

St Matthew XVI, 6 Then Jesus said unto them  
Take heed and beware of the leaven &c

Two tendencies of thought, beset and  
grieved the Saviour. The one was <sup>towards</sup>  
materialistic unbelief. The other was  
towards formalism. The one saw no  
spiritual universe, and found no further  
heart upon which to rest. The other  
almost raynaly blind, saw only the  
most sensuous things of ritual forms  
Jesus Christ, <sup>leads</sup> even in a better way. He leads  
to the apprehension & liberty of truth

There seems to be a constant tendency  
among men to leave the natural, clear,  
simple truths of J. C. and drift away,  
either into unbelief on the one hand  
or into formalism on the other  
either of which is fatal to Christian  
living.

The man who abides  
in clear truth. Above whom the eternal  
verities shine like the stars. Upon whose  
brow inf. & unchanging principles  
gall like the sunlight; is neither an  
unbeliever nor a formalist. He sees  
too clearly for the former, and  
feels too intensely for the latter

We can not watch too closely the  
tendencies of our lives, and of our  
churches, nor too careful, that  
neither unbelief, nor formalism  
taint our lives.

A Church that has lived to celebra<sup>te</sup>  
its silver wedding, and expect to celebra<sup>te</sup>

its golden & diamond, and even wear  
the jewels of perennial youth, down  
through the generations; a Church  
that hopes to be privileged, day  
by day, through the uncounted  
years, <sup>to do Christ's work</sup> may well wait upon this  
the anniversary of its espousals to  
God, and not only ask, what  
the tendencies of its life are, but  
for the divine hand to guide  
it on in the way of service and  
victory.

I sight this morning cast my  
eyes backward along this quarter of  
a century of work. I am interested  
in it. I with you have taken some  
little part in it. There are many  
things, that as we look cause the  
heart to grow tender & the eyes to  
fill with tears. &c.

But the part is past, each year  
is sealed up & has preceded us to  
the throne. And to day I am  
more interested in the future, in  
the baptism of Christian hearts, in  
the moulding of Ch. lives, in the  
browns & camp fires, in the bugle  
calls, in the clashing arms, in the  
din of the battle, in the cry of the  
warrior, in the shout of the  
victor, that there is of the future  
held in store for this Church.

There are some hints in this text that may help in these yet to come. We have here by strong negative statement, which comes to us all the stronger because in the form of warning in reference to its opposite. <sup>rough of the elements & conditions of full life</sup> A necessity of the clear apprehension of the invisible.

The Christian church rests upon the unseen facts. The Christian life is under the control & guidance of the unseen forces. Most truth is very intangible but very real. It would be very difficult with the scalpel, to dissect a principle or a geometrical demonstration or reveal a thought or an affection. Yet as upon the great unseen facts of force and attraction, rest the universe, as upon the arms of the Inf. so upon the unseen forces of Inf. thought & love, rests the the Church of God & all Ch. life. I do not say that the soul sees not these verities. The soul has eyes beside these windows. How is it you see through these, the invasion of the object is fixed on return.

The soul has other cameras upon  
which the vibrations are caught  
& the soul sees. The mathematician  
sees his demonstration, The logician  
the culmination & results of his  
logic. The architect &c. The sculptor  
sees the marble angel, and hastens  
to give it form. The poet hears the  
melody of the sweet song in  
his soul and rises at midnight  
to chime it down in rhythm.

Who will say that the soul of Beethoven  
or Handel had not ears to hear the  
divine melodies. Who would say  
that Milton had not eyes to see  
through these windows <sup>James Crosby</sup> were shut.

Out of the eternal silence of the unseen  
have come forth the mighty facts upon  
which Ch. life rests. While we look  
not at the things which are seen, which  
are temporal &c. We live as seeing him that  
is invisible.

We live surrounded by an invis-  
ible universe, which presses its  
personality, its facts & forces down  
upon us as nothing else does. Take  
away the unseen & you not only  
take away the Christian religion  
but every other religion, in their  
view, for as 94 or 96 of the rays of the  
electric light are unseen rays <sup>upon which the seen</sup>  
so these unseen facts are the great  
facts upon which every thing else rests

First among the unseen, is the Inf. Father of us  
all, who is Lord over all &c. He in whose presence  
we always wate, Whose we are and Whome  
we serve. The manifestation of whose wisdom  
and power are every where about us.  
Who has been revealed to us by the S. J. C.  
Who is all about us in the strength of his  
omnipotence, & the infinitude of his power  
It was the long continued Sport of God  
through the ages, to teach man to look up  
and say "Our Father"; Used to deny us it  
seems to me there is some danger, that  
while we continue to say the words  
these the vision they contain be lost,  
We talk about the First great Cause - about  
Evolution & Law, and other secondary  
causes or effects, until the Father's  
love and power & wisdom, working  
in the heavens above & the earth beneath  
for human weal, Whose beneficent  
providence, is over us in the largest and  
smallest things, who makes all the wheels  
of nature & human life run in concert  
for our good, are comparatively lost sight  
of. This causes prayer to be a form  
and worship a round of ceremonies  
and opens the heart to sensual and  
worldly things, and Ch. life is shown  
of its glory & the Church of its power.  
There must be a clear perception of the  
Divine Presence.

A strong realization of the fact of eternal  
living. The hope of immortality sets  
not strongly upon any natural argu-  
ment. The universal hope of the race may

point as with an index finger to the life  
beyond. And love going out into the <sup>stillness</sup> ~~stillness~~  
many ~~temples~~ of other worlds. Mans <sup>existing</sup> ~~fragmentary~~  
may be a prelude to more perfect development.  
But these are but the dreams of a homeless  
wanderer or are they more, who may  
tell. Christian life enters the temple  
of a new experience. Though its feet  
may be among the shadows of the  
earthly, its brow is bathed in the light  
of the heavenly. Though there are  
a thousand unsolved mysteries  
there, are revealed & re-a thousand  
& truths, which entering into our  
lives, reaches up to the life-

The earnest of E-life - which is paid  
down to our hearts becomes to us the  
assurance of immortal glory.

We become partakers of an earthly  
force. Communion with the Father &  
Ch-life is already hid with Christ  
in God, and triumphs in the  
present experience of a saviors  
presence & love.

To us come the ministers of the  
invisible angels. &c

I stand under the arch of Christian  
teaching. My conception of life & its  
environment I draw from utterances  
of life touched with the live word of divine  
inspiration. I write in the vast arena  
where each is inspiring his own text - is  
running his own race - to inspire me  
my attention is called to the witness &c.

Here too is seen <sup>7</sup> the necessity of the  
intensely worshippful Spirit.

Perhaps there is nothing we are more in  
danger of than saying words, without  
feeling their true meaning, repeating  
the promises, which are channels cut  
by the divine blood from the source  
of life, right by our hearts, and  
yet never putting our lips to the  
refreshing healing waters.

We may sing over the songs  
which have thrilled the  
hearts of generations, and  
they be nothing more than  
an idle sound upon our lips.

With what intense affection  
the Ch-Spirit gazes upon the Life

With what attention it gazes  
upon his wondrous life, with  
what reverential awe and  
intensity of emotion it gazes  
upon his dying agony.

How intensely earnest was the  
worship of the early Church  
as it thought upon the dying  
Christ, Go into the catacombs  
to day, or some of the great  
Museums, where there are  
collections from them & you  
will be impressed with the deep  
earnest worship paid to the dying Christ.

It is here intimated that the Spt  
of the Church is to be that of humble  
earnest enthusiastic work.

The pretence of aristocracy, be it <sup>high</sup> money  
or cultured, does it arise from generous  
or place - does <sup>not</sup> stand a moment in  
the face of Jesus Christ. The thin van  
aria of forms & ceremonies, does  
not abide a moment in his presence.  
There is no test so crucial to test  
character as the Christly Spirit.

The pride is gone - Humbly a  
man stands before God among  
his fellows. Dead formality  
is gone. Every form is full  
of the solemn earnestness of  
the age past & the sternness to  
come. All the rituals of rever-  
ence, all the songs of devotion.  
The prayers at the Mercy  
sent - All - are covered with  
the streaming blood of the  
Lord Jesus Christ.

Life is Terribly earnest - Every  
thought & word & act is grand  
and will grow up into the forests  
of eternity. Christ's Spirit  
is upon them, and they must  
do the work of him that sent them.



We are thankful for the spirit of the Church, & yet even in this day it falls far below the ideal.

We can not look abroad, and see what the Church is doing without gratitude. See how she is permeating the world with ch- principles, and how the gospel is being borne on &c.

The noble characters it has produced in the past and is producing now without lifting up our thanksgiving to God. I daily thank God for a

home in the Church, for association with men & women engaged in this noble work, But yet when we

look around - possibly into our own hearts, and see how little of planning comparatively there is for J.C. and how much for self. How comparatively

light are the burdens we take upon our arms and lay upon our hearts, scarcely amounting

to the merest incidentals of our personal luxury. We may well lift our eyes toward the

This Church has done noble work in the days past, work into which they have put their thought and their love. But greater opportunities

in every way, will come to it in the future. Twenty five of the service of God has had the same effect upon you, that it had on Jacob of old-

He said I <sup>16</sup> craped this brook with a  
staff. Now behold this multitude  
Here was pecuniary life & wealth &  
power, &c. What we need on this  
anniversary is what Jacob sought  
on that night at Penniel. That you  
may go forth as Princes unto God in  
conquering army.

your faith & courage should be strength-  
ened by the fact. Your very burdens,  
and toils have turned to wings  
to enable you to mount up like  
eagles.

Your prayers, & your thought and  
your struggles have brought enlarged  
capacity. You are the veterans  
of the service, you know what devotion  
& consecration mean, and you  
know what it is to have this consecra-  
tion taken up into the divine arms  
& upheld in divine love filled  
with divine power.

Hitherto God has led you  
The promise of God - "When thou passeth  
through the waters I will be with thee & through  
the rivers, they shall not overflow thee. When  
thou walkest through the fire thou shalt not  
be burned, neither shall the flame kindle  
upon thee, since thou art precious in my  
sight, thou hast been, honorable, & I have  
loved thee, therefore will I give men for thee  
& people for thy life." Knights, Men & Women  
have been given you &c -

There has been <sup>11</sup> given you the power  
of song, &c

Men & Women of social power &c

A Church that contains social  
forces considerably surrounding,  
almost unequalled.

All this multiplies responsibility. If this is misdirected, through  
wrong conceptions of what a church  
should be, if we come to regard it

as a somewhat of an exclusive  
social society, where is to be  
gathered, cultured and refined  
men & women, for artistic and social  
ends, if we lose the grand idea

that our <sup>responsibility</sup> mission is, to those who are  
who are without the refinements  
which the religion of J. C. brings, &c -

The church will lose its distinctive  
character, as the Ch. of C. &c.

But if you feel that this culture  
& art, and wealth, &c. are all dedicated  
to the blessing of others, & especially to  
those who are without these things.

If you shall say with all the  
fullness of its meaning, "the poor"  
that your heart & social life &c  
are given &c. Especially if you look

after the poor boys & girls that have  
no one else to look after them &c.

Our Ch. in Boston.

The history of the <sup>12</sup> Church like all Christian  
& Church life has been like the scythed  
river which Ezekiel saw &c.

There comes over me this morning  
the vision of the past, I see the  
branch of the river of life, flowing  
down through this desert. I see  
the channels full of water flowing  
to these houses. I see the gutters  
springs & clouds of mercy, pouring  
their hallowed influences  
upon the good & bad all around.  
I see the young lives that have  
been gathered and moulded &c.  
I see the multitudes of thirsty men  
that have come from far & near  
and drank at these healing  
streams and gone on their way  
I see a train of holy & redeemed  
spirits that pass this day, before  
the throne, & sing "unto him &c!"  
I look about me, about me I see  
the almost boundless vision of the  
Church's influence. I look above  
me & see the still broader vision  
of that shoreless glory. And as I  
wrote around the golden altars  
I was enabled to this new way  
down there &c.

And still another vision is  
upon me, it is the vision of the

future. I see the <sup>13</sup>stream widening into  
influence & power. I see souls converted  
around its altars. I see the baptism  
of power as they rest upon the church  
sanctifying & strengthening &c. I see her  
sons & daughters going out followed  
by her prayers & wealth to fill the  
earth with the knowledge of the son  
of God.

I see the portals of the skies  
opening over & amid us, and  
a crowned hero entering in  
amid the shout of the hosts  
of heaven.

As I look the stream is lost  
in illusive glory, And I see  
a company that no man can  
number. And hear a shout  
of Alleluia the Lord God omnip-  
otent reigneth!"