

also, he found that the man was totally blind. He asked how he possibly could have learned so much, when the man answered that a lad from some distance, who had been taught in a mission school, had for months been working in this village, and had brought with him a part of the New Testament. He had read this aloud so often that the blind man had learnt it by heart, and although the boy had left the village some time before, not a word of these precious truths had been forgotten.

**To give knowledge of salvation.**—The father of Rev. Thomas Collins (the Wesleyan minister who was chiefly instrumental in abolishing the immoral Lady Godiva procession at Coventry, and a much-blessed evangelist), when the little boy, just born, was presented to him, took the infant in his arms, placed a little Bible on his breast and a pen between his wee fingers; then, kneeling down, he prayed that God would make him a witness to the truths contained in that little Bible, both by his voice and his pen. How that prayer was answered every Methodist knows.

**'Thou shalt go before the face of the Lord to make ready his ways.'**—A Roman road may have been very nice in its day, but after 1600 or 1700 years' use, without repair, its condition is distressing enough. Had we been grandees it might have been made somewhat better for us, for it is still the custom, as it was in antiquity, to 'prepare the way,' to 'cast up a highway and clear away the stones,' in anticipation of the passage of any great personage. When one of the Russian Grand Dukes was travelling in the Holy Land lately, the so-called road between Jerusalem and Nablus, a distance of forty miles, usually rough beyond description, was repaired throughout. The stones were gathered out, the sides built up where they had given way, and earth strewn on the bare sheets of rock, over which, till then, the traveller had the greatest difficulty in passing safely.—**GEIKIE, *The Holy Land and the Bible.***

ON the 28th of June 1808, in Genoa, Italy, there was born a 'fragile and delicate child.' In infancy he was almost helpless, and it was six years before he could walk with security. The first occasion when he accompanied his

mother to a distance was fraught with a prophetic interest. They had not gone far when the little lad noticed a helpless old beggar seated on the stone steps of a church. The mother saw the strange fascination which the sight had for her child, and, mistaking it for fear, stopped to pick the boy up in her arms, when the little fellow broke away from her, and running to the old beggar, threw his arms around him and kissed him again and again, and then pleaded with his mother to give the poor old man something. The beggar was affected to tears, and while tenderly returning the child's caresses, kept saying to the astonished mother, 'Love him well, lady, he is one who will love the people.' Sixty years later this child to manhood grown, worn out through a long weary life of service and suffering for his beloved Italy, was accorded a public funeral, and eighty thousand mourners followed his body to its resting-place. When the statue of Joseph Mazzini was unveiled in his native city in 1882, a vast multitude gathered around it in silence to look again into the features of the man who began as a child to 'love the people,' and to guide their feet into the way of peace.

HUGH T. KERR.

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## The New Method of Studying the Bible.

BY PROFESSOR THE REV. A. E. GARVIE, M.A., D.D., LONDON.

### V.

1. In concluding this brief survey of a very important movement, the main points of the discussion may again be briefly stated. *Literary criticism*, recognizing the *contemporaneity* of ancient writings, starts from this reference to the thought and the life of the age of composition, and seeks from that to get back to the age of which the writing ostensibly treats. *Historical construc-*

*tion*, guided by the principle of *correlativity*, the dependence of historical phenomena on one another, or the principle of *evolution*, the advance which is discoverable in this dependence, seeks to find within the bounds of history itself all the antecedents of historical events and movements. *Scientific comparison*, led by the principle of *analogy*, and utilizing the sciences of *comparative religion*

and *religious psychology*, seeks to discover the similarities to be found in the religions of the world, to trace their connexions with one another, and to explain their varied features as far as possible by the essential characteristics of religious life. These three processes constitute the religious-historical method. The demand is being raised to-day that Christianity must be made no exception of, but must be treated in exactly the same way as any other religion.

2. But we may meet this demand by insisting that it lies in the very nature of religion, and especially of Christianity, that this method needs in each of its features modification, if its application is not to do violence to essential characteristics of the subjects dealt with. (a) As regards literary criticism, the tenacity of religious tradition, custom, belief, needs to be very much more fully recognized than it often has been by critics. The patriarchal narratives in Genesis are doubtless coloured by the thought and life of the age of their composition, but that fact does not necessarily involve that they do not preserve traditions of the long distant past. The Gospels reflect the needs and beliefs of the Christian Church at the time when they were written, but that fact does not disprove that the words and works, life and death, of Jesus left an indelible impression and an imperishable memory in the Christian community. (b) As regards historical construction, Troeltsch admits that in religious history the spiritual core is the experience of the great religious personalities, and that that involves an actual contact with God; and Gardner allows that the force of personality is not evolutionary. If the principles of correlativity and evolution are not applicable to the great religious personalities, and still less to the contact with God their experience involves, then there remains what may be called a residual phenomenon, that cannot be explained scientifically by other phenomena, but can only be interpreted sympathetically by a similar experience of the noumenal, the soul in contact with God. These spiritual things can be only spiritually discerned. But this recognition of God in history through human personality, necessary if violence is not to be done to religious history, carries with it far-reaching consequences. The activity of God in man as inspiration makes at least credible the activity of God in nature as miracle; and we can approach the narratives of supernatural events without any prejudice to test

their credibility on other grounds. (c) As regards scientific comparison, Gardner recognizes that 'historic law is far less hard and rigid than that observable in the realm of nature.' We have in the religions of the world similarities; but outward similarities on closer inspection very often reveal inward divergences, the similar custom has connected with it a divergent belief; it is the duty of science to detect differences as well as to discover resemblances. But a wider consideration must be added. While nature appears a mechanism, humanity appears an organism; and a teleological interpretation is as necessary as a causal explanation. If mankind be as a living body, of which the different members have not the same office, then we should look among the religions of the world, not for uniformity, but for diversity-in-unity. As the culture of Greece and the law and order of Rome were their distinctive contributions to human progress, so was the religion of the Hebrew nation consummated in the person and work of Christ. A comparison of other religions leads Troeltsch to recognize Christianity as the highest conceivable by man. But if this be so, the principle of analogy has a restricted application, and only to these lower elements in Christianity, which it has in common with other religions, while in its higher elements it stands alone and above all the other religions. There is that in it which is unique, to which scientific comparison cannot be applied.

3. Religion by its very nature as the soul's communion with God lies beyond and above the region of phenomena in the noumenal world; it is not external history, it is inward experience. It is not a uniform experience, but a progressive, original, personal experience. Spiritual discernment, like aesthetic taste or moral judgment, is not science, and can never be science. It is not less, but more; it is knowledge conditioned by character and experience. Christianity can in its inmost essence be understood only by those to whom the grace of Christ has given the experience of reconciliation to God, and in whom His grace is shaping character according to His likeness. Faith is the beginning of this experience and this character; and therefore faith has a higher authority in determining what Christianity is than this religious-historical method by its necessary limitations has, or can possibly have. The last word regarding spiritual, eternal, divine reality lies with faith, 'the assurance of things hoped for, the proving of things not seen.'

## The Reading of Holy Scripture in Public Worship.

### I.

*By the Rev. Cynfig Davies, M.A., Principal of the Grammar School, Menai Bridge, N. Wales.*

THERE are two aspects of the question that have not been sufficiently kept apart, namely, *what* to read of the Bible in public worship, and *how* to read. The principles underlying the art of reading must necessarily modify the selection of the matter to be read; and these principles clearly come to bear upon the method, manner, and purpose of reading. Moreover, the purpose in view may have special reference either to the reader's tastes and proclivities, or to the hearer's requirements. And thus we note that the heading above this paper is of wider connotation than simply the selection of certain portions for reading in public, inasmuch as it may also signify the art of reading, the method of reading in public—its time and place in each service.

In Churches where lectionaries are used with a closely followed time-table any discussion concerning reading can only refer to the act or art of reading effectively, artistically, and devotionally. But even in Churches where lectionaries or programmes of the subject-matter do not enter into the calculation, the question of how to read to good purpose from an oratorical point of view must, to a more or less degree, control the field of fitting selection—indicating what, and what not to read.

1. The acknowledged aim of oratory and oratorical reading is to interest or entertain, to instruct and to persuade. Very frequently only one of these aims may be present; but sometimes they combine to form one simultaneous whole, when the reader is influenced by motives of the highest kind. In many cases the selection of portions of Scripture for public reading is carried out with an eye to oratorical effectiveness; and the choice thus made is not only legitimate, but on many considerations commendable, especially when it does not militate against any of the higher purposes of public worship. Two palpable facts should be borne in mind, as to the impression and dramatic reading of the Bible—there is scarcely such another book so adapted

to sacred oratorical use, and so instinct with the emotional ideas which the human voice is capable of depicting. Many scriptural passages will readily suggest themselves to our mind as being supremely suitable for oratorical execution of the highest type. In the next place, some of the most solemn sections of Holy Writ, age after age, have been publicly read in a way that was almost overpowering in sublimity and sweeping force. Such was Booth the American actor's reading or recital of our Lord's Prayer; and all really good public reading is more or less a recital, and must always be so, ere it can reap its highest results. The writer of these lines in his student days (and customarily they are hypercritical days) heard Dr. Joseph Parker, in Cavendish Chapel, Manchester, of a Sunday morning read the pleading of Abraham with the angel, Gn 18<sup>29-33</sup>. All else of that memorable service has vanished from recollection; but the remembrance of the reading of that earliest intercessory, *locus classicus*, stands as a sharply outlined pillar in a lurid plain. Wales from time to time has been especially blessed with most remarkable messengers of the Word; and some forty years ago, one of its popular preachers, well known throughout the Principality as Evans of Llangollen, author of the *Reader's College*, was pre-eminent amongst his brethren as a public reader of 'the Divine Message.' Hundreds flocked after him from place to place to hear him read with marvellous realistic verve, variety, pathos, and refinement his chosen chapters. In Garry's *Instructions for the Proper Reading of the Prayer-Book*, a summarized warning of the great actor Garrick is given—'that the Liturgy must not be studied under the tuition of those whose chief aim is to produce an effect upon the audience.' Yet there is no meaning in public reading unless it is to produce an 'effect upon the audience'; and consequently the choice of appropriate lessons, together with the manner of reading, must be made for the purpose of achieving that effect upon the audience, and must be largely limited by it.

2. Among the Free Churches of all denominations a variety of usages is found to prevail in regard to the choice of Scripture readings. Many of the leading preachers of Wales take for their

reading lesson the chapter, or part of the chapter, which contains their discourse. Much may be said in favour of this method, provided the selection of texts be pretty well spread over all the available pages of the book. Yet it is worthy of note that contexts do not always imply connected thought or logical unity; inasmuch as the section read may be a mosaic of several separate paragraphs.

A somewhat laborious effort is sometimes apparent to bring together into the reading scattered passages bearing a close relation to the predominant theme of the sermon, so as to set the whole service into one keynote from beginning to end; but it is mistaken art to sacrifice blending variety on the altar of bald unity—to paint the rainbow all in drab. Unity demands variety in order to render itself vital, beautiful, and impressive.

In some instances readers have some difficulty in acquitting themselves well before an audience unless they are thoroughly conversant with the portion to be read out; hence they select on all special occasions what they can repeat almost by rote. Any one who realizes the importance of this public function will not fail to admit that it is essentially requisite to be well prepared for its effective performance. Without suitable study and preparation there can be none of the charm of balanced variety of tone, pleasing inflexion, thoughtful emphasis, so as to call up the exact meaning in the minds of hearers with graphic promptness and ease; just as a guide holding up his lamp in a firm grasp so as to cast a steady stream of light on the objects he desires to reveal. Many of us have reminiscences of Charles Dickens the novelist entertaining crowded houses with extracts of his works; and fell reading it could not fail to be, for he possessed the prime qualities of a marvellous reader, and there was scarcely a glance bestowed by him upon the printed book before him. This is one reason why a few eminent preachers suffering from defective sight or blindness, depending altogether upon memory, would be counted amongst the best readers in the pulpits of the Principality, and of course their repertory could contain only the choicest gems of the sacred Treasury.

3. For the sake of securing the best results of Bible reading many a pastor has been known to combine various methods of selection during a lengthened ministry—now by taking up all the

striking passages of Scripture in chronological succession; at another time alternate lessons are presented from the Old and the New Testaments; subsequently a particular Sunday-school programme of lessons is followed in the morning service, and some other series or method in the evening devotions. Whilst this paper was being penned, two noteworthy and successful missionaries, the Rev. Mr. and Mrs. Hopkyn Rees, were spending a day or two with the writer, and they explained their plan of public reading over an extensive district in North China. In meetings where heathen hearers are present, the Gospels only are read; before assemblies of church members and candidates for admission to membership, the historical portions of the whole Bible are consecutively taken with comments thereon, and also the Epistles, especially those Epistles bearing upon heathen practices; and in addition to this, when particular classes are being catechized, a special book or Gospel is carefully analysed step by step, bringing into clear relief the points which touch upon their peculiar circumstances and experience. Variety is conducive to vividness and interest—variety in methods as well as in the contents and details of any specialized method. 'All Scripture is useful,' but all its sections are not of equal spiritual value. The Book of Judges and its picturesque stories of old-world morality cannot fairly claim the amount of attention and prayerful study we should devote to the Fourth Gospel or the Epistle to the Ephesians; and the minatory Psalms cannot be esteemed of equal moral worth for lectionary service with the passages of high-toned rapture of the more spiritual strains of the other Psalms. Upon considerations of taste, utility, and devoutness, a large percentage of Holy Scripture could not possibly enter into the list of Western Churches for use in public; but, at the same time, there are large sections which, for their undoubted moral power, their robust yet refined beauty, and their pure atmosphere of spiritual elevation, will always command entrance to the inner shrine of our very being.

## II.

*By the Rev. J. Evans, B.A., Cheltenham.*

My habit for over half a century has been to choose as lessons passages suitable to the *text*. This, I believe, is the general practice of Con-

gregational ministers in England. I have, however, for many years been convinced that it is not the best practice. I am convinced that a *table* of lessons *wisely arranged* would serve the edification of the congregations best. There is in England great ignorance of the Scriptures generally, partly due to the unmethodical use of them in public services.

## III.

*By the Rev. J. Mathieson Forson, Liverpool.*

In a sermon delivered many years ago in Glasgow (neither the text nor subject of which is in my memory to-day), Dr. John Hunter proclaimed with impassioned power, 'the history of the Christian faith tells us that the sermon has ever been the strong arm of the Church.' Believing that to be true, I have always, save during one short period, sought to make the devotions feed the strength of the arm. The exception was not a success. For about two years I read through book after book consecutively, and chose hymns on the basis of greatest variety. That method failed for two reasons—(1) it did not interest the worshippers; and (2) it did not create the atmosphere to give the message of the sermon a good opportunity. The aim, however, of getting the people to know the message and scope of a book led me to adopt the plan I still follow, namely, to have one book in the morning, and another in the evening, and to steadily work our way through passage by passage, or section by section, as the case may be. Such a sermon principle explains the books, and the people enjoy it.

## IV.

*By the Rev. P. T. Forsyth, D.D., Principal of Hackney College, London.*

My own sympathies would be for a lectionary from which, in the main, the text would be taken. The minister should sit free to it, but it should guide him. Otherwise, I find certain passages of Scripture get overworn and others neglected, according to the minister's idiosyncrasy. And the people are too much at its mercy when we consider the sermon and the prayers. The increasing lack of acquaintance with the Bible is a thing that will have to be seriously dealt with.

## V.

*By the Rev. R. Augustus Foster, A.T.S., Matlock Bank.*

It is my invariable practice to make the whole service bear upon the leading idea of the sermon, and thus I try to impress the central truth. I attempt to secure O.T. and N.T. portions suitable to the text, with the result that well-worn passages are not overworked, and history, prophecy, and psalm contribute as required. I always use the R.V., and frequently—as at present during an evening course on the Beatitudes—I find the version, as given in Moffatt's *Historical N.T.*, refreshing for public reading.

## VI.

*By the Rev. D. Z. Haig Forson, Coupar-Angus.*

My usual custom is, at the forenoon service, when my text is from the N.T.—as it usually is—to read from the O.T. a portion of Jewish history, which I make the basis of a short address to the younger people—not necessarily children. My reason for this is, that I have found a great number of people, old and young alike, lamentably ignorant of the outlines of Jewish history and the more prominent characters therein. For instance, in my visitation the other day, I came across a man who knew absolutely nothing of Jehu. He knew the expression 'driving like Jehu'; but at first would not believe it had any Biblical reference till I got a Bible and read 2 K. 9. He then confessed that he had never heard of that before, *and he is a Church elder.*

When my text is from the N.T. in the forenoon, I usually select one from the O.T. for the afternoon, generally from the prophets, and frequently from a minor prophet. At the afternoon service I have only one Scripture reading.

## VII.

*By the Rev. S. C. Gordon, M.A., B.D., Hove, Brighton.*

I think it might be made more interesting and instructive. Every portion of Scripture is of use and profitable for teaching, and reproof and instruction in righteousness, but some portions are manifestly unsuitable for public reading in the

church. It has been my habit, which has cost a good deal of time and labour, to make a careful selection, for the first lesson, of portions from one or more books of the Old Testament; and for the second lesson, a selection from one or more books of the New Testament, bearing upon, preparing the way for, and helping on the exposition and enforcement of, the subject of the sermon. This, in my judgment, tends to convey to the people a more intelligent and truer idea of the scope and contents of the Scriptures, and of the function of the Christian preacher. In these times when brevity is so urgently demanded, every part of the service should be made as compact and comprehensive as possible. A careful selection of Scripture passages and hymns imparts unity to the service, tends to concentrate the minds of the congregation on a particular aspect of truth, and also enables the minister to preserve variety and interest in his teaching. I do not say that the sermon is all that it might be, or has as much thought, labour, and prayer expended on it as it deserves; but its quality and influence would be greatly enhanced were more attention devoted to the selection and reading of the Scriptures. Readings from a particular book with connective and explanatory remarks in order to exhibit its main characteristics; a selection from the Psalms describing some particular phase of religious experience; the reading of an apostolic letter so as to set forth its original purpose and its lessons for the day; or a selection giving an account of some remarkable man or event of sacred history, might occasionally take the place of the sermon. At any rate, too much thought cannot be expended on making the words and teaching of Scripture occupy a higher place in the worship of the sanctuary.

## VIII.

*By the Rev. Professor Alfred E. Garvie, M.A.,  
D.D., Hackney and New Colleges, London.*

My own practice has varied. I have sometimes selected both hymns and lessons appropriate to the subject of the sermon in order to secure unity of impression. At other times in order that my own personality should not dominate the worship unduly, in order that other spiritual moods than that pervading the sermon should find expression and satisfaction, and in order that the worshippers might find their own different needs met, I have

introduced as much variety as I could. I have begun with hymns of a more general devotional character, and selected only the hymns before and after the sermon for their appropriateness to it. One portion of Scripture has been chosen to stimulate devout thought and feeling, and another usually to give the content of the text of the sermon. Thus for some time carefully selected Psalms formed the first lesson, and a passage from the Gospels, as I was lecturing through the life of Christ, the second. I think by careful gradation the congregation may be brought into closer sympathy with the preacher's mood than by asserting that mood from the very beginning of the service. I entirely dissent from Mr. Taylor's depreciation of preaching as the word of man in comparison with the reading of the Scriptures as the word of God; and I hold that in Protestant worship the sermon rightly holds the first place, but the sermon need not on that account subordinate all the service, but may be supplemented by it. I am very anxious that the liberty of prophesying should be maintained unhampered and unhindered, and I therefore view with some distrust any attempt to introduce a rigid routine. Even were a lectionary desirable, it should certainly not be constructed on the principles advocated by Mr. Taylor. His proposal seems to me to assume the equal inspiration of all portions of the Bible, and to ignore what modern scholarship has done to put the Holy Writings in their historical order, thus exhibiting the progress of revelation. Were I perusing a lectionary, I should select carefully only the most significant passages, and arrange them in their approximate chronological order, so that the people might become familiar with the Divine revelation as it brightens from the dawn to the perfect day. For the great Christian festivals—Christmas, Easter, Whitsunday—I should select appropriate lessons. But while the use of such a lectionary would have some advantages, what is essential to Christian worship is the recognition of the principle, 'Where the Spirit of the Lord is, there is liberty.'

## IX.

*By the Rev. William Hamilton, M.A., Dundee.*

Might I put in a plea for freedom and variety? Also, it might be well to consider whether sometimes quality should not be preferred to quantity. I have heard the late Dr. Parker read six or eight

verses as the lesson of the day, and the result was certainly more impressive than when a whole chapter was read by another man. On the other hand, I have heard Canon Fleming in York Minster read a comparatively uninteresting portion of the Old Testament with the same rich effect.

There are obvious advantages in having an order of lessons for the year, especially when it is fixed by authority. It leaves the preacher free for other duties; it saves him from hesitation in selecting his Scripture; even his text comes quickly from the lesson of the day. But he must depart from this rule if he ever preaches a series of sermons on some of the great themes which are worthy of such treatment. Occasionally, too, but more rarely, he will want to speak of some momentous event for which no text in the lesson is very appropriate. The argument that an order of lessons is likely to make people familiar with a larger portion of Scripture is not sustained by experience. Does England, for instance, know the Bible better than Scotland? An acquaintance with the Bible springs from a love for it; and such a love depends on a certain spiritual condition of the individual.

As a rule, I try to make the whole service a unity; and to this end the lessons, like the hymns, have to be deliberately chosen. But the danger of a preacher is self-regard, absorption in his own mood, and a consequent neglect of some class or classes in his congregation. In every congregation, every time of meeting, there are the sad and the joyous, the young and the old, the sinner and the saint. The Scripture read, as well as the hymns, the prayers, and the sermon, may easily get into a rut. If it is impossible by a single lesson to reach every one, we may still hope by variety, in the course of time, to meet the needs of all.

## X.

*By the Rev. J. A. Hopgood, Kibworth, Leicester.*

I have been in the Congregational ministry just ten years. For the first six years my plan was to select the lessons with a view to their illustrating the subject of the sermon. But about three years ago I was led to make a change and to select the first reading with a view to calling out the devotional spirit in the worshippers. The second reading I always select with a view to the subject of discourse. My desire in making this change

was that God's voice might be the first to be heard in the sanctuary. And to serve this end I put the first reading next to the opening hymn, so that before I pray, the people have heard the living voice of God speaking through His Word. I feel this to be a good plan, especially so for the morning service. I may add that I do not confine my selections to the Psalms, but take eight to twelve verses from any portion of the Bible which appeals to me as containing a call to worship, or thanksgiving, or repentance, or other elements of Christian experience. Several times has it been my joy to be told by strangers who have worshipped with us how the prominence of the devotional element of the service has helped them.

## XI.

*By the Rev. F. D. Humphreys, 'Holmleigh,'  
Handsworth, Sheffield.*

I recognize a primary duty toward my people in making them acquainted with the Word of God,—all the books of that Word in the light of the best modern research.

To do this I need two study Bibles: *the one* to mark texts which have been used in connexion with themes under discussion, and indicating the sermons preached; *the other*, and most important, to mark off all passages which have been read, in illustration or support of such themes.

I quickly discover that certain books appear to be neglected in my public ministry, or certain parts of certain books. These from time to time I examine. Some I find unsuitable for the public ministry of to-day, and these I exclude; some I find to be *terra incognita* so far as the pulpit is concerned, these are to be estimated, and if possible brought into use. Of other parts, I find that some have been beyond my mental horizon; more beyond my spiritual horizon: these are coming into use with my own mental and spiritual growth.

## XII.

*By the Rev. J. Holden, M.A., Bowden.*

It is of course impossible to read the whole of the Bible through in the presence of a modern congregation: there are some passages which will not admit of it. There is, however, a method of consecutive reading which, if adopted for the first lesson at the morning service, will not only secure

unity and continuity of ministry, but will help to awaken a livelier interest both in the service itself and in the home reading of our people. I am persuaded that much of our reading is lost upon many of our hearers because we assume that they are acquainted with all the circumstances under which the selected passage was written. Might we not therefore take for the first lesson a consecutive theme, such as, *e.g.*, the story of Israel as it is illustrated by the Prophets? Beginning with Amos, one might in a few words explain the stirring events which called forth his prophecy, and then read a passage which gives the spirit of the whole book. Hosea, Isaiah of Jerusalem, Jeremiah, etc., might be treated in the same way, and the congregation be urged to make these prophecies the subject of their home reading. This might be followed by consecutive readings, say, on the great themes of the Psalmists and other writers, *e.g.* Songs of trust; Songs of sorrow; Songs of joy; Songs of the law. The best rule for the reading of these passages is given in the Bible itself (Neh 8<sup>8</sup>), 'And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.'

The second lesson might then be chosen to illustrate the theme of the sermon.

For the evening service I would retain the liturgical and devotional use of Scripture. I feel increasingly that in Churches where many of our worshippers attend twice every Sunday, the didactical and the intellectual ought to have a minor place, and that emphasis should be laid upon methods and passages which serve the ends of simple worshipful feeling. Every exercise for the evening service might be subservient to one theme; some old yet ever-new appeal to the heart of love and penitence, trust and hope. This should be

the motive of the whole service enforced by hymn, Scripture, prayer, and every spoken word.

## XIII.

*By the Rev. George L. Hurst, A.T.S., St. Austell.*

Mr. Taylor's question can hardly be answered by an appeal to ancient tradition and personal preference. If we agree with his stupendous assumption 'that in the reading God is speaking to man,' we cannot legitimately escape his conclusion that the Scripture should be systematically read from beginning to end. But the assumption has against it all that critical and theological study have done in recent years, as well as the settled convictions of enlightened Christian feeling. Wherever these effects of the Divine Spirit's activity are accorded their due influence, the instructed scribe will bring from his treasury that which will meet the needs of the souls he serves undismayed at the charge of 'an unintentional degradation of Scripture.'

But Mr. Taylor unintentionally raises a question much more weighty and urgent than the one he asks. The question, namely, whether much of the Old Testament ought not to be frankly abandoned from the public service of Christian worship? Those services are justified by their spiritual value, and it is open to dispute whether we do worship the Father in truth, or find grace to help by reading the abrogated laws, the crude theologies, the barbaric sociology, and the imperfect morality which attach to the primitive Hebrew history. Probably spiritual thinking and holy living are hindered, and our appreciation of the glory of the Gospel is lessened by the attention bestowed on those things which Jesus superseded and Paul fearlessly renounced.

## At the Literary Table.

### CONSTANTINOPLE.

CONSTANTINOPLE. Painted by Warwick Goble. Described by Professor Alexander van Millingen, D.D. (*A. & C. Black.* 20s. net.)

In any series of volumes about the East a volume on Constantinople should have a place. Probably

in recent years the Sultan's capital has suffered for the Sultan's evil repute; but this cannot affect its character as one of the most picturesque cities, not only in Europe, but in the world. It is said to be especially true of Constantinople that 'distance lends enchantment to the view,' and that a closer acquaintance with its streets tends to modify first impressions. In the series of more than sixty