A COMMEMORATIVE DISCOURSE.*

A GRATEFUL REVIEW OF GOD'S PRESENCE AND POWER.

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Ye have seen what I have done unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself.—Exodus xix., 4.

Fortunate is the individual who has a predecessor. Fortunate is the Church which has been accumulating its wealth of influence through long generations. Fortunate is the nation which from ancestral beginnings, in self-sacrificing patriotism, on the steps of heroic deeds and of solid growth has been mounting to the heights of its greatness. The recognition of God in the works of the past is necessary to a wise review, whether of the individual, the Church or the nation. The greatest learning cannot eliminate God from the universe, as the mightiest progress of the world's future will not be able to remove God from the place and touch of power in all her increasing machinery.

The new President of our coming university, in his recent inaugural, said: "We are not afraid to open our eyes in the presence of Nature, and we are not ashamed to close our eyes in the presence of God." True learning is wont to speak thus. It is devout and scientific. To such a spirit God appeals when He says, "Ye have seen what I have done." To see what God

* Preached in Metuchen Presbyterian Church, July 4th, 1888.
distribution, temperance work, on mission schools and visitation of the sick, and kindred good objects. (The association in my church owns and manages a mission-school entirely.) It comes next to the Sabbath-school—and very close to it—as a practical agency for getting hold of young men and bringing them to the Saviour and training them for a strong, useful life.

Now, here are two answers, among others, to the burning question of how to reach the young. Let us thank God for Young Men's Christian Associations, and do our utmost to sustain and extend them. But the Christian Church is the divinely appointed agent for making the Gospel of salvation visible, audible, legible, and efficacious for every age and in every condition of life. Every pastor should begin—where the Tempter begins—with the young. Every church should keep open doors and open hearts for young men. Failure at that point is fatal. Success at that point will insure victory to this world's only Saviour.—Independent.

New Every Morning.

By Theodorre L. Cuyler, D.D.

We oftentimes, in the public journals or elsewhere, advertisements of lost articles—a watch, a purse, a piece of jewelry or some other valued possession. But what if we should see an advertisement of this kind? "Lost! one day; it was set with four and twenty jewels, and bore the mark of its Maker. Whoever will bring it back again will be liberally rewarded." You and I, good reader, might often make such an announcement, but millions of gold cannot buy back the single hour in which we made some important decision, or which carried with it a lost opportunity. The one day which we shall never see again until the Judgment, is yesterday. The present only is ours. In fact we never have but just one day; yesterday is dead, and tomorrow is not yet born. But among the loving mercies of our Heavenly Father it is one of the kindest that He gives us a fresh day that is new every morning.

1. Was yesterday a day of sickness? Perhaps that good doctor, sleep—who gives such sweet medicines and sends no bills—has made us well. Was yesterday a sad day? We may have left its aches in the land of dreams. Was it a lost day? Then God kindly grants us a fresh probation, and gives us a chance to save the new-born day for Him and for life's highest purposes. Commonly we have a supply of bodily and mental vigor that is "new every morning." One hour at the sunrise is worth two or three at the sunset. The best hours for laying plans, or solving questions, or achieving any mental labor, are the first fresh hours after we have arisen recuperated from our beds. Napoleon often called up his secretaries at the day dawn to receive his dictation. Sir Walter Scott wrote nearly all his unrivalled romances before breakfast; and industrious Albert Barnes prepared his back-load of commentaries before his Philadelphia neighbors were out of bed; the night-watchman used to see him unlocking his study-door (in his church) at 4 o'clock in midwinter. Dr. Guthrie kindled his own study fire, in order to be early at his work. To the artist, the student, the merchant, and especially to the minister, the most valuable hours are those which come new and bright from the mint of time. Let me exercise the privilege which forty-two years of experience may allow me, to caution my younger brethren against burning out their brains over the "midnight oil." I have never prepared but two sermons in the evening; as for sermon-making on Saturday night, the only wise man I know of who attempts it is Mr. Spurgeon, who is an extraordinary genius who prepares the bones of his discourses in thirty minutes, and then...
puts the flesh on them after he gets into
his pulpit. But the forenoon for study,
the afternoon for calls and exercise, and
the evening for meetings, readings, etc.,
make a good programme for most of us.

2. There are a great many mercies that
are “new every morning.” One of them
is the benefit of yesterday’s experience.
This life is but a training school, and
each day brings its precious lessons. Ex-
perience is a pretty rough teacher; but that
is an incorrigible disciple who is not the
wiser for the hammering which every day
gives him. If yesterday led us astray,
then we are fools if we take the same
track again. The mischief with bad habits
is that we thoughtlessly put them on
again every morning, just as we put on
our clothes. If they are ever to be broken
off, it must be by fixing a time for it, and
absolutely taking them by the throat.
Suppose, my friend, that tomorrow
morning you make a new departure and
lop off some bad practice, at whatever
cost of self-denial or self-scrutiny. For
eXample an eminent minister said to me
lately, “Hard smoking was killing me,
but one morning I stopped it and saved
my life.” That is a bright morning in
every life, on which God’s schoolmaster
whips a sinful habit out of us, and puts
us into a new line of conduct. And how
can we advance in the divine life and
grow in grace, if we are satisfied to start
every day on the same old beaten tracks,
and re-enact the same blunders, and let
our same old besetting sins cling fast
to us?

3. In the next place, new opportunities
are given to us every morning. The
beautiful morning-glories which opened
under my window yesterday are all
withered away. So went some precious
opportunities to serve my Lord and
Saviour; they will never bloom again.
But there are fresh flowers that opened
with this morning’s sun; even so doth our
Master give us new opportunities to serve
Him and to do good to our fellow-men.
Here lies a generic difference between
profitable and unprofitable servants of
Christ. The one class are always looking
out for opportunities to do a kind act, to
gain an influence, to win a soul to Jesus.

Two rich biographies have lately been
published—Lord Shaftesbury’s in En-
gland, and William E. Dodge’s in America
—which illustrate grandly the glowing
piety of two Christians who grasped every
day’s opportunities to strike a stroke for
Christ. Harlan Page was another such
worker; he never talked with a person
fifteen minutes without saying something
to profit that person’s soul. Our days
are very much what we choose to make
them; the happy days are those in which
we improved the golden occasions. And
the most terrible spectre that can haunt
us is the ghost of a lost opportunity.
That is what will make hell so unendur-
able to those who flung away Christ’s offers
and the time for repentance.

4. Let us take a more cheerful view of
our topic, and rejoice that with new
duties come new supplies of grace every
morning. We cannot live on yesterday’s
meals. As the children of Israel gathered
the manna fresh every morning, so must
we look upward for a fresh stock of
“rations” for the day’s march. The early
hour is the hour for prayer and for
feeding on the Word. That glorious
Baptist Christian, Garret Noel Bleecker,
was a model for all business-men; he
never ventured into the toils and tempta-
tions of the day without putting on his
armor, in his closet and on his knees.
At noon-day he used to go home for a few
more quiet moments with his Master.
Such piety has a green leaf to old age; it
is full of sap and flourishing. One reason
for laying in a daily supply of grace is,
that we never know what the day may
bring forth in the shape of sudden tem-
ptations. The most dangerous tempta-
tions are the unforeseen. They come down on
us often, through the fog, as the steamer
“Celtic” ran down upon her sister ship.
Unless watchfulness is on the lookout,
and grace at the helm, we get terrible
blows; some Christians have been stoven
in, and nothing but sovereign mercy kept
them afloat. Look at the two cases of
Joseph and David, upon whom the same
temptation was suddenly sprung. The
one was prepared for it, and flung it from
him; the other seems to have been assailed
when unarmed, and he went down into
the dust. Now God offers to us His strength equal to the day. There is no surplus to draw on; we must live by the day, and just as Christ teaches us to pray for "daily bread," so must we draw on God for grace that shall be new every morning.

5. The word "every" has its significance. Sufficient to each day are the duties to be done and the trials to be endured. God never built a Christian strong enough to carry to-day's duties and to-morrow's anxieties piled on the top of them. When to-morrow comes it will bring God with it; don't worry. Some days in our lives are extraordinary by reason of their events—birth-days, wedding-days, or those on which the chief occurrences of life have hinged. But the vast majority of them are commonplace; and it is just out of such commonplace threads we have got to weave the fabric of a Christian character to be carried up and exhibited before the throne of Judgment.

Let us then make a fresh start every morning in the path that God marks out. He who stood on the Easter-morn, waiting to meet His disciples, stands at every day-dawn ready to take us by the hand and lead us through the unforeseen toils, temptations and duties, the joys and the sorrows that lie before. The last morning is not a great way off from any of us. But oh! when it comes, what a gloriously new morning it will be if it reveals the splendor of the New Jerusalem and the sight of the King in His beauty!—Examiner.

Holiness.

By Rev. L. C. Hibbs (Methodist Episcopal).

How many of us have ever realized the deep meaning of that one short word? And how many have ever studied to know the real meaning of the Scriptures in regard to holiness? I feel incapable of touching on any point in this deep subject, and only with God's help will try to express some of my views in regard to it.

The Scriptures say in II. Cor. vii., 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God." Now, can we perfect holiness without obeying the Scripture? How are we to cleanse ourselves from those things? Surely we cannot if we cling to them. If we have the filthy habit of using the obnoxious weed; or if we have envy, pride, malice in our hearts, and hold fast to them, though we should continually cry, "I am wholly thine, O Lord, and am willing to let them go when Thou showest me," but in our hearts cling closer to them, what will it profit us, when by the teaching of His Word and Spirit, we know we should obey, and let go of them? For we see by the reading of this passage that we have something to do personally in this matter. God has given us the will power; why not use it for our good and His glory?

And again, read Gal. v., 24: "And they that are Christ's have crucified the flesh with the affections and lusts." How can we crucify the flesh and affections, if we continually hold to them, and serve our own lusts and not God? May God help us to accept the light that He gives us. How many profess to be wholly the Lord's and to be led by Him, when in outward appearance they do not serve Christ? Can we, as teachers, and true worshippers of God, walk hand in hand with the world; can we, even in outward appearance, be like them? Should not our whole bodies be in subjection unto the Lord? We find in I. John ii., 15, 16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Now, can we as examples to others, and followers of Christ, dress in the fashions of the world, and to uphold ourselves argue the fanaticism of our forefathers, as some choose to call it? Can we do these things without feeling troubled in our own souls? Having the holy Scriptures and the Spirit of Christ to guide us, can we not comprehend such plain teaching as in I. Tim. ii., 9? "In like manner also, that women adorn themselves in modest apparel, with shamefaced-