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REVIEW SECTION.

I.—HOW BEST TO USE CHURCH HISTORY IN PREACHING.

BY DEAN F. W. FARRAR, D.D., D.C.L., THE DEANERY, CANTERBURY, ENGLAND.

II.

IN the former part of this paper, I showed how the vast fund of illustration drawn from Church History had been made use of by eminent preachers. In this part I desire to point to instances in which pulpit themes of deep importance may be brought home freshly to the mind by concrete examples of these applications.

Let us suppose that we wish to enforce the sacred duty of tolerance and large-heartedness. After referring to such examples as those set us by St. Peter and St. Paul, and above all to the teaching on this subject of our Lord Himself, might we not quote ancient and modern examples, to prove how strongly the duty had been felt by the saints of God? As modern instances of these virtues, might we not point to the stories of the saintly Archbishop Leighton, driving about in friendliest intercourse with the Dissenting minister and the Roman Catholic priest? and might we not quote the saying of Angélique Arnauld, "I am of the church of all the saints, and all the saints are of my church"? or that of William Penn, "The meek, the just, the pious, the devout, are all of one religion, and they shall meet and recognize one another in the world to come, when their various liveries are taken off"? or that of Whitfield, "Do they hold faith toward God, and belief in one Lord Jesus Christ? If so, they are my brethren"? or that of Abraham Lincoln, "When I find a church which writes prominently over its portals, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,' to that church will I belong"? Again, what more effective condemnation could there be of the thrice-accurst crime of

NOTE.—This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

rate, saith the Lord, and touch not the unclean thing; and I will receive you." If we hate what God hates we shall love what God loves, and that is perfectness of character. But to love what God loves we must have the Spirit

of God dwelling in us. We must be temples of the Holy Ghost. We must be living sanctuaries of the living God. Mere opinions will stand us in poor stead in the day of conflict. Only the Spirit of right can make us right.

LEAVES FROM THE NOTE-BOOKS OF THE PROFESSOR.

SHUTTING THE CLOSET DOOR.

BY PROF. T. D. WITHERSPOON, D. D.,
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THERE is a class amongst us who may be denominated "Open-Closet Christians." We can not doubt that they obey the first part of the Savior's injunction as to prayer. They "enter into their closets." The devoutness of spirit and consecration of life which they exhibit manifest the reality of their communion with God. But the trouble with these good brethren is that they do not close the door behind them. They not only leave it a little ajar, but in a great many instances they, unconsciously perhaps, throw it wide open and invite us to look in and see them at their devotions. A brother is called to account by his brethren for holding and teaching views which they consider inconsistent with his ordination vows, and immediately he begins to tell you how he has carried the whole matter into his closet to the Master, and what he said to the Master and what the Master said to him. He has swung the door wide open. A brother begins to write a book, and his first words are something like these: "On my knees, with the Word of God open before me, and invoking the aid of the Holy Spirit, I write these first lines, etc." It was all right for him to take his proposed book into the closet. I honor him for doing so; but he should have closed the door behind him, if he would comply fully with the Master's will.

What makes this the more unfortunate is that there is a class of so-called perfectionists whose stock in trade is

largely a detailing for the public ear of the secrets of their closet life. They not only swing open the door, but they turn the closet inside out. The most inner and sacred experiences of the soul in communion with Christ are wantonly exposed to the gaze of men. And the worst of it all is that under the influence of a most subtle form of self-righteousness, of which they are scarcely conscious, but which their bearing toward others clearly reveals, they have persuaded themselves that the men who keep the closet door shut, as our Savior enjoined, have no closet life at all.

It may be well for these good brethren to be reminded in a very gentle way, and without intending any offense, of certain old adages, long current, such as: "Still waters run deep"; "He loves most who talks least of his love"; "It is the empty wagon that makes the most noise," etc.

PULPIT ANALOGIES FROM BIOGRAPHY.

BY PROF. T. HARWOOD PATTISON,
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WHEN Professor Seeley says that history should "begin with a maxim and end with a moral," he unconsciously describes the sermon also. The text is the maxim; the application the moral.

Ruskin has been depicted as "a happy combination of intuitions, of industry, and of vivid imagination." This is also the portrait of the real preacher. His intuition suggests to him the subject of his sermon; his diligence gathers and arranges the ma-