# GOSPEL GLEANINGS.

## Gathered by the Boston Clergymen Yesterday.

### A South Carolina Divine Preaches in Two Pulpits.

### President Hopkins at Park Street Church.

### Anniversary of the Rev. Dr. Miner's Church.

### A Practical Sermon in Lynn—The Rev. A. B. Kendig on "The Lord's Prayer."

### OTHER SERVICES OF THE DAY.

The warm, summer-like weather yesterday brought large congregations to nearly all the churches. Several sermons of more than usual interest were preached. The Rev. Dr. Broadus of South Carolina, a prominent Baptist divine, gave two discourses, abstracts of which are given below. The venerable Dr. Mark Hopkins delivered an earnest discourse at the Park Street Church. At the Columbus Avenue Universalist Church, the anniversary of the settlement of the Rev. Dr. Miner as pastor was appropriately observed. The Rev. A. B. Kendig of the Monument Square Methodist Church began a series of sermons on "The Lord's Prayer;" and the Rev. A. J. Gordon of the Clarendon Street Baptist Church preached an interesting discourse. A sermon by the Rev. John S. Holmes, pastor of the East Baptist Church in Lynn, is also included in the list of discourses of which reports are this morning presented.

### A SOUTHERN PREACHER IN BOSTON.

**The Rev. J. A. Broadus, D. D, of Greenville, S. C., at the Ruggles Street Church and at Tremont Temple—Two Practical Discourses.**

The Rev. J. A. Broadus, D. D., of Greenfield, S. C., one of the most distinguished Baptist clergymen in the South, preached two sermons to Boston congregations yesterday. Dr. Broadus is about to deliver a series of theological lectures to the students of Newton Seminary. He is about forty-five years of age, of stout build and is evidently a Southerner born and bred. His manner of speaking is earnest and unaffected, the Southern accent being noted occasionally in his discourses. At the morning service in the Ruggles Street Baptist Church, Dr. Broadus preached to a large congregation. His sermon was a practical exegesis from the text Philippians iv., 6, 7: "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The preacher showed how strange it is that Christians should be so vexed by the cares and troubles of this life, when the Father of all is ready to grant His peace to all who ask. Let your requests be made known to God; that is the first step towards a perfect cure for anxiety. You must comprehend that great idea, that God is, and that therefore He rules in all this whirling and changing life of man. A real, genuine belief in this fact will prompt a genuine prayer which, according to the Divine promise, must find a fulfilment. "All things work together for good to them that love God." This is one of the golden texts of Scripture, on which the true disciple loves to dwell. Lay hold of its great idea in your hearts. Believing it, the soul finds great relief even in telling its cares and troubles to the Father. You may feel that no earthly friend, however dear, can quite know what your trouble is to you. But the Father has not only perfect sympathy, but perfect understanding of your needs, which He knows a thousand times better than you yourself. "Like as a father pitieth his children, so the Lord pitieth them that love Him." How natural then, that we should not only confide in God, but make our special wants known to Him. He will do for you what you cannot do for yourself. But this help, of course, can come only as you do your own duty, since only then have you a right to ask the Divine assistance. By prayer and supplication with thanksgiving. Thus the Apostle enjoins us to remember past mercies as we ask for help in time of need. When Paul and Silas, Roman gentlemen, after being assailed and scourged by the mob, lay in chains in prison, at midnight, the other prisoners heard them—not groaning or sighing—but praying and singing to the Lord. It is the best way to get out of troubles and present cares, to find something for which to praise God; and every life, however troublous, is full of sweet occasions of the outpouring of His grace. And, if we pray and praise in humble faith, the peace which God has promised will surely come. "Can you tell me the secret of the peace which you have under this trouble?" asked President Lincoln once, when sorely afflicted, of a woman watching at the side of her dying child. It is a secret; but those who have known God's grace have found it out. It is a peace which, like the dearest affections and deepest joy of life, "passes all understanding," that the Christian may have. It is not a thing to be climbed up to, but to come to in the sheer simplicity of a belief in God as ruling over all, and caring for all His children. In all the storms of life, that peace is given; and whosoever possesses it shall be kept safe in the love and faith of Christ Jesus.

**His Afternoon Discourse at Tremont Temple —"The Raising of Lazarus."**

The Rev. J. A. Broadus preached the sermon of the afternoon service in Tremont Temple, from the text of John xi., 1: "Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha." The subject of the discourse was the miracle wrought by Jesus in raising Lazarus from the dead. The preacher described the situation of the village of Bethany as it now appears, having visited the spot. Though the place now bears a different name, it can with certainty be identified, and the old Roman roads which lead over the mountains from Bethany to Jerusalem are still in constant use, covered with Roman pavements, and are identically the same which were trod by the feet of Jesus and His disciples. The home of Mary and Martha and Lazarus was a place which Jesus had frequently visited, and its inmates had been for a long period on terms of intimacy with Him. They knew, loved and believed in Him. The family was undoubtedly one of wealth, as is indicated by this fact, among others that Mary had a costly box of ointment with which on another occasion than that now spoken of she anointed the feet of Jesus. This circumstance explains also how it was that Mary took no part in the preparation of the feast, but remained to talk with Jesus. It was not necessary that she should assist if there were servants, so that there was no non-fulfilment of duty on her part in not joining her sister Martha in supervising the work of preparation. The Scriptural narrative of the events attending the death of Lazarus was recited by the preacher, and in this connection he vindicated the character of the disciple Thomas from the unjust aspersions, which, by implication, have fallen upon him in being so frequently called the "doubting Thomas." He was not, properly speaking, a doubting disciple. He loved and believed in Jesus as much as any of the others. He was rather a low-spirited or despondent man than a doubter. There are such Christians now, not unbelievers, but, from their temperament, not hopeful, inclining to look on the dark side, fearing that the good news they hear is too good to be true.

On this occasion, when Jesus, having heard of the death of Lazarus, proposed to set forth on a journey to Bethany, His disciples dissuaded Him, saying: "The Jews of late have sought to stone Thee." But seeing that Jesus was determined to go, it was Thomas, not the loving John or the faithful Peter, who said to his fellow disciples, "Let us all go, that we may die with Him." This was a noble expression of fidelity, of personal devotion and loyalty, coupled, as was characteristic of the man, with apprehension that calamity was likely to befall. In the further pictorial presentation of his theme, the preacher extolled the character of Martha as no less worthy than that of Mary, though different in kind. Martha was a thinking, reasoning sort of person, and Jesus always addressed her in a reasoning, thoughtful manner, while Mary was of a disposition tender, contemplative, sympathetic and tearful, and toward her Jesus was sympathetic in manner, and seeing her distress at the death of her brother wept with her. Yet the sisters were alike in faith and in the same words both addressed Jesus, "Lord if Thou hadst been here my brother had not died." The preacher depicted the scene at the tomb, and drew from the subject two special lessons, first, of the duty of Christians to cherish the miracles in an unbelieving and materialistic age as the seal and sign manual of God Himself to the testimony of the Scriptures; and, secondly, of nearness to Jesus, of striving to be like Him and to persuade others to come unto Him and become like Him.

### DR. MINER'S ANNIVERSARY.

**The Twenty-Eighth Year of His Ministry Before the Second Universalist Church—Interesting Statistics.**

The Columbus Avenue Universalist Church was well filled yesterday morning, the occasion being the twenty-eighth anniversary of the settlement of the Rev. A. A. Miner, D. D., as pastor of the society. The text selected by Dr. Miner for his sermon was the last clause of St. John iii., 31: "He that cometh from Heaven is above all." In opening his discourse the speaker spoke at length of the characteristics of Christ, and of His labors as an evidence of His Divine fitness for the work of His life. So effective was His work that the cavils of the world through all ages have not removed its results. The opinion was expressed that Boston was more given to irreverent and radical criticism of Christ and His labors than any other place in the world, but the preacher failed to find in all this criticism any serious disparagement of the Divine character of the Master. He could not make the idea that Christ was merely a very good man agree with the Scripture records, for they proved Him either to be much more than that, or else they were an indisputable evidence that he was a charlatan of the most despicable type. After an experience of twenty-eight years, the preacher found no cause for a decrease in his hope for the continued growth of the world toward the perfect life of the future, and his confidence that the spirit of the age was nobler and purer than formerly was unshaken. In the period of his ministry he believed there had been a large progress in public thought and institutions and that the Divine sunlight which burns in the hearts of Universalists is warming the thoughts and souls of leaders of religion throughout the world, whatever their creeds may say. The preacher criticised sharply the position of such leading thinkers as Robertson, Kingsley and MacLaud and their fellows on this side the Atlantic, whose spoken and written words are so totally at variance with the creeds under which they are laboring. He believed that the inconsistency of such men was reprehensible, for by it the public mind was confounded and the efforts for the advancement of the creeds to a level with the thought of the world paralyzed. The preacher then made an eloquent and feeling reference to those who had, during his ministry, stood by him in his work for the good cause, and spoke with a tender affection of the active laborers of the society who had passed on and entered the gates of immortality. For over 1200 times he had stood by the mortal remains of those who have been members of his society, and during the period of his pastorate nearly 1600 of his parishioners have passed away. The past year has witnessed the deaths of forty-four of the members of the parish, including one of the deacons, Moses Mellen, who had held the position of treasurer for over thirty years. The preacher spoke eloquently of the consolation offered by the belief in the final happiness and holiness of all the world, as we stand by and witness the ceaseless flow of the river of life into the ocean of eternity, and queried whether, after all, what we call death shall not prove to be the completion of the birth into the life eternal. During his pastorate 2344 marriages have been solemnized, forty-four of them having occurred during the past year and fifty additions having been made to the membership of the church. In concluding, Dr. Miner referred to the excellent financial position in which the society had been placed by its recent business operations and of the opportunity offered for the furtherance of Christian work, by its members. He spoke of the demands made upon his time outside of the society, but disclaimed any need for an apology except to himself, as the time given to other interests had not been taken from that properly due his parish. He stated that he had during the past year made over six hundred parochial calls, beside attending to the ministrations of the sick-chamber of many not connected with the society. He urged the utmost personal fidelity to the interests of Christianity and the duty of working hand in hand for the extension of the privileges enjoyed by the regular attendants upon the services of the Christian Sabbath.

### THE LORD'S PRAYER.

**Sermon by the Rev. A. B. Kendig at the Monument Square Methodist Church Yesterday Afternoon.**

The Monument Square Methodist Church, which has been renovated, was filled with a large congregation yesterday afternoon, when the pastor, the Rev. A. B. Kendig, delivered the first of a series of ten expository sermons upon "The Lord's Prayer." The text was "Our Father," being a portion of Matthew vi., 9. The preacher prefaced his discourse with a few remarks respecting his consciousness of the profound depth and infinite character of that prayer. It is the most remarkable prayer recorded in any language. It teaches the language of universal inanimate nature everywhere. Twice does the Almighty write the commandments on tablets of stone, twice did the Lord Jesus Christ repeat this prayer. I suppose that every Bible reader is familiar with the origin of the prayer. It was a very common thing for the Jewish Rabbis to teach their followers to pray. The disciples, coming from a religious service on a certain occasion, said: "Master, teach us to pray, as John taught his disciples," and the Saviour then taught them this prayer, and because He gave it to them it has been called the Lord's Prayer. Three and seven were with the Hebrews sacred numbers, three refers to the Trinity and seven to the Sabbath; four, the curious say, is a worldly number, or refers to the earth. Hence you take the three, that is the Trinity, and unite it to the four, the earth, and you have seven, or perfection is attained. Prayer is the most excellent employment for an intelligent human being. It is the language of dependence, of need, of helplessness. When the infant prattling upon its mother's breast cries from pain, when the infant conscious of its existence and its suffering shall cry in language that cannot be interpreted even to that infant mind itself, that infant prays to a stronger, wiser, greater power than itself. It is supposed by the Son of God that we will pray, and He simply teaches us how to pray, or the manner of uttered prayer. The prayer begins with an address and closes with an ascription. Between the address and ascription are two divisions, of three subjects each. The first set of them refers to the Divine Being, and in it we are taught to pray that the Divine name may be sacred, that the Divine kingdom may come, and that the Divine will may be universally done. The second set is entirely terrestrial, in contradistinction to the celestial, and in it we are taught to pray for our livelihood, for the forgiveness of sin and to be kept from the commission of sin.

The ascription ascribes to God three excellencies, in the kingdom, power and glory. So the address may be said to imply three subjects, God, His residence and we His children. We are taught to pray for every possible thing outside of ourselves that pertains to the kingdom of God, however multiplied our needs shall be, to pray for everything that can possibly grow out of the necessities of our being either individually or collectively considered. So much for the analysis of this wonderful prayer. Father! He is Father by right of creation, by right of preservation, by relationship of redemption, by relationship of adoption, and by relationship of sanctification. In these five aspects He is Father. I am so glad that this is put into our mouths; first a Father, second a Father in heaven, third *our* Father in heaven. Each accentuation of each particular word in that wonderful address is fraught with deepest meaning and is full of immensity. He is the wisest of fathers. Not a planet has been formed wrong; the wind, thunder, lightning, sea—all are in perfect harmony and in perfect accord with the perfect wisdom which created them. If God be the wisest of fathers, who is so capable to choose your way? Who so competent to guide your business? Who so well qualified to measure out your necessities? Who to superintend your outgoing and incoming, your downsittings and uprisings? Do you want ignorance to guide you to superintend your interests? No! There is not a single one of us but would cry out from the depths of our souls, "Wise God, our Father, be Thou my father and my guide."

He is the most loving of fathers. Earthly fathers, all of them who are not unnatural, have a great deal of love for their children, and I can imagine an earthly father who would very readily risk his life for his own offspring. It is the instinct of nature. Wild animals of the forest will die for their offspring. But God is the most loving of fathers, in that He not only exposed His own life for His offspring but He gave His only begotten Son to the world for the redemption of sinners. Many a father who has been grieved beyond patience has told a son, "Go, nor never step foot on the threshold of my house again; you are disowned, and from this hour you are no longer mine." But who has ever heard of our Heavenly Father driving one of His children off? We have acted according to our own desires, and followed the perversities of our nature; but God has never sent a child away from His house!

God is the richest of fathers. Earthly fathers are not always full of wealth. Many a child of the city today is without raiment and food. Many a little one has sobbed itself to sleep on its pallet of straw, having had nothing for supper. There was no bread, the last was perhaps eaten in the morning; and when the little one has gone to sleep the mother has given vent to her sorrow and said, "God save us!" The husband could not get work and there was no money, and perchance the sustenance of that family the next day was obtained from the refuse in barrels of garbage. It is not so with our Heavenly Father. He has enough to supply every single necessity. There is no multiplication of necessities that He cannot supply. The cattle upon a thousand hills are His. This prayer teaches God as an objective being, and cuts up by their roots pantheism, atheism and deism in one of its forms. When you go into your closets leave all malice, selfishness, vanity and pride at the door. There is an ineffable sweetness about that prayer of Our Father. Some of you who were once taught that prayer have not repeated it for years; perhaps the one that taught you that prayer lies silent in the grave. Some of you have forgotten that you ever had a father. Some of you are trying to get back. The way is open. Our Father bids you come; all heaven is waiting to give you a welcome. Who will return to the Saviour, our Father?

### TRUE RICHES.

**Sermon by the Rev. Mark Hopkins, D. D., at the Park Street Church.**

The pulpit of the Park Street Church was occupied yesterday by the Rev. Mark Hopkins, D. D. The morning sermon was from Ephesians iii., 8: "The unsearchable riches of Christ." The preacher began by saying that there has been, and now is, an impression prevalent in the world that Christianity involves in it something of human repression or restraint, an abatement of human energy and a great amount of self-denial. This, the preacher said, was a wrong and false impression, and opposed to the doctrine of the New Testament. There is no object which stimulates man's desire that is not to be found in the New Testament if rightly understood. The pursuit of glory and the acquisition of knowledge are both striven for by man and approved by the Word of God. The acquirement of riches is another object of man's pursuit. True riches are to be striven for. What is it to be rich? Riches imply abundance, fulness, amplitude, an abundance of things possessed; all property is not riches. To be rich involves the possession of what should be a condition of good, and these conditions cannot be reached without a man has many wants and capacities for filling them; then he may be said to be rich. The gifts of God are said to be given to man under certain conditions, and these conditions are of three classes: those which are special to ourselves and can be shared with no one else, such are our senses; those that cannot be appropriated to ourselves, but are common to all, like the atmosphere, and those that can be appropriated and used for our individual benefit, as property, etc. There should be a distinction made between property and riches, continued the preacher, for there is no such thing as the absolute ownership of anything by man, as all belongs to God; and is but a steward. It is a sad thing to fail to comprehend that all property is given to us to use for His good. Property belongs only to this life; it cannot be taken with us after death. True riches are eternal, as many a man has discovered who has lost all his earthly possessions, but found the unsearchable riches of His grace; has learned what great capacities he has for doing good through Christ. The Scriptures tell us that through Christ we can inherit all things. "All things are ours," says the Apostle. Thus, concluded the preacher, is the paradox of the Scriptures "being poor yet making many rich," made clear. These riches are to be had without price, can be had for the acceptance of them. That is the gospel that came to us through the poverty of Him who died for us. Will you have these riches which God offers and desires you to have?

### EVANGELIZATION.

**A Liberal Interpretation of Evangelical Work by the Pastor of the Second Church.**

There was a large attendance at the morning service at the Second Church on Boylston street Sunday morning, when the pastor, the Rev. R. Laird Collier, D. D., preached an eloquent discourse giving a liberal interpretation of Evangelical work. As his text Mr. Collier selected the tenth chapter of Matthew, fifth to eighth verses inclusive, in which Christ gives His charge to the twelve apostles to go the lost sheep of the house of Israel. The preacher said that the text suggested the principle, do the nearest duty. Begin where you are. The duty may be a great and significant matter, or it may seem customary and trivial, but if it be a duty, great or small, do it. Begin with self, with family, and with the community. The failure of Christianity, in so far as it is mistaking its methods of evangelization, finds its explanation at this point. In New York City in 1870, statistics show that about $300,000 were given to the support of foreign missions. It has been said that in New York there are 100,000 souls which are in no way reached by church or moral influences. It has been said, continued the preacher, that Trinity Church in New York spent the sum of $68,000 in one year, and yet there are 68,000 people within the shadow of its spire which are not reached by its influence. England spends in foreign missions nearly $10,000,000 annually, and yet in London and Liverpool is to be found a population that would put many a pagan to the blush, and which for animalism is scarcely matched on the earth. I am, said Mr. Collier, an advocate of foreign missions, but I believe in an economic use of both theology and money. If only so much energy and money to expend put them at the very source of influence; begin here. In referring to the passage "lost sheep of the house of Israel" the preacher applied it to the misguided men and women of the present day. He argued that though lost they were yet sheep of Christ's fold, and that a truthful interpretation of evangelization looked to their regeneration. The preacher next spoke of the passage "Heal the sick." This is not, he said, medical devotion—not for surgeons and doctors, but for Christians and believers. We should begin with the body, supply the conditions of happy living and instructions in the first principles of domesticity. But of what are men sick? Christ referred to the souls of men. Heal their souls of despondency, false pride, false estimates, show and luxury. In speaking of the passage "Cleanse the lepers" the preacher said that the old pestilences and scourges were the result of physical conditions; that leprosy was the signal of uncleanliness, and that the matters of physiology are not minor matters, but he held that Jesus meant the tormenting leprosy of sin. There has been, continued Mr. Collier, some question as to whether the clause "Raise the dead" was in the original commission of Jesus to the disciples, but yet it is of all these clauses the most like Christ. He meant men dead in soul—men buried alive in the world. They are to be lifted up to God's sunlight. Speaking next of the clause "Cast out devils," the preacher in applying it to the present time, urged fighting against intemperance, extravagant living, shiftlessness, brutality, etc. He urged his hearers to preach that the kingdom of heaven is here and now. In concluding, Mr. Collier made an appeal for subscriptions in aid of the fraternity of churches, saying that this was the sort of machinery which did a great deal of good. What was wanted was a belief in goodness—a heartfelt sympathy—for then money will flow like water.

### CLARENDON STREET BAPTIST.

**Discourse by the Pastor, the Rev. A. J. Gordon—"The Christian Life."**

At the afternoon service at the Clarendon Street Baptist Church, the pastor, the Rev A. J. Gordon, preached from 1 Peter ii., 1: "Wherefore laying aside all malice and all guile and hypocrisies and envies and all evil speakings." The preacher said that first and most vital of all we must have Divine life in us if we would grow in the Divine life. Birth is always and everywhere the precedent condition of growth. And most emphatically is it so in the Christian life. Many uninstructed in the mysteries of the kingdom of heaven are greatly stumbled at this point. They would have a man begin by doing right, and performing good works and developing commendable habits and holy conduct. The idea of giving the seeker after righteousness as his first duty that of faith in Jesus Christ and regeneration seems odd, but on the contrary it is exactly in harmony with the universal order and method of spiritual youth. When God regenerates a soul and puts the germ of Divine life into it, a moral power has been established which is just as real, just as certain in its effects as the power that moves the steam engine. If, within ten minutes, God's spirit should regenerate 100 men in the city of Boston, there would be a direct addition to the moral and religious power of our city. Regeneration is a fact; it is not a doctrine or a name. A second condition of spiritual growth is the removal of obstructions and hindrances. We are not responsible for the process of growth in grace. An essential requisite to growth in grace is nutrition. If there is such a thing as Divine life in distinction from the natural human life, it must have its proper food. There must be a fitting nourishment prepared and adapted to it. I believe that just as tangible and real a fact is the Devine birth, so tangible and real is the Divine feeding. You have that between the lids of the Bible that can just as certainly nourish and keep alive and make strong your Christian life as bread and meat can your natural life. You may say that this is sufficient. This bread of the Word is spiritual, but is none the less real on that account. Look upon the massive trunk of the oak and the towering form of the cedar. This solid wood that makes ribs for our ocean steamers and masts for our huge ships grow and got its strength on such a thin and impalpable diet as atmospheric air. Do you deny it? Then presume not to deny that the truth of the Holy Word can nourish a man into gigantic strength who simply feeds on it day by day and year by year. Marvel not that drinking in the spirit of God through the breathing avenues of this holy word you have life and have it more abundantly the more you read and study. How can Christ be in our life except He be in our heart?

### PUNISHMENT GOD'S LAST RESORT.

**Sermon by the Rev. John S. Holmes at the East Baptist Church.**

There was a large congregation at the East Baptist Church on Union street, Lynn, yesterday morning, to hear the pastor, the Rev. John S. Holmes, preach a most eloquent sermon on "Punishment God's last resort." The text selected was from Ezekiel xxviii., 11: "As I live, saith the Lord God, I have no pleasure in the death of the wicked." In opening, the speaker said that the old and the new dispensations both clearly taught that death came into the world by sin and that it has ever been the aim and work of God—not as some basely insinuate, to gloat with a fiendish relish in giving men over to death for destruction and woe, but to rescue them from suffering. Are the warnings and admonitions of patriarchs and prophets indicative of a Divine vengeance inexorable as fate? What of His long, patient waitings for repentance? What of His postponement and delay of threatened evils? Are these the acts of a being in hot haste to appease His passions? And what of Calvary, what of all the appliances of grace, what of the Sabbath, of worship, of the ministry, of reconciliation, and of the glorious gospel with its benedictions on all who believe it? Are these so many proofs of God's pleasure in damning the wicked? Or, rather, does it not demonstrate the text, "He has no pleasure in the death of the wicked," and gives evidence of a heart tender, full of compassion and grace, whose pulsations are love, proving that mercy is His delight?

Without doubt we regard ourselves benevolent; our hearts respond to calls of charity with quick generous impulses, yet we allow many to suffer; simply because we do not interest ourselves in them. But God has not waited for us, bankrupt, destitute, starving souls, to take the initiative. The sight of a prisoner touched a sympathetic chord in the heart of Howard; the groan of the bondsman roused the philanthropy of Wilberforce and Garrison; personal experience of the drunkard's woe caused Gough to dedicate his life—rescued from the demon alcohol—to the work of rescuing others, but God waited not for the sigh of earth's prisoners; nor for the groans of its bonnsmen; nor for the wild delirium agony of its intoxicated pleasure-seekers. On the contrary His spontaneous help proves the truth that He has no pleasure in the death of the wicked.

The work done was two-fold. Its first object was to rescue sinners from the penalty of the law. But one great obstacle stood in the way; a broken law. That law must be honored! God must not be merciful at the expense of justice. He must be just when He justifies the guilty, and so the innocent took the place of the guilty. Help was laid on one mighty to save and the law laid its penalty upon His back. Now what can be said of a being who has gone into such agony, such self-sacrifice and woe self-imposed, to make salvation possible? Is there room here for the suspicion that He is harsh and malignant to us beyond our deserts? Neither heaven nor earth ever witnessed such a scene as when the adorable Son lay in an agony of blood to rescue a lost race. Nature herself shuddered at such sufferings. When on the cross the Divine sufferer expired, the sun hid its face. The heavens were curtained in blackness; the very rocks were riven as with sympathetic agony. And up yonder! what shall we say of it? With what grief were saints and angels moved. Surely the chorus of ten thousand hushed their voices; the angel harpers forgot to touch the strings; for once, at least, the eyes of all were turned from the throne and bent upon the cross; there was silence and and suspense, as when we are absorbed in some impending catastrophe, till Jesus bowed His head and gave up the ghost, and then back to them went His last utterances, repeated from lip to lip, "It is finished!" and shall a love like this be interpreted as malice? Shall it be said to prove a nature vengeful and blood-thirsty like the pagan deities?

In closing, the preacher said that the freeness of God's pardon is remarkable. If it laid with men to decide such a redemptive scheme, it most likely would be restricted. We should be careful to make it select, and most likely our preferences would be given to persons of culture. We should have been very sweet on persons of wealth and social standing as lending influence and power to the new circle. In that case heaven would have been a palatial residence for the wealthy; a bazaar of fashion for the elite and aristocratic, or a university of scientific learning and of belles lettres for scholars. But God's Church on earth and in heaven is an asylum for the oppressed, a rest for the weary and a home for the wanderer, and all distinction ceases. God's invitation for *all* to look unto Him and be saved is sufficiently broad and sweeping to justify the claim that He has no pleasure in the death of the wicked.


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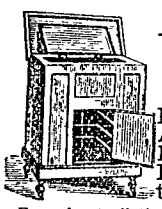

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