## Miscellaneous.

CONSUMER OF THE TALENT A MINISTERIAL dress. QUALIFICATION.

needs to be in every powerful cher a large faith-talent. I do not say, godward; and some have only little good thoughts:orchinks, letting in just enough true

ary to make a powerful preacher. A deduction by the understanding will

his sympathies; some he may imagine; dimb into by his aspirations. But asse are all mere functions of nature, inperhaps in the faith-talent, but still macives not faith. Not any one, nor them together, can reach the invisinut us in the sense of supernatural we and worlds. Faith only, as a talent pure for a supernatural beholding, the gulf and takes us over into the ge of what natural premises do not and no more investigation can Faith has a way of proving premiemselves, namely, by seeing them;

the known centralized in the unthe visible in the invisible-subsubstantiator, thus, of things a, evidence of things not seen. As the bridge by trusting myself to it, prove all highest things in religion by aith in them. I get perception thus red. He dawns in my faith as the craing light in my eye.

So in virtue of the faith-talent, we have de possibility also of Divine inspirations, nd of all those exaltations—visibly Divine movements in the soul-that endow and ge needed to endow the preacher. Other men are spirit—permeable, that is, by the Spirit of God—and able, in virtue of that fact, to be born of the Spirit. But the

is not the kind of capacity necessary to msy even be good, serviceable men in religion, baving a serviceable heat not easily to throw them up ever into flame. They are anthracites all, going by faith princijustments, and having an immense value croirdupoise, or do anything in a way of

propulsion. Neither is the case very much better where the temperament rushes one directly by faith, into great vehemence and passion. This kind of nature is often less inspirable down truth into the popular heart? even than the other. The zeal of the flesh is too hot for the quiet zeal of faith. Nohideously sonorous throats of iron, that publish a call every morning in the suburbs four cities, which is most perceptibly not

In this view it is important to add, that then a great part of his sublimity lay in that awful robustness of nature that could

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Many good people have a prejudice against what are called "great" sermons, halent; for if there is to be a large as if they could have in them little relithere must also be a large faith-talent | gion; and a still stronger prejudice against it, in which respect there is a very racy sermons, as if wit and aptness were of the trer difference among men. Some souls out of place in the pulpit. Dr. Phelps, his career, in the Bibliotheca Sacra for July, has some character.

I must believe that undeserved censure has been broadcast upon both the pulpit sess authentic details. He was a little and the popular taste, by indiscriminate relative above the middle height, strongly but seek the sun, and some are punky buke. That is not a healthful caution which the fire only smoulders, for it is neither reasonable, nor Scriptural, sking true heat, but scarcely becoming nor true to the teachings of history—which The latter will live, as disciples, decries the careful, the studied, the elabodifferent plane—prudentially wise, it rate, the anxious use of what are ambigunatural means' in preaching. God recognizes no other than natural notify in them to make great preaching means. Supernatural power acting through immediate and free beholding is natural means, is the Divine ideal of successful preaching. So far as we have anything to do with it, the means are as essential Some things he may intuit by as the power. Philosophically speaking, indeed, we have nothing to do with anything be may interpret and realize thing but the means. Prayer is but a

means auxiliary to truth. That is a legitimate taste, therefore, which demands thought in the pulpit, as everywhere else where mind attempts to influence mind. That would be a criminal weakness in the pulpit which should fail to meet such a demand. We must com-mend the alertness of the popular mind which requires penetrative and suggestive preaching. Men always require this when they are in earnest. They have a right to it. We should not be fearful of "great sermons." We are in no peril of greatness above measure. It would be more becoming to our modesty to stir up each other's minds in remembrance of the evil is, that in this work of preaching Christ. 'great" and "small" are impertinent adjuncts. In such a work nothing is great but God; nothing small in his service. That is not only a hopeless, it is a positively false policy, which, in its fear of an excess of stimulus in the pulpit, would put down the popular craving for thought, by inundating the pulpit with commonplaces whose only claim to attention is that they are true. Even that which is severely and genters do not want such inspirations in justly censured as " sensational preaching" ther common public spheres, but in the is not so unworthy of respect as that preacher they are even indispensable. And preaching which popular impatience dethere is a very great difference in men in scribes by the use of an old word in our is respect, as in respect to faith. All English vocabulary, and calls it "humdrum."

The policy of frowning upon the raciness of the pulpit as an unholy thing, is not the being inspirable enough to barely be saved | policy commended in the Scriptures; nor is it the policy which historically God has make a great preacher of Christ. There | blessed. Apostles charge us: Be strong quit you like men. The Bible itself is the most thrilling living volume in all literaexhausted, who have yet no tinder stock, or ture. Why do philosophers turn to it infusion of naphtha mixed with their clay, when all wisdom is exhausted? Yes, savages have wept, entranced by it, when they would play with their plumes under paly in the sense that they trust the cal-culations of their understanding; wise in Robinson Crusoe. The testimony is, that connell, it may be, good for the composing in every period of religious awakening in of chiliculties and the planning of solid adthe world the pulpit has been intellectually awake. Preaching has been thoughtoften as ballasting for the ship. But as ful, weighty, pungent, startling and timebillast is good for nothing above water- ly; so broad awake as to impress the world line, and nobody can make sails of ballast, as a novelty. At such times there is very these heavy natures cannot preach in little of conservative tranquility in it. It seems to be turning the world upside down. It has always been thus; it always will be. Cannot the depth of revivals of religion be generally measured by the weight of the discussions in which the pulpit has pressed

The principle, in brief, which should decide all questions respecting the intellectuboay expects either steam or lightning to ality of preaching, is this: that the popu-be inspired. Such cannot have a call of lar mind will always demand, and ought God, because they cannot stay for it. always to receive, so much of weighty, Speaking in the vehemence of steam, there racy, penetrative, original thought as the will be no account of divinity in what they popular conscience is sufficiently educated sy: but they will be very much like those to appropriate; and it should receive no more.

#### MAHOMET.

Now, there is nothing more evident than that one may have all the four canonical et, one is naturally led to compare him talents in great promise, and yet have alwith the mighty spiritual leaders of the alwith talent with them—no inspirations of the chosen people of his own Semitic race, tion, no capacity of any. Examples of the whose majesty Michael Angelo has fitly kind are even common. The nature they been able to interpret: with Moses, with have is either a nature too impetuous, or Elijah, with Isaiah, and with Ezekiel; yet too close, to let any Divine movement have the Arabian is but a sorry and barbarous play in it. The preacher must be a very counterfeit of these great types of human-different kind of man; one who can be ity. One chapter of Hosea or Amos conunified with God by his faith, and go into tains more grandeur of soul and more lite-Preaching not as a calling but a call; one rary value the than whole of the Coran. The can do more than get up notions about Thus, in his highest flights, Mahomet God, and preach the notions; one who never rises above the dignity of a coarse nows God as he knows his friend, and by and ignorant imitation of a Hebrew prophcloseness of insight gets a Christly meaning et; while in his lowest abasement, as in in his look, a Divine quality in his voice, the scene of the massacre of the Coraitza, action visibly swayed by unknown impulse, for example, he looms through history with looms of the example, he looms through history with looms of the example, he looms through history with looms of the example, he looms through history with looms of the example, he looms through history with looms of the example, he looms through history with looms of the example, he looms through history with looms of the example, he looms through history with looms of the example, he looms through history with looms of the example history with looms of t that breaks out in flame, asserting new pre- him in the same breath with one of whom mises and fertilizing old ones, more by he presumed to declare himself a rival, of what is put into them than by what is deduced from them. Such a man can be preciate neither the beauty, the spotless-God's prophet—that is to say, he can ness, nor the truth. Place side by side a narrative of the origin of Christianity and a narrative of the origin of the faith of many persons having this high talent will Islam, and without another word of argunot, or may not, for a long time, know it. ment the divinity of the one and the huThe inspiration must be developed before manity of the other are apparent. But if either they or others are apprised of the we compare Mahomet with another founder capability. Hence it is almost never in of a religion, Bouddha, Bouddha appears, cluded, when we make up our account of in his doctrine of self-abnegation and in this or that man's talent for the pulpit. his spiritual conception of human nature for aught that appears, the candidate may and the destinies of man, to stand as much be a Savonarola, a Bunyan, or a White- above Mahomet as Mahomet does above the field, but we have no conception of the founder of American Mormonism. As in fact, and never can have, till the inspiration Mahomet's moral conduct of life, so in all takes him, and his quality is revealed. Not his religious conceptions, there is a coarseeven Luther was any so prodigiously gifted ness and grossness suited only to the semi-person till he broke into God's liberty, barbarous nations who have remained faithand, by faith, became his prophet. And ful to his creed. The distinguishing mark, however, of Mahomet's whole life and character, is a savage incongruity; he was

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be so tremendously kindled by God's in- a strange mixture of barbarity and gentlespirations, burning on, still on, in a grand ness, of severity and of licentiousness, of volcanic conflagration of faculty, yet never | ignorance and elevation of character, of consumed.—Dr. Bushnell's Andover Address.

regional astuteness, of ambition and simplicity of life, of religious conviction and low imposture; but the most astonishing trait of his character, and that which made him indeed a great man, was an invin- PUBLICATION COMMITTEE. cible belief in himself, in the ever-present protection and favor of God, and in the destiny of the religion he was to found. The indissoluble tenacity of his belief, in spite of the tremendous difficulties which beset his career, forms the real grandeur of his

Mahomet is the only founder of a religion of whose personal appearance we possparely made, with broad shoulders and a slight stoop; his hair was black, and in the prime of life clustered over his ears; slight stoop; his hair was black, and in the prime of life clustered over his ears; his moustache and beard were also black, the latter abundant and reaching some way down his chest; his forehead was large, with a vein on it which swelled when he was angry; his complexion was fair for an Arab; his eyes were large, black and piercing, but bloodshot and restless; his teeth were white and well formed, but his eyes were large, brack and piercing but bloodshot and restless; his teeth were white and well formed, but head of the most earnest and single-hearted Christianyo have ever known. The Bible was his book, and a searched it constantly, prayer-fully, for hiddereasures. If he had met you on Broadway, he wid stop you a moment to tell of some new heauty or jeetness he had discovered in the teeth were white and well formed, but stood apart; his walk was so rapid that people had to run to keep up with him, and people had to run to keep up with him, and his gait is described as being like that of a man striding downhill. He was simple in his apparel; he never wore silk but once in his life, and then threw it aside in disgust, saying it was no fit dress for a man.

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