## SERMON

REACHED AT THE OPENING OF THE GENERAL ASSEMBLY. MAY 18, 1865. BY THE RETIRING MODERATOR, REV. THOS. BRAINERD, D.D.

WISDOM IN WINNING SOULS.

"He that winneth souls is wise."--PROV. xi. 30.

Preaching the gospel may be regarded in me of its aspects as the most important work the universe of God. It is the revelation of hvoah, in his own chosen and costly method manifesting his attributes by the cross of his . It aims to revolutionize the character reverse the condition of immortal souls. renovation of character is peculiar to rth. In heaven, he that is holy is holy still d in hell, he that is filthy is filthy still. Or arth alone, character is mutable, and it is the fice of the ministry instrumentally to give a oral resurrection to the dead in sin, and t elevate to the smile of God those who were children of wrath. The importance of the work is intensified by the brevity of its power and stead of this, they will change the hearts of their people, and make their own congrega-tions better, more able, generous and loving. If in thus "winning souls," the preacher find great obstacles, he has also great facility. the infinite duration of its results. The preacher acts on the imperishable, and moulds and stamps materials for eternity. He incor-porates himself with the hidden life of his. hearers, and will meet himself in their charac-

crowns of glory.

chinery?

quate to

work.

continually to find better congregations. In-

stead of this, they will change the hearts of

A preached gospel is God's own instrument

for human renovation. It unveils the "law which is perfect, converting; the soul," a rule

of life asking the existence of every virtue, and

judgment, the approving conscience of man, the mighty movements of God's providence, and the renewing power of the Holy Ghost,

which waits to transform the moral relishes into that love for holiness which the law requires, and to wed for eternity the dictates of

tions of the heart. Can we ask a better ma

Consciousness of power is itself power. Fear

the army. We are not to regard 'the gospel, faithfully and earnestly preached, as an experi-ment on possibilities, but as an agency ade-

vin souls.

Such an office may well inspire soberness and self-scrutiny in those who are called to exercise it, for it is no light thing to be the ambas-sador of God. Those of us who have long sustained it, are tempted to accuse ourselves of resumption in having dared to assume it, and re deeply humbled and mortified that we have slightly weighed its responsibility, and so ably met its high demands.

With a growing dissatisfaction with ourselves, and an ever augmenting estimate of the dignity of our office, and the value of our rk, we may be pardoned if we are anxious at the ministry of the coming age may rise to higher level, and develope more eminent sefulness. If, like Moses, we have been ounted worthy to struggle and suffer in the esert, we must entrust it to our young Joshuas lead Israel in Canaan. If, like David, we we provided some fitting materials for the iritual Temple, it is for our sons and not for s to lay these materials in the walls and finish he edifice.

Our text tells us that he that winneth souls is wise. Not alone that it is wise to win souls, hough that sentiment is true enough, but he must possess and exercise wisdom, who suc-ceeds in winning souls. As thus construed, the text justifies us in demanding effective ower in those who assume the sacred office. hough the world is to be transformed, not by uman might, but by God's Spirit, yet in the ight of experience we must believe, that ordi-ight of experience we must believe, that ordi-harily God's Spirit itself works by agencies, which in dignity and force have some pro-portion to the results they are expected to produce. Before Moses was sent to Pharaoh we are carefully told he was learned in all wis-low of the Remining om of the Egyptians.

If God employs material agencies to work his vill in the natural world, he adapts the means to the end. He does not elevate clouds with a rce pump, nor scatter the summer rain from syringe. If he employ mind to grapple with ind, the sanctified with the polluted, we may xpect him to conform to the laws of the agents employs in making the strong to conttro e weak.

In preparing this discourse I happened t lance at a curd, on which were the photo raphs of our military Generals of 1861 and 52. There were nine of them with our oldes litary man in the centre. They were noblebking men. In presence and pretensions-public confidence and their own expecta ns, they seemed to be the heroes of the grand flict, the mighty men of the subline period the appointed respondents to the country' d. But not one of these nine Generals nov

ficulty creates the necessity and occasion of the church, divine truth was impressed on the and churches-to stretch the cords of Zion, as labor. To yield to the obstacles is to abandon senses, through the imposing forms of the Jew- the phrase is, from the Atlantic to the Pacific. senses, through the imposing forms of the Jew-ish ritual, and the intervention of startling the work. So if the ministry cannot "win souls," that are naturally ignorant, stupid, obstinate and depraved, then the office is a failure, and God has not provided an adequate agency for the world's renovation. To distrust miracles. But the whole value of all these resulted from their necessity in revealing and impressing religious truth. When, by progres-sive revelations, the full radiance of the gospel had beamed on the world, these appliances to pressing religious truth. the ability of an honest and earnest ministry to win souls, impeaches the wisdom and benevohuman weakness, stupidity, and ignorance ceased; and man, like the rest of God's moral ence of God. As we dare not adopt a conclusion so impious, we are allowed to assert that an earnest and faithful ministry will be a creation, was left to the moral sussion of truth. aided by the unseen energies of the Spirit of Assuming for the preacher ordinary intellect God.

Some have seemed to imagine that God had misapprehended the necessities of our race, and training, and warming his heart with love to Christ and souls, and he will find or make a field—he will summon all his energies, he will and hence they have attempted to revive a re ligion loaded with forms, as if that which was ascertain what his field will permit, of effort, sacrifice, and development-he will be all in the work and always in it-he will abandon "old" had too soon "vanished away." They have imported into the maturity of the church those appeals to the senses, through splendid forms, which God designed only for the church's infancy. In this they not only are guilty of impeaching the wisdom of God in aphimself for his object, and kindle in other hearts the fire that burns in his own. Such a ministry reacts to discipline and invigorates every power of the preacher. It opens hearts pointing the preaching of the gospel, as the great means of human renovation, but by as-suming the imbecility of human nature under the truth, they withold that ailment which was designed and adapted to create and sustain and purses. It carries the gospel from door to door and into destitute regions. It builds churches and raises salaries. It gains favor, with God and man, winning at once souls and Such preachers will not need to change place:

Christian monliness and vigor. In their estimation the Lord Jesus Christ had few elements of power as a reformer of his race. He arrayed himself in no unusual vestments; he practiced no theatrical positions of devotion; he instituted no various, complicated, and imposing ceremonies to dazzle the senses rather than enlighten the understanding. He exhibited no caricature of his atoning agony in niniature crosses and victims.-

miniature crosses and victims.-He was the Great High Eriest, represented by Melchizedek, of whom all other Jewish priests were feeble types, and he set a grand, final, authoritative example of what all minis-ters should be, by the pre-eminence which he gave to truth, addressed to the understanding, over all the pantomimes of ceremonies appealeach virtue perfect and complete. It invests the preacher with Divine authority, and lays bare breacher with Divine authority, and lays bare to his influence the responsive religious na-ture of man. It appoints a day and a place-for the exercise of his office, and by their con-scious gnilt, apprehensive fears, and longings for immortality, collects his audience. It appeals to the highest motives which can move a human heart. It brings to his aid the sober

In the commission which he gave to his apostles, and through them to us, he does not say, "Go ye into all the world, and by engrafting a compound of Jewish and heathen cere-monies on the gospel stock, present a dramatic exhibition which by appealing to the senses shall inspire blind and superstitious de-votion;" but he says, "Go. ye into all the world and *preach* the gospel to every creature."

in instructed understanding and the inclinaof failure is a cause of failure. In prosecuting a great war, statesmen are careful to keep up the confidence of the country and the courage of with a martyr spirit, not in high claims to "lord it over God's heritage?,"--nor in reliance upon the sanctifying power of a holy change of clerical robes---nor in the exhibition of miniature crosses and pious genuflexions, but in the manifestation of the great truth, that God is in Christ reconciling the world unto himself.

quate to win souls. ""What are you trying to do?" said a spec-tator to an Irishman. "It is not trying but "doing it we are," was the response. This is the proper spirit for the ministry. And I will add what I think my fathers and brethren will endorse that the goonal best excited the second He declared that faith (and all that is holy in Christian character, is by faith) that faith comes by hearing, and hearing by the word of God. How could Paul, by example or precept, that the gospel best sustains those preachers who trust most in the gospel. We might ex-pect that Jesus would take care of such as bear higher testimony to his estimate of the truth read, preached, heard, and practiced, as the great agent of human renovation?. Aruth, like its great author, is invisible but omnipre-sent, immutable, and etemal. absorbed their entire energies in care for his

Work. But in order to win souls by the gospel, the modes of the ministry must be adapted to the end. We must remember that souls are be-gotten "by the truth," and that saints are "sanctified by the truth." To lodge this truth sent, immutable, and etegnal. Appeals to the senses create temporary ex-citements. The point formation of the senses of the senses, which thus appeal to the senses, are in their nature local, occasional, and of waning power under repetition. To produce religious impressions by dramatic exhibition, we must imitate papal Rome in new inventions: What is old, in mere ceremony, is usually insipid. What is start-ling and new and imposing, by how much it at-tracts attention hides God; and substitutes the creature for the Creator. effectively in the minds of our hearers, is then the problem we have to solve. To this end we must subordinate our methods of ministerial training, our church architecture; our construction and delivery of sermons; our nodes of worship, and our personal location and arrangements. If "God make the reading, and especially, the creature for the Creator. There is no medium then, but to rely on

If we attempt to sanctify men by wooden or and urge mainly the essential truths which ap

have been called to rise with the advance We of science and arts, and to adapt the Gospel to of science and arts, and to adapt the Gospei to an age of railroads, steam presses, telegraphs, public schools, daily journals, lyceum lec-tures, geological hammers, and mammoth fortunes. The age has called us to stand up for the sincerity of God in the proclamation of his constructs the ability of most to receive it and to Gospel—the ability of man to receive it and to vindicate by moral martyrdom the right of free-dom of opinion and discussion in theology and morals in Church or State. The age has called us to insulate and hold up to the rebukes of truth, the giant evils of slavery and intem-perance, which had long nestled even in the bosom of the churches. The present age has called us to map out the great field of the

world, for evangelical laborers; to fix on the church the responsibility to enter it and to restore the gift of tongues by which the gospel could be preached to all nations. We have been called to found the schools of the Prophets and so to furnish them with In-structors and Libraries that it will be their own fault if the rising ministry shall fall behind the outmost wave of the world's best progress. And as our last; responsibility we have been called to sanction and encourage for national life a war in our land of fearful carnage and

against the worst of foes, while yet we saved our selves and our churches from all malice, hate or thirst for blood. We have had in age work of fearful weight and pressure, but if I mistake not we leave to our successors burdens equally se-vere and demanding a higher wisdom. Those now entering the holy ministry will need to be

wise men. 1. To preserve, perpetuate, and sanctify the heroic and generous virtues nourished by our grand conflict of arms, separate from the vices incident to bloody strife and the idleness

and license of the camp. 2: To recall the thoughts, sympathy and energies, now almost necessarily absorbed in the care of secular and national interests, to a higher regard to the great duty of personal holiness, the promotion of true religion and the honor of God. To aver zeal for religion, as an apology for indifference in the death struggles of our country for union and liberty, was crime. But the country safe, to neglect relig-ion to care for its secular interests would be

shart may be blind and superstations de line to the tot has been ar interests would be votion;" but he says, "Go ye into all the blameworthy, ".
World and preach the gospel to every creature."
The apostles comprehended the true model of propagating the gospel." Peter, in the day of Pentecost, exhibited truth, and three thousand stops the care and inducates the hearts of those with a maxter and inducates the hearts of those who should receive it.

who should receive it. 4. To be resolutely conservative of all good gained by the windom and sacrifices of the long past; and yet thoroughly radical in extirpa-ting all evil in Church and State, and stretching forth to all good which God may reveal. In doing this, it may help the rising ministry to remember that in the only dark chamber into which the church, with miscalled prodence re-fused to flash light, featored the moral corruption which has poisoned half a continent, fostered a race, half christian; half savage, and filled the all with the w. il of widows and orphans. 5. We shall ask the ministry of the coming age to be too wiseto stop the car of the Gospel. to loop up its curtains. Not to arrest, freet and-agitate the whole church to reduce and

agitate the whole there to arrest free and readjust in the system some doubtful point in theology, and make good men pale dyer the tendency, of some Shibboleth, of philosophy. Some who are always raising a skirmish on the outworks to protect the icitadel, by contending mainly for the great central doctrines of the crosswould best reach their own ends. The criti cisms of Colenso, the speculations of Renan; the sneers of Gliddon and Nott, the scientific annunciations of Lyell, need not excite panic as to the faith of the church. What is sound in exegesis is true in science and in harmony with There is no medium then, but to reny on truth as the great agent to win souls, or else to fall back upon the new inventions—the pious frauds—the ghostly deceptions—the weeping and the truth is false in science. We ask then the the church ing ministry not to put the faith of the church on a slipping scale ready, to be adjusted to the last the box mainly the essential truths which ap-

and urge mainly the essential truths which ap-ent every corner, and then their power wanes with their novely. There is no evidence that the sight of the real cross, with the royal vice, hunger, or willing to reject bread and mean tim stretched on it, and the earthquake and So no objections of skeptics will persuade the nature of nutriment can make men insensible to hunger, or willing, to reject bread and meat. So no objections of skeptics will persuade the. tim stretched on it, and the earthquake and so reject bield and mean tim stretched on it, and the earthquake and so objections of skeptics will persuade the converted a single converted a single converted a single converted more skeptics than Bish-ist can win victories. When God purposes the is likely to employ the stretched it could be to be be the stould be. To et the converted and single soul there repented and wants responding to the gospel-not the stould be. To et the there is no be the stould b in the church. Revivals, and not controver sies, sermons, not essays, are the best cure o heresies. Orthodoxy of heart, under the pow er of the Spirit will mirror itself in orthodoxy o the closs interint is plotters. It is the truths which intellect. Not only is truth in order to godli-blaze from it, that is mighty through God. • ness, but in a higher sense godliness is in or-The sum of my argument is this: God has der to truth. Doctrinal controversies and designed the truth, revealed in his word and speculations and dangerous heresies have gen. proclaimed by his servants, as his instrument erally originated in the schools and not among the people. Those who manage our theologi-cal schools and guide our religious literature need constant contact with the great heart o stomach—nor ordained the vision of dolls and the church, lest they fail to learn and teach the trinkets in the snape of Marys and crosses, to art of "winning souls." be a substitute for religious meditation. 6. We shall also ask the ministry of the comle a substitute for rengious mentation. In selecting men to be the ministers of his ing age so to educate the church as to leave religion he gave them a manly office; not the unimpaired enterprise, industry and energy in the pursuit of wealth, and yet subordinate the tax the power of their understandings, to learn | love of money, to'a supreme regard for heav enly things, and to the claims of christian charity. Christianity, by its virtues promoting temporal prosperity, and this temporal prosperity, indicated by its wealth, taste and re-finement, reacting to aid true religion, will herald the Mellinium. Wealth unsanctified in the church, is an element of arrogance, osten-tation, idleness, voluptuousness always ready, like fat *Jeshurum*, to kick against/the Lord.

imitates his great Master, and so gains for 'tions and drop a tear over the graves of our himself evidence of his unselfishness; and from the world such credit for religious mag-nanimity that he may comfort himself in the ab-nanimity that he may comfort himself associasence of a great salary and fashionable associa-tions. The minister of Jesus must not endorse pride but rebake it. He must not despise ignorance and poverty, but enlighten and ele-vate it, and thus by softening the spirit of the lofty, and lifting up the lowly, to make the high and low one in Christ Jesus.

8. We shall ask the rising ministry to strike, if possible, the line of truth and propriety be-tween an idolatry of ecclesiastical organism and the anarchy of a proud individualism. Their rule must be to represent real outward fellowship, for all truth and holiness, in Chris-tian men of all denominations, so far as this can be done without articular to the second can be done without endorsing error or disor-der in any form. This principle seems to allow some general framework which shall enclose the whole Christian brotherhood, -a framework which finds some expression in our great national societies, while yet churches are left free to form those more strict denominational alliances which imply fellowship in the details of a common and comprehensive creed. Di-vine authority forbids a schismatic and sectarian rejection from our affections and fellow ship of any whom Christ has received; but it does not demand that we form ecclesiastical compacts, beyond the limits of our harmony in doctrine and judgment of polity. To attempt to hold out external signals of union, beyond the reality of union, is required neither by eandor nor common sense. To perpetuate walls of separation, between those who are one in head and heart is false to that grace of unity which (God has granted, and wasteful of the energies of the church. When a project of union stirs controversy it is premature ; for the first, requisite for union is a desire for it, and when this is not nearly universal, every effort to combine two denominations will ordinarily end in making three. We never desired to be separate from our Old School brethren. We will unite again with them when their arms

are opened wide enough to cordially welcome us back, such as we ever have been, and as we now are. But a union reached by controversy and simple majorities would be coming "in one way to go out seven ways." Mutual love may crys-talize finally into organic unity, but organic unity in advance of confidence would hinder not aid true charity. With our Congregational brethren we have

and wish them to love us. We love them well, and wish them to love us. We agree with them that individuals and individual churches have a right to elect conscientionaly their own form of church government, but at the same time we insist that no individual or church has a right to shun the responsibility or shirk the restraints of some form of church government. We have been often told that our General Assembly implied a waste of time and money, and was dangerous from its influence on the freedom of the churches. But it is difficult to see how a church council is expensive and perilous in BROOKLYN, but economical and safe in Boston. We have been told that churches are independent and invested with the right of self government. If this be so, have they not a right to organize themselves, if they please, in Presbyteries, Synods, and General Assemblies? May: not: individuals assert their Christian freedom as fully and perhaps more wisely by selecting their best men to administer law and discipline rather than by calling the whole body to sitzin judgment? May not republicanism, rather than unregulated and promiscuous de-mocracy, be as wise in church as in state? To call a town meeting to try a burglar would not minister to the interests of justice or public tranquillity. We insist that churches, by how much their, independence is claimed, have a right to select their wisest and best men to exterm of office as shall bring experience to sterr aid. Aggregated weakness does we imply wisdom.

wisdom. We once heard in this city, we believe, that Congregationalism is the direct government of the Holy Ghost through the suffrage of the sanctified minimum of the sanctified minimum of Holy Ghost to uter in church discipline what had been revealed to wowen. This made a gaping hiatus in the argument. If we were compelled to believe that the abuet headback compelled to believe that the church members of Northampton who exiled their spiritual the direct teachings of the Holy Ghost, we could no longer deny that "God is the author of sin." If it be urged that selecting our church rulers as we do our civil magistrates for their wisdom and worth, constitutes an oligarchy and tends to despotism, we say that this dency has operated slowly in Switzerland, Scot land, Ireland, and America. A coast-surveyor asked a Mr. Cole the name on a hill of the shore of Connecticut. Mr. Cole wished to immortalize his name on the chart, —That, said he, is Cole's Hill, but the people round here don't know it. If Presbyterianism is despotism the people of New York don't perceive it. They are like the *client* who said he did not know his heart had bled so much, until his lawyer told his sufferings to the jury. We shall ask the rising ministry to regard ecclesiastical organisms and policies as valueless but for their uses, and individual liberty as best illustrated in its free choice of the wisest and best church arrangements. *Finally.* We shall ask the ministry of the coming times to avail themselves of the recent instruction of God's Providence, and to rise to the new responsibility thrown upon the church. If we have ever supposed that any church government could save its unity and prosperity from the assaults of bigoted fanaticism and factious controversy; if we have relied on creeds professions, and pretensions to save the church from the toleration of loathsome crimes like slavery, treasony and cruel barbarism; if we have supposed that the gospel itself would conserve the purity and peace of churches and nations unless its specific rebukes of sin were brought home to individual consciences; if we have believed that any sentiments of honor of instincts of interest, or patriotism, could shelter us from the mad ambition and pride of corrupt politicians; if we have trusted to numbers, fre constitutions, oaths, wealth, and secular education to save us from treason, bloodshed, anarchy, and final despotism, we are now better instructed by God's providence. He "has opened our eyes with the bayonet." We now say "Who is a rock save our God." We now "has see that nothing less than the purifying influ ence of the whole gospel, in its rules and motives, impressing and sanctifying the whole people, by the aid of the Holy Ghost, can save us from temporal as well as eternal ruin. Our rising ministry may well congratulate themselves on belonging to a branch of the church that steadfastly, and under reproach and loss, refused to endorse national crimes. A church that earliest rebuked the causes of treason, and first rose universally and bravely to meet the shock of its assaults on all liberty, truth, and order. Now when at the price of a wholesale martyrdom, truth has been vindicated, and the right has triumphed, our church should be first to carry the gospel in the track of our victorious armies and plant the cross, the sanctuary and the school over the ashes of our martyred dead. We now recall the noble young men who have borne the musket and bayonet, and supply their places with young soldiers of Jesus, whose weapons are light and love. We ask a double triumph. We have subdued armies. Our aim must now be by enlightening ignorance and softening prejudice to subdue Southern hearts to holiness and charity. Our young soldiers have braved death for national unity and freedom. Will our young ambassadors of Jesus brave like perils and sacrifices, to achieve a moral conquest, more SHEETINGS AND TOWELINGS. blessed in its aims, more permanent in its re-HOUSEKEEPING GOODS. sults? Fathers and Brethren: Allow me, in closing, to congratulate you: on the happy auspices of our present meeting. While as a nation we mourn the prevalence of sin, the ravages of onr late conflict, and especially the martyrdom

tions and drop a tear over the graves of our beloved brethren, fallen by death, yet in all that has befallen us we recognize the good hand of God, and here to day offer de-vout thanksgiving for the victories of our National arms, for the tidings of peace, and for the unity and prosperity vouchsafed to us as a church. As the famine in Egypt vindicated and elevated Joseph, so the national and ec-clesiastical earthquakes of the last four years have but raised our history and our principles have but raised our history and our principles

have but raised our history and our principles to a higher level, and a brighter sunlight. We move into the future with no stain of injustice on our ecclesiastical history, with no endorse-ment of oppression of which to repent. May your present meeting be marked by the presence of Jesus, by the spirit of wisdom and of charity, and ho the hendiction of A limithty of charity, and by the benediction of Almighty God.

## East Endia Coffee. DON'T FAIL TO READ THIS! COFFEE ! COFFEE ! COFFEE ! COFFEE ! THE EAST INDIA COFFEE COMPANY. 154 READE STREET, N. Y., Three doors from Greenwich street, call universal attention to their

Kent's East India Coffee.

Kent's East India Coffee

Has all the flavor of OLD GOVERNMENT JAVA, and is but half the price; and also that Reat's East India Coffee

Has twice the strength of Java or any other Coffee whatever, and wherever used by our first-class hotels and steamboats the stewards say there is a saving or 0 per cent.

Kent's East India Coffee

Is the most healthy beverage known and is very nu-tritions. The weak and infirm may use it at all times with impunity. The wife of the Rev. W. Eaves, local minister of the M. E. Church, Jersey City, who has not been able to use any coffee for fifteen years, can use Kent's East India Coffee

Three times a day without injury, it being entirely free from those properties that produce nervous ex-citement.

Dr. JAMES BOYLE, of 156 Chambers street, says : Thave never known any coffee so healthful, nutri-ious and free from all injurious qualities as Kent's East India Coffee,

I advise my patients to to drink it universally, even those to whom I have hitherto prohibited the use of coffee."

The PRINCIPAL OF THE NEW YORK EYE INFIRMARY says: "I direct all the patients of our Institution to use exclusively

Kent's East India Coffee, And would not be without it on any account."

The Rev. C. LARUE, an eminent clergyman of the M. E. Church, now stationed at Halsey street, Newark, says of Kent's East India Coffee:

"I have used it nearly a year in my family, and find it produces no ache of the head or nervous irritation, as in the case of all other coffees. It is exceedingly pleasant, and I cordially recommend it to all clergy-men and their families."

Kent's East India Coffee Is used daily in the families of Bishop Ames. Brien Baker and many of the most distinguish and professional men in the content of the BEWARE OUNTERFEITS ! BEWARE OUNTERFEITS !

KENT'S EAST INDIA COFFEE. 154 READE ST., NEW YORK,

LUX BEADE SI., ME.W X (MEA, As there are numerous counterfeits afloat under the name of "Genuine East India Coffee," "Original East India Coffee," etc., put forth by impostors to deceive the unwary. In 1D packages, and in boxes of 36, 60 and 100 bs., for Grocers and large consumers. Sold by grocers

Orders from city and country Grocers solicited, to whom a liberal discount will be made.

whom a liberal discount will be made. Sold by JOEN H. PARKER, corner of Eleventh and Market streets, Philadelphia. JAMES WEBB, corner of Eighth and Walnutstreets. WM, PARVIN, Jr. 1204 Chestnut street, above Twelkh. THOMP-SON BLACK & SON, N. W. corner Broad and Chest-nut streets. SIMON COLTON & SON, corner Broad and Walnut streets. and Walnut streets

> LEMUEL SMITH. General Wholesale Agent,

who, by Divine Grace, can carry out his esigns. In science, in statesmanship, in war, ad in the ministry, one whole man is better an two halves. So long as our national con-cts were matters of theory and speculation, had great men by wholesale, but when subjected our theories to a practical test. our Generals were measured by their lity to circumvent strategy by strategy, and bdue force by force, our great men have own fewer, as our emergencies rose higher, we have learned that real military genius ith the highest training of West Point, could our national life, but he has done it by ing and adequate agents. The ministry of the gospel is a means to an end, and not by its addes, but by its results is to be finally judged. proctual defents are the evidence of imbecility agents, for we are not allowed to find weakess in the gospel itself, nor in the tendered d of the Holy Chost.

No doubt earnest piety is the first element f an able and successful ministry. Religious mestness in the preacher—a healthful enusiasm-will rouse to energy a weak intellect, will improve time, it will lead to study, to en observation, to quick and eager seizing of portunities, to a ready and various adaptan of means to ends. It will brighten the , and modulate the voice, and create illustions, and wake up sympathy. It will imart reality to Divine things, and by prayer , attitude, voice, gesture, logic, learning, rhetoric, not in the beautiful in language, exciting in figure, the startling in tone, the assive in thought.

These may suffice for the lyceum, the bar, hustings, the senate chamber. They may ate excitement, collect crowds, honor the cher and sell pews, and yet fail atterly to omplish the first object of the gospel minis-Success at the bar is cases and fees. Success litical oratory is office and honor. Success the lyceum lecture is crowds, admiration, ney. But the pulpitaims much higher than these. It seeks to revolutionize character. nce it must subordinate the preacher and odes, however beau iful, to the plain truth ich he is appointed to disclose. The earnest acher by bringing finite into the presence of infinite, by unveiling eternal realities to religious consciousness, wants and fears n immortal soul, has the true element of pulpower. His hearers forget him and his les, in the view which he gives them of inselves, of the great God, or eternity. A. al showman when he lifts the curtain, aside lest he hinder the vision of his ince. A child can lisp a message which make a brave man pale. It is sometimes eulogistically that a preacher never forgets f. If we add to this, that he never allows marers to forget the speaker, we change mpliment to a crushing condemnation, gospel ministry I have said is a means

As God has appointed this agency, bound to presume that it is fitting and ate to its objects. If it fail to "win 'win I we are not allowed to attribute the to the ignorance, stupidity and depravity ters, for all sinners naturally have these of character, and to renovate that characthe sole design of the ministry. If it do this, it fails utterly as to its sole ob-We would not excuse a lapidist who to cut and polish a precious stone because rough and hard. We would not excuse

animalism and spiritualise sober it, lethargy and rouse it, guilt and rebuke it, pride and humble it, selfishness and expand it, carnal security and alarm it, total deravity and new create it; this is our great and lifficult office, and to succeed in it we can use every outside auxiliary-we can employ all our genius, learning and eloquence-we can avail ourselves of all science and logic-all cultivation and taste, while yet we rely for saving effects on the simple truth and the Holy Ghost.

learing, of the word, an effectual means of

hrist," then the ministry should have a passion

to make men hear the word. But here a grand difficulty arises. The

more men need the gospel, the less they desire, to hear it, and how shall we overcome their reluctance? We may doubtless lawfully em-

ploy the innocent natural tastes of men to

convincing sinners, and conforming them to

Our outward forms are to be made transparencies to brighten the shining of truth, never dark lanterns to hide it. As there may be galvanic motion, where there is no life, so there may be great religious movement without any real religious motives. A genteel and selfish formalist man may be willing to gratify his taste by once in seven days seating. nimself in a temple where his eye is charmed by beauty—his ear ravished by fine music and fine rhetoric—his pride comforted by elite associations and the deference paid to his wealth and position. As such à service at once helps his pecuniary credit, promises well for family al. iances, gives material for self-complacency, is of good report and satisfies his conscience, he may be quite willing to keep step with the church, though he have not a particle of loves to Christ, or true charity to men. And there are notwanting churches and preachers who are ready to give the greatest possible gratifiart reality to Divine things, and by present feation to natural taste and sen-indulgence, nd holiness, summon to the aid of the pulpit feation to natural taste and sen-indulgence, ne presence and power of Almighty God. The with the least possible proportion of humbling is not in persence and of the cross. We may appeal to inferior as well as superior motives in winning souls. But we must be cautious how we so en graft religious observances on mere taste or inulgence, as to leave the church, as in the dark ages, a bedizened and galvanized corpse. We are always to remember that any religious

observance which does not originate or exercise some grace in ourselves or beckon others to some virtue is a spasm or cheat. We are ap-pointed "to win souls" to Christ and for Hea-To do this, we must rely on nothing ven. less than "the sword of the spirit which is the word of God."

In any great enterprise the mode must be subordinated to the end—the agent to his objects. The treasure, which a minister of Jesus bears into the world is gospel truth. If he "wins souls," it is by the truth which he utters, or which his life illustrates.

It has pleased the great moral Governor of the universe to control angels and archangels, not by the naked energies of Almighty power moving his creatures to obedience, as suns on axes and planets in their orbits. He promotes no ignorance to be moulded in passive imbe-cility. He constructs no dramatic legerdemain to inspire reverence without knowledge, and devotion without love.

Having constituted his moral subjects in his own image, he does them high honor in as-suming that they will act like himself under the instruction of light and the impulse of duty. With a perfect comprehension of the capacity of his creatures and their obligations, he indi cated their duty, and his claims in moral precepts; and under the power of motive, and not constraint, demands and receives the obedience of his holy empire.

Our race as a part of his moral kingdom, is made capable of feeling the influence of those truths which govern angels. 'Tis true we live under a dispensation where there are special remedies proffered for our guilt, and special aid for our weakness-but we share with a whole moral universe in a moral nature of

heard and felt. On the other hand, the preaching of the cross by Peter, led three thousand in one day to piety and the hope of salvation. The cross material is powerless. It is the cross spiritual, environed by the truths which blaze from it, that is mighty through God. for saving men. He never designed grace to be conferred by manipulation—nor the atone ment of Christ to reach the soul through the

graceful mimicry of prescribed forms, but to the, truth and then to bring the resources of their own sanctified affections, to pour light in love on the intellects and hearts of their hearers. Those who expect to convert the world by ceremonies ministered by a priesthood, act consistently in seeking the aid of gorgeous and various apparel, and in making much of grace-ful attitudes of formal devotion. Our Presbyterian system demands in our clergy a vigorous, burnished intellect, and enjoins that personal holiness which shall secure to the ministry of truth the presence of the Holy Ghost.

With these views of the value of truth, as God's instrument in sanctifying and saving men, I rejoice to belong to a denomination in restraints of social life are left, unimpaired. To whose creed it is laid down, that " the Spirit of refuse to adapt churches and religious modes to. God maketh the reading but especially the the taste of the affluent and cultivated would be preaching of the word an effectual means of enlightening, convincing, and humbling singers-of drawing them to Christ, and of conforming them to his will-of building them up in grace and establishing their hearts in holiness and comfort through faith unto salvation."

While our church thus honors the truth of God in her formulas, she makes it the noble office of her ministers clearly to apprehend and forcibly to impress the truth. We ask then necessarily, no gothic cathedrals, grey and ivy-crowned with years, and rich with ornament. We ask no solemn darkened chapels, faintly gleaming with dim tapers. We ask no material images to aid u, to reveal the invisible and spiritual Deity. We ask no attention to, or admiration of our graceful, waving, clerical robes. We only ask what the apostles enjoyed, the truth, attended by the Holy Spirit, and ability and opportunity eloquently to press the truth on the consciences of men.— This weapon of our warfare is not carnal, but mighty through God in pulling down the strong-holds of Satan. Jewish ceremonials imported into the Christian Church are as impotent and imbecile as would be the Jewish javelin and bow on a modern battle field in the presence of

heavy artillery. To all those then who subordinate the *truth*, to human machinery, as a means of moral impression, we say as David said to Goliath, "Thou comest to me with a sword and with a spear and with a shield—but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel.

To be wise in the knowledge of God's truth, and wise in adapting it to human renovation, constitutes the wisdom of the preacher who wins souls.

The adaptation of truth to the ages, wants and the peculiar phases of society certainly demands great skill, and it strikes me that the ministry of the coming age of the church will have great responsibility. The age work of the present ministry, has been an important one, rough and hard. We would not excuse whole moral universe in a moral nature of friculturist in failing, to break up, the while divine truth is the instrument of purity, ground because it was tough and matted, devotion, happiness, and salvation. For a limited period in the infancy of the called to cover half a continent with schools with so much affection and gratitude, he so

7. We shall ask the rising ministry by their influence, to bridge the gulf between wealth and poverty, refinement and uncuitivation, so that all that are Christ's shall have a real and loving fellowship, while the order of society and the represent their taste in their religious appoint-ments, and the gospel ought to be preached to the rich as well as the poor.

But to neglect the mass of society in order to adapt the appointments of the church mainly not to man as man, but to man's accidents, -to leave-populous parts of our great cities destitute because the poor dwell there, to mark some of our churches as first class because they are rich, and others as second class because are poor ; to measure our anxiety for souls by bank stocks, city lots, broad cloth, and etiquette to measure our joy over revivals by the class to measure our joy over revivals by the class they convert; to use our churches to widen the space between rich and poor, is opposed to the very spirit of Christ. If we classify thus our churches, we classify at the same time our min-isters, and shall soon find young clerical aspirants much too learned and exquisite to reconcile them. selves to labortamong plain and poor people If we desire progress as a denomination w must not allow the spirit of the world, especially as it is developed in great cities, to control our arrangements: In this land and age the poor of one generation, under the influence of the gospel, become the rich of another generation, and the ministry which best cares, for the mass of society will ultimately lead all the rest.

Some clergymen think they can only be ap preciated by a certain elite, educated and re-ined class. I pity their weakness. A very common man can shape himself to the taste of a class, but it requires real shrewdness and heart to be able to reach the varieties of all classes. To be able to speak one language is less to be admired than to be able to make various nations of many languages understand the "works of God."

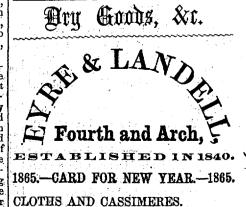
The minister of humanity rather than the minister of a class does good to so many, does so great a good in giving religious consolation to those who have no other, he does good with so little humiliation and difficulty, he so lekes out the diamonds of the church from the rubbish of the world, he is rewarded with so much affection and metitude he so



SPEER'S SAMBURG PORT GRAPE WINE incyard, Passaic, New Jersey. Pure and four var eyard, Passaic, New Jersey. Pure and four years For the Communion Table, and for Medical

old. For the communion lable, and for medical THIS IS AN ARTICLE OF WINE FROM THE THIS IS AN ARTICLE OF WINE FROM THE Pure Port Grape Juice, without the addition of spirits or any liquors whatever. None is disposed of until four years old. The beneficial effect derived from its use cannot be realized from other wine, nor from the thousands of Patent Bitters now crowding the market. Excellent for Females and Weakly Persons and the consumptive.

Excellent for Females and Weakly Fersons and the concumptive. Be sure the signature of Alfred Speer is over the cork of each bottle." Sold by Druggists. Trade supplied by JOHNSON, HOLLOWAY & READING, No. 23 N. SIXTH Street, Wholesale Druggists, and by FREDERICK BROWN, in Phila-delphia, and by A. SPEER, at his Vineyard. New Jersey. Principal Officer-No. 208 BROADWAY, New York.



SILKS AND DRESS GOODS. SHAWLS AND SCARFS. BALMORAL SKIRTS. .

SIX DOLLARS FROM FIFTY CENTS. opriate conflict, and especially the martyrdom of our noble President, and while as a church everybody, or sample will be sent free by mail for 50 of our noble President, and while as a church everybody, or sample will be sent free by mail for 50 cents, that retails for \$6. / R. WOLCOTT, we humble ourselves in view of our imperfect . Sol-1y