

human mind is not quite so crammed with the world as on other days; the human heart is a little more free to consider the duties which are owed to God and the church. Of this advantage the minister and the church should make the most. The services, moreover, should be so varied as to give sufficient, and no more than sufficient, work to each worker, and also so varied as to minister to the special needs of each individual who comes within the circle of its influence.

But I will not draw this paper to a close without noting that the best method of getting the members of a church to work—a method which makes all the methods of most worth—is for the pastor—

6. To love his church, and to love the work which God has called him and his church to do together. This remark hardly requires elaboration. It is one of those truisms, however, which needs statement. If a minister fails to love his people or his work, he better both resign his pastorate and retire from the profession. He can neither inspire a spirit of work into them, nor draw any product of work from them. But if he loves both them and their common work, he will be able, with wisdom and conversation, to make them as well as himself workmen who need not be ashamed.

V.—THE HOMILETICAL STUDY OF BUNYAN.

NO. II.

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IN a former paper on this subject, it was his "Pilgrim's Progress" which was specially considered. While, however, Bunyan's place in literature is chiefly determined by this allegory, it forms but a moiety of his work. His "Holy War," less known, is in some respects an equally interesting subject for homiletical study. And no discussion of Bunyan, as an author to be studied by ministers, would be complete which did not consider him as preacher and author of religious treatises. These outweigh in bulk all his imaginative writings a half-dozen times. Into them he has thrown the greatest part of his intellectual energy and productiveness.

The "Holy War" borrows much from Bunyan's experiences and observations. Bunyan had been himself a soldier. Like Baxter, he was familiar with camp life. Baxter was chaplain in Col. Whalley's regiment. Bunyan, as the best evidence shows, was a private in the garrison at Newport under the command of Sir Samuel Luke. Both were in the Parliamentary army, soldiers of Cromwell. The scenes of war were familiar to both. Mr. Brown in his biography has called attention to the realism in "The Holy War" caught from the actual life of the time. "Mansoul itself," he says, "with its walls, gates, strongholds and sallyport, largely took shape in his mind from the garrison at Newport Pagnall, or the fortifications of the Newarke at Leicester.