be moved, it is the centre of his actions as well as of his feelings. And love is a general not an individual method, binding him to his fellows in a society whose common object it is to set forth the indwelling of Christ.

Spiritual power, then, touches a man on his three sides—his thought, his will, his feelings. It does not exercise an external influence upon his life, but it transfuses the whole of his nature. It is not outside his worldly life, but it is within it. So far from interfering with his regular work, it guides it by supplying the required motive, often unconsciously, never visibly. But the results appear, even when the process is unseen. 'The vision splendid' need not '*fade* into the light of common day,' may even illumine it with a brighter glow. In the power of the Spirit men have gone forth to their work and to their labour until the evening. They have done what ordinary men have done, but they have done it in a different way. In them the original connexion between man and God has never been broken, nay, rather has been strengthened, as life's morning freshness has glowed into noonday heat and brightened into evening glory. It has been the thread running through their life, and, though ever and again it has been strained, it has never been severed in twain. When the vision of Christ fell upon the sight of St. Paul on the way to Damascus, it seemed to break the continuity of his life. But in reality it changed formalism into spiritual fervour, and made him fully realize the human relation on its divine side. What changed the tenor of his life may influence any life to an inconceivable degree. We do not lose the identity of our nature, when we allow it to be so directed. Divine strength is breathed, through the Spirit of God, into our inward man. From this centre God inspires all our activities, and our active life gives His holy influence freer, fuller scope of action than He could have found if man had been merely a meditative, solitary being, with no work to do in life, and no companionship to produce and stimulate effort, co-operation and resultant love. In a word, we love, because He first loved us: because God, who *is* Love, has passed into our inward nature, has quickened our thought and feeling and will, by means of our environment, into a livelier energy, and has shown us that spiritual life reaches its highest development in the domain of the material life, which must always, in this world, be its exercising ground. They, in fact, who dare to lift up their work to the highest level they discern for it—it is the spiritual method that the late Bishop of Oxford has bequeathed to us—they are most sure to meet with God. For he who is truly strengthened with power through God's Spirit in the inward man is no mere idealist, but a practical exponent of the truth that religion lives and works and loves in common life.

In the Study.

New Sermon Literature.

MESSRS. T. & T. CLARK have published the first two volumes of the second year's issue of 'The Great Texts of the Bible' (10s. each; or in sets of four, 6s. each). One of the volumes deals with the Old Testament, and the other with the New. The Old Testament volume runs from Deuteronomy to Esther; the New completes the Epistle to the Romans.

Rev. J. M. E. Ross, M.A., of Golder's Green Presbyterian Church, London, is a topical preacher, and he is not ashamed of it. Let others take texts and expound them; he takes a text as a nail to hang his topic on. His subject once is 'The Praise of Men.' He takes two texts, 'I praise you' (1 Co 11^{2}) and 'I praise you not' (1 Co 11^{17}), and he begins in this way: 'I wish to speak of the place of *praise* in human life—the uses of praise and the dangers of praise. And having that somewhat large topic before me, I do not propose to use these texts as more than finger-posts to start me upon the way.' And all those who love to expound their texts, and believe that there is no preaching like it, will find Mr. Ross a dangerous man; his topical preaching is so attractive, it is so evangelical, it is so unexceptional. After all, he builds everything upon the Word of God. He is just as little captivated by the newspaper heading as the most strictly textual expositor among us. The title of his

book is *The Christian Standpoint* (Robert Scott; 3s. 6d. net).

The new volumes of the 'Scholar as Preacher' series were just mentioned last month, since they arrived in time for that and nothing more. They differ very greatly. Canon Hutton's volume, which is called *A Disciple's Religion* (T. & T. Clark; 4s. 6d. net), is ethical and personal. Evidently he is interested in conduct, and he likes to study conduct in the life of an actual person. The first four sermons are on Simplicity, Patience, Mission, and Sacrifice; but then we come to five sermons on persons in whom such virtues as these are seen at work. Shakespeare is one of them, and that sermon on Shakespeare is worth a place in Shakespearean literature.

Dr. Woods, who calls his volume *At the Temple Church* (T. & T. Clark; 4s. 6d. net), is doctrinal. Faith works itself out in love, and he likes to show it; but he tells us most about faith. He does not write on his doctrines as if he were writing a manual of theology. His sermons are short; he goes to the centre of the doctrine at once. What a striking doctrinal vision that is which goes by the title of 'Vulgarity.' The text is, 'And there shall in no wise enter into it anything unclean.'

For the motto of his first volume of sermons, and for the title of it, Dr. Moffatt has gone to Browning. The title is *Reasons and Reasons* (Hodder & Stoughton; 6s.); the motto is—

'The candid incline to surmise of late
That the Christian faith may be false, I find; . . .
I still, to suppose it true, for my part,
See reasons and reasons.'[1]

The whole book is, therefore, an apologetic. Dr. Moffatt desires in every sermon he preaches to give a reason for the hope that is in him. Now we should like very much that those who have read his *Literature of the New Testament* would read his sermons also. Is there doubt about the authenticity of Ephesians? There is none about the power of the Cross.

There is no apology for Christianity in the preaching of the Rev. John Thomas, M.A.; there is no apology for Christianity or for Christ. His belief in the power of the cross is unfaltering, his belief in the redemption through Jesus Christ is untouched by modern speculation about His historicity or even about His deity. To read sermons like those he has published under the title of *The Mysteries of Grace* (Hodder & Stoughton; 6s.) is to live throughout the reading in a bracing atmosphere, an atmosphere that is bracing to body, soul, and spirit.

[1] Browning, 'Gold Hair,' xxix–xxx.

The successful preacher, they say, has now to be a practical preacher. Exposition is out of date, and imagination is out of place. The hearer must understand every sentence at once. He must be told what to do, and left to himself to do it or not. Such a practical preacher is the Rev. Ambrose Shepherd, D.D. He calls his new volume *Bible Studies in Living Subjects* (Hodder & Stoughton; 3s. 6d. net), but the living subjects are more than the Bible studies.

The sermons in Professor Denney's new volume, *The Way Everlasting* (Hodder & Stoughton; 6s.), are as characteristic of Professor Denney as sermons can ever be of the man who preaches them. It is not that they are all cast in the same mould. Dr. Denney himself is not cast in one mould. There is considerable variety in him; he has his moods and his moments like the rest of us. But he has one fundamental idea round which every other thought of his mind and every other impulse of his life gathers. That idea is the centrality of the cross of Christ. And so the cross of Christ is central in every one of these sermons, whatever their text or whatever their topic may be. There is a sermon on Missions. It was preached at the annual meeting of the Baptist Missionary Society in April 1911. In that sermon Dr. Denney tells us that he once heard a distinguished missionary say: 'Some people do not believe in missions. They have no right to believe in missions; they do not believe in Christ.' This, says Dr. Denney, goes to the root of the matter. 'It is not interest in missions that we want in our churches at this moment, but only in the Gospel. Apart from a new interest in the Gospel, a revival of evangelical faith in Christ as the Redeemer, I believe we shall look in vain for a response to the missionary appeals.'

Messrs. Hodder & Stoughton have also pub-

lished a new volume by the Rev. J. D. Jones, M.A., B.D., entitled *The Hope of the Gospel* (6s.). There is no man for whom a reviewer can do less. For in the very first volume which Mr. Jones published he reached the highest level of effective evangelical preaching, and he does not fall below that level even in a single sermon. His best sermon is neither first nor last nor midway; every sermon is best. And this is the more surprising in that he seems to withhold so few of his sermons from publication.

The difference in language between the American and the Englishman is nowhere more glaring than in the average sermon. There are words and combinations of words in the Rev. Frederick F. Shannon's volume of sermons at which a conventional Englishman would shudder. The title of the sermon on Jn 1^{14} is 'Fleshing the Word.' And the treatment is sometimes as wonderful as the words. One sermon has two divisions—(1) 'Life's Water-pot Stage,' (2) 'Life's City Stage'; the text is 'So the woman left her water-pot, and went away into the city' (Jn 4^{28}). The title of the volume is *The Soul's Atlas* (Revell; 3s. 6d. net).

A volume of sermons and addresses by Archdeacon Moule has been published by Mr. Robert Scott under the title of *The Splendour of a Great Hope* (3s. 6d. net). China is the subject. At the back of every sermon, and at the front of every address, is China, its interest and its need.

Dr. J. Wilbur Chapman has published two volumes almost together. One is a volume of *Revival Sermons* (Revell; 3s. 6d. net); the other is entitled *The Personal Touch* (Oliphant, Anderson & Ferrier; 2s. 6d. net). The second is also a volume of Sermons, and of Revival Sermons, but there seems to be more of the winning note in them.

How difficult does the Presbyterian minister find it to 'address the Table,' for a Table address must be everything or it is nothing. It is everything if it has the right tone: the information it offers is of no account. Professor David Smith has published ten Table addresses under the title of *The Feast of the Covenant* (Hodder & Stoughton; 3s. 6d. net). Knowing the difficulty, he has wisely introduced each address by a short poem. The poem strikes the note at once, whether it is original or the translation of a Latin hymn. The few sentences that follow, follow harmoniously, and there is a sense of Divine nearness. Not more than one address should be read at a sitting.

The Rev. Douglas Macleane, M.A., Canon of Salisbury, has picked out a sermon from the sermons of each of the greatest English preachers and has published them all together in a volume to which he has given the title *Famous Sermons by English Preachers* (Pitman; 6s. net). From Bede, who is the first, he has chosen 'An All-Hallowtide Sermon'; from Peter of Blois one on 'Satan the Accuser'; from Latimer he has taken the sermon on 'The Ploughers'; from Lancelot Andrewes the sermon 'Of the Power of the Keys'; and so on till he has come down to Mozley, from whom he has chosen the sermon on 'War,' and to Canon Liddon, from whose many volumes he has selected the well-known sermon on 'Five Minutes after Death.' Each sermon is introduced by a brief biography.

Virginibus Puerisque.

We promised to quote a sermon this month from Mr. Jerdan's new volume, *Manna for Young Pilgrims* (Oliphant, Anderson & Ferrier; 5s.). There is so steady a level of excellence in the volume that the choice is difficult. But take this on

Living Dogs and Dead Lions.

'A living dog is better than a dead lion.'—Ec 9^4.

Dogs, when they are referred to in the Bible, are not mentioned in a kindly way. They are almost always spoken of with contempt. In the life of the Hebrews the dog had no place whatever as the companion of man. The writers of Holy Scripture never once refer to him as possessing bright intelligence or warm affection. The Eastern dog is a pariah animal who lives in the streets and feeds on offal. Very often he is lean and mangy. And he is an emblem of all that is idle and lazy, filthy and cowardly.

There are only two good words given to dogs in the whole Bible. The one is in the New Testament, where the Syrophœnician woman says to our Lord, 'The little dogs eat of the crumbs that fall from their masters' table.' Her words remind us of the fact that in Syria children often make pets

of puppies taken from among the pariah dogs. They keep them within the houses of their parents, as long as they are young and small; and thus the little dogs do really eat of the crumbs. Soon, however, the creatures outgrow this kindness; the little doggies become big, and must go back to live on the streets.

The only other good word spoken about the dog in the Bible is the word here: 'A living dog is better than a dead lion.' And yet there is even in this saying something like a slur upon the dog. The sentence gets its point from the universal feeling of contempt with which a dog is looked upon in the East. The words read like a proverb; the name 'dog' is used as a similitude, and so of course is the name 'lion' also. The meaning of the saying is that life in its poorest and humblest forms is always something noble. Life, says the Wise Man, has always a tremendous advantage over death.

There are at least three respects in which 'a living dog is better than a dead lion.'

I.

He is better for himself.—'There is hope' for him, says the former part of the verse. While there is life there is hope. The 'living dog' has a future before him, but the 'dead lion' has none. Every dog has his day; and life is as sweet to him, while his day lasts, as it was to the king of beasts, which is now dead. So, too, a nursery cradle, with a crowing child in it, is better than any dark, cold mausoleum which receives the dust of kings.

No potentate of the ancient world was more powerful than Rameses II., one of the Egyptian Pharaohs who lived three thousand years ago. Rameses was the oppressor of the Israelites. He was a great military leader. He built some of the most imposing of the old Egyptian temples, the monuments, and public works. The mummy of Rameses is exhibited in the museum of Ghizeh, near Cairo; and the tourist gazes with strange wonder upon the regal face of the once powerful Pharaoh. But the meanest slave in Africa would not change places with the 'dead lion.'

Richard I., the crusading king of England, who was a man of daring courage, was called even before his death 'the Lion,' or 'Cœur de Lion,' that is, 'the Lion-hearted.' He was shot by an archer while he was besieging the Castle of Chaluz, near Limoges in France, and his heart was given after his death to the city of Rouen. The dust of that 'lion-heart' is shown in a little glass case in the Rouen Museum. The visitor gazes upon it with awe, but no soldier could derive any martial inspiration from it. Its only use would be to remind him of his mortality.

'To him that is joined to all the living there is hope'; and when we read these words, we must not forget the supreme hope, the hope of eternal life. Over the gateway of Hell, in Dante's great poem, are written the dreadful words, 'All hope abandon, ye who enter here.' The most exalted of men, who die in their sins, have lost this hope for ever; but the vilest and most degraded of the living are still in 'the place of hope.' These are like the 'living dog'; and he is better for himself.

II.

He is better for others.—'A dead lion' is of no use to anybody, except perhaps for the owner to stuff his skin, and place him in a museum, to show what he was like when he was alive. But, on the other hand, 'a living dog' may be of much service while his life lasts. The Syrian street dogs perform work of the greatest value to the citizens. They are, in fact, the sanitary department of the town. They devour the refuse that is thrown into the streets, which otherwise would poison the air, and might perhaps breed a pestilence. In our own country, again, the dog is of more and larger use. We sometimes employ him to defend our homes. The shepherd's dog assists his master to manage the flock. Especially is the dog of the Western world the companion of man. Dr. John Brown said, 'I think every family should have a dog; it is like having a perpetual baby; it is the plaything and crony of the whole house. It keeps them all young.' And Sir Walter Scott has said, 'The misery of keeping a dog is his dying so soon; but, to be sure, if he lived for fifty years, *and then died*, what would become of me?'

In like manner, an ordinary living man is of much more service to others than a great man who is dead. The most eminent hero, as soon as he passes away, ceases to influence the world as a much inferior person who survives him may do. Moses, the Lawgiver, was a supremely great personality, and for forty years was the leader of Israel; but the 'dead lion' Moses, who was taken away without being permitted to enter the Promised

Land, could not do the work of the 'living dog' Joshua, who had been in his right place hitherto as Moses' servant.

King Edward I. of England, 'The Hammer of the Scottish nation,' died at Burgh-upon-Sands near Carlisle, when on his way to invade Scotland during the Scottish War of Independence. There is a tradition that before he passed away, he caused his son Edward II. to swear that as soon as he was gone he would boil his body in a cauldron until the flesh became separated from the bones; after which he would bury the flesh, but preserve the bones, and carry the latter before the English army until Scotland should be subdued. A grotesque and foolish order, indeed! The fierce old savage, Edward I., was now only a 'dead lion,' and could be of no further use. His son was weak and indolent, only a 'dog' in comparison with his father; but he was 'a living dog,' and might succeed in doing what his father's dry bones could never accomplish.

The Syrophœnician woman, to whom I have already referred, was compared by Jesus Christ to 'a living dog.' He called her a 'dog,' this being the name that was given by the Jews to all who were outside of the chosen race. The saying must have sounded chilly and harsh in her ears. But the apparent coldness of it could not quench the fire of faith and love that was burning in her heart. Her immortal answer about the dogs eating of the crumbs shows that she was indeed spiritually 'living.' What a contrast there was between her faith in Jesus and the unbelief of the Scribes and Pharisees! These men, who professed to be the leaders of the people in religious matters, were 'blind leaders of the blind.' They were 'dead lions,'—dead in trespasses and sins, and of no real use to the people. The 'living dog' was better.

III.

He is better in the sight of God.—Here we may take the 'dead lion' as standing for what is showy and pretentious and artificial; while the 'living dog' represents what is real and honest and simple. Now God has told us in His Word that, both in our lives and in our worship, His soul hates ostentation and pomp and pretence, together with all keeping up of appearances behind which there is no corresponding reality.

Although, however, God hates these things, there are many people in every age who love them. Many who are not rich, not only desire to be rich, but are determined at least to *seem* to be rich. They put on the appearance of the lion, although the creature is dead and cold. They dress extravagantly, live in handsome houses, give expensive parties, and scramble for front places in society. For the sake of this keeping up of appearances they run into debt, and as a consequence forfeit honesty, truth, peace of mind, and self-respect. Is it not far better in every way to live with contentment in one's own rank or condition, to refuse to get into debt, and to resolve not to seem anything that one is not? If we shape our life so, we may look for God's blessing upon it. 'A living dog' is more pleasing in His eyes than a 'dead lion.'

It is the same as regards our acts of worship. We remember how Jesus sat down one day opposite the chests for the Temple offering, and watched the people putting their gifts into them. Rich men came, and put in large sums out of their abundance; but these gifts were 'dead lions,' if those who gave them were thinking all the time how very liberal they were. A poor widow came and put in a farthing, which was all she possessed; that is, the whole of what she had to live on. Her gift was a 'living' one; it was an offering of the first quality, seeing that the giving of it involved much self-sacrifice on her part.

A stately church service in one of the grand old cathedrals may be one of the lions of the cathedral city; and it is often doubtless a living lion, full of true spiritual worship, and well-pleasing to God. But when at any time the service in the minster becomes a mere mechanical performance, empty of soul, and heart, and devotion, in such a case the rough singing and praying of the unlettered people in a little 'Bethel,' together with the uncultured preaching of their poorly educated lay-pastor, provided it all come from the heart, is infinitely better. The Master of assemblies will accept this, but He will turn away with loathing from the other.

The purpose for which the Church exists is the salvation of men. It has been set up to breed and to build up godly men and women. A magnificent temple, in which the music is artistic and the preaching oratorical, will yet be a dismal failure unless it can be said of it that 'this and that man was born in her.' God looks upon such a place as 'a dead lion.'