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THE EXPEDIENCY OF CHRIST'S ASCENSION:

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"I tell you the truth, it is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you.—JOHN XVI: 7.

Of all the diversified scenes of life, that is the most impressive which meets our view when called into the curtained and silent chamber of death to take the last survey of animated endearment and to reciprocate the last grasp of long continued affection; when, in immediate prospect of death, the man who is the protection, the honor and the staff of his family, calls around his bedside his loved and loving children, to receive his dying benediction and counsel. Oh, how every word that sounds of parting, swells and agitates the bursting heart! How every sentence, every word which struggles from his faltering lips, sinks as lead into the depths of the soul. Every expression fixes itself on the memory as indelibly as does the loved countenance which is now sinking before them into its kindred dust.

And what consideration can the dying man present to stay this tide of sorrow? If he assures his weeping family that he will not leave them comfortless, how will he make his promise good? Can he confer on them the blessing of a friend in their orphanage like himself? Can he give them another father?

It was an hour never to be forgotten when Jesus, the protector and friend of the little band of disciples, blessed his

Father's bounty and gave them, saying, "this is my body broken for you;" the evening when the paltry reward of treachery effected his apprehension, and when he sat as in view of the altar of his immolation and began to fortify them for the dreadful catastrophe, by pointing their grief-stricken spirits to the home of the faithful in the land where sorrows are unknown. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you; I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you to myself, that where I am ye may be also." Here was consolation which no dying Father was ever able to give: "*I will come again to you.*"

Although the disciples were undoubtedly convinced of the power of Christ to fulfil his promise, still they had been so long with him, they had been so accustomed to confide in his wisdom and rely on his protection, to do as he commanded, and to follow where he led, that they could not but fear that, if he should leave them, they would be like sheep scattered on their mountains without shepherd, to famish without sustenance, and to perish without shelter.

The Redeemer, however, while he told them that he was about to leave them, and that if men had persecuted him they would also persecute them, and cast them out of their synagogues; that they should be hated of all men for his name sake; and that whosoever even slew them would think he was doing God service; assured them also that he would not leave them comfortless. He not only promised to *return*, thereby removing the sad reflection excited in all other death partings, by the mournful word *farewell*, but that for his temporary absence, they should be compensated with the company of One, whom, for the instruction and consolation he should impart, he emphatically styled the *Comforter*.

"I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

"It is *expedient* for you." That is, it is profitable to you; and, on the whole, desirable. My departure will be productive of a greater amount of good to you, than my continuance with you.

"It is expedient for you that *I go away.*" The place of

his destination was the abode of his Father. "Go," said he to the joyful Mary, after his resurrection, "go to my brethren, and say unto them, I ascend to my Father and to your Father; to my God and to your God."

The doctrine of our text is, *the expediency of Christ's ascension.*

The manner in which we shall elucidate it, will be by considering and comparing the advantages and disadvantages which would have attended his continuance and the prosecution of his mediatorial designs, *on earth*, after his resurrection from the dead.

The character of Christ, while in the vestments of mortality, was that of a subject of the law of God. In death, it was that of a vicarious sacrifice; in his resurrection, that of a Justifier; and subsequently, that of a Mediator. In the character of Mediator, his work was to reconcile the world unto God. For the successful accomplishment of that arduous enterprise, he was qualified only by the unblemished life which he led as a subject of the law of God, and by the satisfaction he rendered to the justice of God in the suffering of death.

Therefore, although we do not see any insurmountable impediment to the accomplishment of his mediatorial purposes on earth *after his resurrection*, we do see an impossibility *before his death*.

It will, then, be seen, that a compliance with the wish of his disciples for his continuance on earth, was compatible only with his glorified state—with his mortal clad in immortality.

On this supposition, one of two things must have taken place. Either he must have maintained a uniform visibility and natural locality as before his death; or he must have exercised a supernatural power of temporary invisibility and instantaneous transposition as after his resurrection.

Now, as to the advantage which would have resulted from the continuance of the Saviour on earth:—His followers would, indeed, in that case, sometimes enjoy the privilege of beholding him face to face, and of discarding the grace of faith in the feast of natural vision. They would sometimes enjoy the long wished for, and long looked for, fulfillment of his promise: "Where two or three are gathered together in my name, there am I in the midst of them,"

by the glorious revealment of his bodily presence. They would, then, indeed, have the ineffable delight of beholding, embracing and conversing with their Lord. And while he would address them, for the removal of all their fears and doubts, in the language employed to Thomas: Behold my hands and my feet, that it is I myself; handle me and see me; their mingling gratitude and rapture might rise till they would be ready to exclaim: This is none other than the temple of God and the gate to heaven! Yet, after a few fleeting, precious moments, they would be left to meditate on a vanished and absent Saviour for a long and painful interval of years, perhaps, while distant portions of the earth were gladdened with his visitations.

But what, my brethren, what would be these visits and these favors, few and far between as they must have been, when compared with the blessing of a constant presence, which, as the consequence of his ascension you now enjoy? Under the present arrangement of the divine economy, your interviews need not be regulated by times and places; but having been raised up and made to sit together in heavenly places in Christ, you may converse with a present Redeemer by day and by night; in the great congregation, or in the secret retirement of the closet; in the solitude of the desert, or amid the hurrying avocations and the bustling crowds of the city.

It is true, these eyes which are now lifted to this sacred desk, have never gazed on that lovely form that was cradled in the manger and that bled on the cross. Yet, *him having not seen ye love, and in him, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.* This is no reverie of enthusiasm. We appeal to your own experience, christian brethren, whether you have not often felt, while engaged in the services of his worship, that he was verily in your midst; and that the nearest human being was more distant than the object of your most fervent and most exalted affections?

It is, however, a cheering thought, that a brighter day is before us, when faith shall be changed into vision, without a cloud or veil between, and forever exempt from interruption.

The work of the Mediator, as we have already intimated, is the reconciliation of the world to God. And the reconciliation of the world is the accomplishment of its salvation.

Salvation is inseparably connected with faith: "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith may be created either by a divine enforcement of truth on the mind; or by the appeal of facts to the natural senses. It was by the latter that christianity was established; it is by the former that it is extended.

But as the expediency of his departure is expressly based on the fact, that the Holy Spirit would not be given in the event of his continuance on earth, the universal extension of the christian faith must have been effected solely by a perpetuity of external evidence; or, in other words, by constant miraculous demonstration.

We know not that it would have much affected the success of the gospel, whether this demonstration had consisted in the continuation of those miracles which at first authenticated it: such as healing the sick, the lame and blind, the raising of the dead, and the control of the elements; or whether it consisted in the notoriety of the simple fact, that while the period of human life was limited to a few years, the Messiah survived, without decay, the expiration of successive centuries: connected with the history of his resurrection from the dead, and accompanied with some sufficient evidence of his identity.

It will, then, be correct to take the history of his ministry as an index of what would have been his success in the advancement of his cause, independent of the ministrations of the Spirit.

Now, from scripture declarations, and scripture record of facts, it is clear, that miraculous evidence is not universally efficient in producing a settled conviction of the truth. "Behold ye despisers, and wonder and perish: for I work a work in your day, a work in which ye shall in no wise believe, though a man declare (or prove) it unto you."

During our Saviour's personal ministry, there were many on whom the most incontestable evidence of his Messiahship had no other effect than to strengthen their enmity against him. While some, indeed, believed on him as they beheld the wonders of his power, others were indulging their skepticism in the contemptuous query, "Shall Christ come out of Galilee?" and others still were confirmed in their unbelief amid the hosannas of the dumb, amid the gazings of the blind, amid the listenings of the deaf to his

instructions; and in the presence of the hartlike agility, the ecstatic gambols of the lame, the steps, the looks, and the voices of the shrouded dead; by the pitiful and slanderous allegation of a breach of the Sabbath and of humble parentage! And thus was it seen, that miracles *alone* would be so far from effecting the conversion of the world, that it would be quite beyond their influence to prevent open hostilities to the christian cause.

The miracle of the resurrection of Lazarus, after having been four days in the tomb, seemed adapted to set all incredibility at defiance. And yet this very miracle occasioned a council for the destruction both of its subject and its author. And where was the *apostle*—what was his name—that did not present a miracle as the testimonial of his apostleship—and who was the apostle that did not suffer death or banishment for his fidelity?

The hostility of the human heart seems to rise in proportion to the approach of divine power. In the Revelation, the wicked are represented as cursing their God and their King, amid the most awful displays of divine power; and looking upward, as if in defiance, and as if breathing the wish that they could hurl the Thunderer from his throne. But if Christ were on earth, this enmity would have a definite and hopeful aim. The spot where he was known to be, would become the rallying point of his foes: who, disappointed of their purpose, as of necessity they would be, would wreak their vengeance on every object which exhibited a vestige of attachment to his cause. While, in the Roman empire, the christian religion was proved divine by the most incontestible evidence of miraculous agency; by the unexampled rapidity with which it spread through every country, every city, and every class of the community, till the standard of the cross waved in triumph over the imperial palace, and the son of David was acknowledged "the blessed and only potentate" in the court of Constantine; and while idolatry saw her temples deserted, and her priesthood everywhere retiring in confusion from her famished altars; the apostate Julian was preparing, beneath the cloudless rays of the "Day-spring from on high," to re-light those altars with the very fire which, in a christian education, he had received from heaven. And all this, not from want of demonstration of the truth of christianity, but from want of

the application of that truth, by the Holy Spirit, to the heart. The man who, in all the blaze of evidence which surrounded him, could meditate the extinction of the christian name, and in the agonies of death, could throw the blood which was gushing from his own veins towards heaven exclaiming, "O Gallilean, thou hast conquered me!" had the Redeemer been on earth, would have thrown that blood in his face; and at his heart, the spear by which it was drawn.

It would appear, then, a matter of expediency—nay, a matter of necessity, that some more successful method of conquest should be adopted: that the bodily presence of Christ should be withdrawn; and that an invisible and all-conquering agency should succeed. But this expediency is manifest not only on the ground of *ultimate*, but also of *speedy* success.

After Christ had exercised his ministry for the space of three years, there were but few, very few, perhaps not more than five hundred, who were walking in obedience to his gospel, and were ready to deny themselves and take up their cross and follow him; whereas, in *one day*, after the descent of the Holy Spirit, there were three thousand souls so wrought on by his own method of operation, as to cry, "Men and brethren, what shall we do?" and who, as they were commanded, repented and were baptized, and continued steadfast in the apostles' doctrine and fellowship, in breaking of bread, and in prayers. And not only on the day of pentecost, but daily, by the preaching of the apostles accompanied by this power from on high, multitudes of such as should be saved were added to the church. Under the agency of this invisible power, the men who could brave a miracle unmoved, and who were probably familiar with the long and diversified catalogue of the mighty deeds of the Son of God; and who, after all, had the hardihood to join in the cry of, "Crucify him, crucify him," and imbrue their hands in his blood, were now obliged to bend their oaken necks low at the foot of the cross; and cry, "Jesus, thou Son of David, have mercy on me!" It was but a few years after the Holy Spirit was given, before the Saviour's name was known and revered, and his precepts obeyed by tens of thousands, not only in Judea, but in Samaria, in Galilee, in Syria, in Ethiopia, in Cyprus, in Asia,

and in almost every province of the Roman empire. Had Christ himself continued on earth, and prosecuted, *in person*, the grand design of bringing all things into subjection to himself without the Spirit's aid, he could not, although he had called the winds for his transports, have accomplished with such celerity the captivity of mankind unto obedience to himself—even admitting the possibility of such manifestations of his amiable and glorious character as would have assured him, ultimately, complete success.

Our remarks hitherto, have had reference to Christ's departure and the succession of the Spirit, in a *general view*. But the text calls our attention to the advantage resulting to the apostles in particular: "It is expedient *for you*."

It was the pleasure of Infinite Wisdom to employ, in the accomplishment of his purposes of salvation, the agency of feeble man. The overtures of mercy, the proclamations of pardon and peace to the penitent, and the denunciation of everlasting destruction from the presence of the Lord on the finally incorrigible, were to be sounded from human tongues.

In accordance with this design the Redeemer sent forth his disciples to preach the kingdom of God. They went; they preached; they returned with joy; saying, "Lord, even the devils are subject unto us through thy name."

But, although they could tell of unhappy sufferers delivered from the indwelling of daemons, they brought no tidings of souls emancipated from the thralldom of sin, and translated into the liberty of the children of God: *for the Holy Ghost was not yet given* to make the word spoken by them *quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit*; and breaking like a hammer, and melting like a fire.*

Perilous was the work to which Christ had called them; and it demanded an unremitting activity, and an undaunted perseverance. These were requisites which the apostles were far from possessing. We find the boldest of them, in the trying hour of their Master's apprehension, at first, in a momentary flash of courage, outraging the principles of his gospel: and then, through fear, denying all knowledge of him.

* Jeremiah xxiii: 20.

To rectify this defect of their natures, the Holy Spirit was promised; and after Christ's ascension given. "Ye shall be brought before governors and kings, for my sake, for a testimony against them and the gentiles. But when they shall deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father, which speaketh in you."

After they had been prepared for their work by that divine unction, they stood undaunted in the presence of monarchs, and chains, and prisons. And the same disciple who had been guilty of such base cowardice on the evening of his Master's apprehension, was now prepared to confront his murderers, and fearlessly charge them with the guilt of his death. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Him* hath God raised up, whereof we all are witnesses, and made him both Lord and Christ." This faithful testimony, applied by the Spirit which inspired him, was the means of the conversion of about three thousand souls.

Another advantage accruing to the disciples, from the exchange spoken of in our passage, was the illumination of their minds, and their instruction in the whole system of christian truth. The human mind is slow in the apprehension of truths of an abstract and spiritual nature. Indeed, it is intimated that its unaided efforts would fail entirely to apprehend them. "I have many things, said the Redeemer, to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever things he shall hear, that shall he speak: and he will show you things to come."

Another advantage of Christ's ascension and the Spirit's descent, and one which the christian alone knows how to appreciate, and one which was by no means peculiar to the primitive christian, was, the Spirit's aid in successful supplication.

The disciples were filled with indignation at the imperti-

nence of the request made by a parent on behalf of two of their number. But they forgot, perhaps, that they were indebted to their Master for preservation from the same impertinence. They had once felt their inability to order their speech before God, and had besought their Lord to teach them how to pray.

To this important privilege and duty, they were rendered fully competent only by the Holy Spirit. "The Spirit," says the apostle, "helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

It is this benefit to which the appellation *Comforter*, in our text, particularly refers. In its original import, it designates one who asks; who prays.

Here, then, my brethren, in the present arrangement of the gospel economy, we have a two-fold blessing. Christ, though departed, is still our Saviour. At the right hand of the Majesty on high, he ever lives to make intercession for us; as fervent, as effectual, as that in the presence of his disciples, when he prayed: "Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one even as we are one." And beyond all this, we have, as our companion and friend, an instructor and guide in our pilgrimage to glory, the Spirit of wisdom, supplication and grace.

But there is yet one other consideration of two much importance to be passed unobserved.

We presume you have all known, from your own experience, that *Where the treasure is, there the heart will be also*. Whatever is most loved, is most frequently the subject of our meditations. The soul of the miser is encased in the coffers of his silver and gold. Wherever the husband and the parent is, his thoughts are oftenest lingering in the loved spot which contains the most loved objects of his affection. The stranger Swiss, as he walks our streets, heeds not the beauty, the gaiety and the magnificence which surround him, for his soul is beyond the Atlantic, ranging among his native Alps, or reposing in the cottage where his childhood and his youth received a father's protection and a mother's love.

But the affection which a man, to be a christian, must bear to his Saviour, must, and will exceed that which he bears to possessions, parents, or friends. It is not too much, then, to expect that his thoughts should very frequently turn from all other things and from all creatures to *Him*; and find their elevation in the degree of dignity in which he may dwell.

Now, if such had been the divine economy that the Redeemer had continued to the end of the world, to prosecute his mediatorial work on earth; the affection which his followers would have borne for him, would have been stamped with a character of worldliness, by which it would have been nearly allied to admiration and patriotism: elevated and differing from them only in proportion to the dignity and holiness distinguishing Him from the objects of admiration and esteem among men.

But as he is now exalted far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come; and as the Father hath put all things under his feet, and given him to be Head over all things to the church, the christian, *now*, in meditating on his Lord, raises his thoughts *above* all that is earthly, all that is frail, all that is imperfect; to all that is grand, and glorious, and spotless, and holy: and by beholding, he becomes changed into the same image, *from glory to glory, even as by the Spirit of the Lord.*—Amen.

NOTE TO DR. CUSHMAN'S SERMON.

We are under great obligation to our long esteemed and much loved friend, Dr. Cushman, for the foregoing eloquent discourse. And in this tribute of acknowledgment, we know we shall meet a hearty response in the feelings of our readers. And we are the more gratified, because the subject is one which, although of exceeding interest, scarcely ever finds an allusion. It is, however, one to which our own thoughts have lately been directed with unwonted interest; notwithstanding, we have in the meantime been oppressed with most unusual cares and labors. Possibly, however, this seeming impediment may have been a real auxiliary to our reflections.

Everything in the Bible, especially in the history and instructions of our Lord himself, is of absorbing interest. And one reason why we do not discover more of its glory and beauty is, that we do not pay the requisite attention. We, however, acknowledge here, and ~~we~~ do it with pleasure, that one cause of our late unusual ~~attention~~ to this subject, has been the perusal of an elaborate treatise by our old friend and fellow-laborer, Dr. Howell, of Nashville, Tennessee, entitled "The way of Salvation." It appeared to us, that the treatise in question discusses many subjects which, although correlative, are not absolutely necessary to the investigation, and which, in fact, might have been omitted with as much propriety as many others are; while it passes over some others which would have contributed to the design of that distinguished author.

The phrase "the way of salvation" may mean either of two things. It may mean God's method of saving; or it may mean the course taken and pursued to the end by those who are saved. It is in the latter sense of the phrase, that we were prepared, from the title of the treatise, to expect a discussion with ample and explicit directions. We still need a tract on this very subject, and hope it will be given to the public either by Dr. Howell or some other competent guide. These remarks have a direct bearing on the subject matter of Dr. Cushman's discourse.

God's method of salvation is one of the senses we give to the phrase "the way of salvation." God has never proposed to mankind but two ways of being saved: one is by *obedience to law*—the other is by *belief in the Messiah*. And it is a very solemn thought—a thought full of momentous meaning—that the whole human race—that every human being—to whom either of these methods has ever been propounded, has deliberately and decidedly rejected it. They are but two different phases of the same depravity of heart—a violation of the law, and a disbelief of the gospel; but they both exist, and they have been universal, including all men, in every age, to whom the authority or the grace of Jehovah has ever been addressed.

It seems to be a broad and sweeping assertion, that all men, in all ages, have concurred in rejecting both the law and the gospel, wherever they or either of them, have proposed themselves as means of salvation. But either this doctrine

is true, or it is true, that mankind are not utterly and totally depraved. If this doctrine be surrendered, away go with it, efficacious grace in regeneration, and in a word, all the doctrines comprehended by the old divines, under the title, "Doctrines of ~~Grace~~." These we consider vital to christianity; nor can ~~we see~~ in what this form of infidelity differs from that which is open and avowed, except that it is covert, and therefore the more to be dreaded. Infidelity assumes one of two forms. Either it undisguisedly denounces or professes doubt to the truth of divine Revelation; or admitting its truth, denies every doctrine vital to its existence. This latter is the worse form of the two; inasmuch as it disarms opposition, and makes religion the destroyer of itself. This has been the source of Unitarianism, Arianism, Socinianism, and every system of heresy destructive of vital godliness. Assuming the truth of these propositions, it follows that those saved before the dispensation of the Holy Spirit, commencing with pentecost, whether before or in the time of the Messiah's personal presence, were renewed in the spirit of their minds, and prepared for heaven by the same sovereign and efficacious grace which produces those saving effects now.

We anticipate here an objection to what we are saying. But we are provided with the reply. It will be asked, "Do you mean to say, that both the *law* and the *gospel* proved to be failures, and that God, in order to save his own people, was driven to the necessity of *providing another expedient*?" In one sense it was even so. But in another, we must consider the subject as a *whole*. God has never been disappointed in any of his plans. He knew from the beginning the effects of the promulgation of his law; and he knew from the beginning the effects of the proclamation of the terms of peace, by the lips of his own Son. And he of course knew beforehand, that the dispensation of the Spirit would be necessary to supervene before all things would be brought in submission to the authority of Christ.

There is, then, just here, another distinction of some importance to be made. It is, that the methods by which God has, under different dispensations *proposed* to save men—one by *obedience* and the other by *faith*—are not the methods by which he *does* save them. This latter, the method by which he *does* save them, involves the whole of

his dealings towards his creatures in every dispensation, and, in a word, his entire plan of Providence and Grace, from the creation to the end of time. And it moreover includes the additional idea, one of great moment to a proper comprehension of the subject, that in every individual case of personal salvation, from Adam down to the day of pentecost, the individual was renewed in the spirit of his mind, and saved by the same supernatural and divine agency. True, the saved, both believe and obey, but it is not by their own un-influenced submission to his proposals, but by his taking the case absolutely, and certainly, in his own hands, and working conviction, renewal, consecration, perseverance, and entire deliverance, wherever his own gracious and effectual Sovereignty chooses. In other words, it is under the dispensation of the Holy Spirit, subsequent to the ascension of the Lord Jesus to heaven, that the times of refreshing come from the presence of the Lord; and it is under this dispensation, the preceding being made instrumental and subservient thereto, that God, of his infinite mercy, brings about the salvation of his own elect.

This discourse will be found to be eminently suggestive. It leads the reader to new fields of thought and reflection. And if we are not mistaken, almost any christian will be amazed when he looks at our Lord's own remarks on this subject, from his first hint to his disciples concerning his anticipated departure, and the necessity of it down to the period of his ascension. The conviction of the world of sin, of righteousness, and of judgment, required the presence of this subsequent agent. "He shall convince." And yet this agent was to come, only in the event of his departure. And his departure involved his death, resurrection and ascension to heaven.

ED.

ANECDOTE OF THE LATE REV. ANDREW BROADDUS.

Some five and twenty years ago, there were traveling from the city of Richmond, to the counties of Orange and Stafford in Virginia, on an annual summer's visit, an elderly lady and her beloved niece: the former now in heaven; the latter still living, a blessing to her family, her friends and the church. As they journeyed, late in the day of their departure, they discovered on the road side, at a little

distance in the woods, signs of a religious meeting. There were carriages, gigs, carts, wagons, horses; and soon were discovered the crowded seats and the stage. Some minister was then about to close his services, and it was evident that Mr. Broaddus, seated near him, was about to succeed him. The elderly lady anticipated a real feast; for it was generally in his own county and neighborhood that Mr. Broaddus preached his best sermons. The ladies took their seats on a plank, or perhaps on a log.

Previous to their arrival at this place, the elderly matron, of slender frame and long-continued infirmity, was well nigh broken down, by her ride from Richmond, and was scarcely able to sit up in her carriage.

At the close of the discourse now just finished, when Mr. Broaddus had risen, and had begun to speak, the young lady says to her aunt, "Aunt, it is growing late, and you are very much exhausted; had we not better proceed on our journey?" "No, my child, I am quite rested now," was the significant reply.

This simple story is full of important meaning. The lady expected a rich banquet of spiritual enjoyment, and in the expectation actually forgot her fatigue. We make but one inference.

When audiences are tired, the fault may possibly be partly in the preachers. We do not mean to say, there is no fault in the hearers. But it is the business of the preacher not to permit, if he can help it, that any auditor should be weary. No speaker has his audience so much in his power, as a minister of the gospel. They are almost entirely at his disposal. They go and place themselves before him; have no opportunity to object, or cavil, or reply; and he may, in spite of their wishes, conduct them just where he pleases. His theme is boundless. His means of illustration and enforcement are infinite. If master of what he is going to say, and prepared as to the best manner of saying it, his audience cannot be listless. Well do we recollect the first sermon we ever heard from Andrew Broaddus. It was under the most unpropitious circumstances. We had, for a quarter of a century, been in the habit of hearing him praised, and our expectations were, therefore, too high to be possibly met. Again, we had been in the habit of hearing sermons from thirty to forty-five minutes in length, but he

preached that day, one hour and a quarter. We had but lately listened to the melodious tones of the illustrious Summerfield, and others of equal talent and ability, and had made it a point, for the three years then just ended, to hear every distinguished man, from any country, and of every sect, who visited the city of Philadelphia. When Mr. Broaddus was done, so short had the time appeared, that we could not believe our watch.

ED.

TO READ WELL, A GREAT ATTAINMENT.

The value of reading well, orally, is illustrated in the happy effects of all who ever heard the late Rev. Andrew Broaddus read his hymns and chapters in public and social worship. We could better understand a chapter from hearing him read it, than from the most elaborate exposition of most interpreters. And as regards the hymns, they invariably seem possessed of new meaning, and new beauty, whenever we heard them from his lips.

So vivid and deep is our impression on this subject now, that our feeling is this: If Mr. Broaddus were alive, and if we resided in the same city, we should think ourselves well repaid in attendance on his meetings, if he should do nothing more than read, without preaching. Yea we would ride many miles to hear him. Alas for us! Much as we may value our friends while they are with us, we never learn their full value till they are taken away from us. Could we have one more visit from the lamented Broaddus, we would not quit his side till he was compelled to leave us. Or could we once more see the lamented Rice, we would traverse the streets with him till he left the city.

We allude to this subject, to illustrate the importance of reading well. Mr. Broaddus felt, in reading, that he must make on the minds of those who heard, the very impressions intended by the author. He had those impressions, and he communicated them. He did not learn this in the schools, nor from the Professor's chair, nor from the bar, nor from the pulpit, but by following nature herself. He was the most simple and natural man we ever saw or heard. We exhort our young men to follow the example. Do you study your hymns and chapters, as well as your discourses, before you go to the place of worship?

ED.