. And I admit it. But let the Church acknowledge the evils, and set itself earnestly to meet them. Many of them will be found to arise from the artificial means of paying ministers by pew-rents, and admitting property-holding, with buying and selling, into the temple of God. This whole subject of the means of so sup-

porting the ministry as that the rich and poor may meet together, is calling and demanding the consideration of the wisest and best men in our Church. Next, always, to the propagation of the Gospel, at home and abroad, it is about the most important which the churches can take up at this present time. We are insisting, very properly, on having an educated ministry, and this is greatly for the good of our people. The training for the ministry is the longest and most expensive demanded in any profession; but, when the young men have undergone it, the pay allowed in our congregations, generally, is not equal to that of our skilled artisans. The command is, "Let him that is taught in the Word communicate unto him that teacheth, in all good things," and is as binding as any precept in the Word of God. True, those of us who are called of God must preach the Gospel whether we are properly remunerated or not. "Woe be unto you if you preach not the Gospel," I say to every young man in our college who seems to be called from on high to the work. But if ministers of the Word are required to make sacrifices, the members of the Church, enjoying like privileges on earth, and seeking to reach the same in heaven, are required to do the same. This is a subject which the wisest and best men are now required to take up, if they would enable the Church to fulfill the grand end which it is fitted to accomplish.

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IN MEMORIAM.—THOMAS CARLYLE.

By DEAN STANLEY, IN WESTMINSTER ABBEY, FEBRUARY 6TH, 1881.

*The kingdom of heaven is likened unto a man which sowed good seed in his field.*  
—Matt. xiii: 24.

THE Gospel of this day starts with a comparison of the kingdom of heaven to a sower. It is the same as that with which the more celebrated parable begins, "A sower went forth to sow." They both fix our minds on the manner in which God's kingdom—the kingdom of truth, beauty and good-