

cial Fairbairn, who emphasized the debt which the sister Churches owed to the Free Church for the works which its scholars had produced. The reports which were submitted showed that the Free Church had made remarkable progress during the half century of its existence, and the Jubilee celebrations throughout the country have given the most hopeful indications for the future. There was much talk at the Assembly, both in public and in private, about the programme for the next fifty years. Among the younger men, especially, a strong feeling existed that a great deal of attention should be given to social questions with a view to lifting up the degraded masses. In the very forefront of these questions at the present time is temperance.

'I suppose the majority of Free Church ministers are total abstainers?'

'Yes. There are between seven hundred and eight hundred ministers in the denomination who are personal abstainers, and ninety-two percent of the students in the divinity halls are also abstainers. The younger ministers are almost to a man unanimous in their support of the temperance cause, and in favor of imperial and municipal authorities using their legislative and administrative powers to clear away the temptations of the people. Probationers working as missionaries in the large towns always become enthusiastic on this question, because they find that no progress can be made with the poorer classes until you get them to abstain from drink. Behind the problem of drunkenness other questions are rising into view, such as the extreme poverty, the too prolonged working day, and the insanitary homes of the masses. But it is far easier to discern what is wrong in these respects than to suggest an effective remedy. Much wisdom and many experiments will be required in dealing with these abuses.'

Talking about Glasgow, Dr. Stalker, who is one of the leading members of the Association for Improving the Condition of the People, said that he was struck by the size and airiness of the rooms in the houses of the city as compared with those in smaller towns. During his visit to the United States two years ago he heard Glasgow praised on every hand as a model city. His own investigations gave him the impression that there were not very large numbers of the citizens who might not be tolerably comfortable, were it not for drink.

'Do you think it is the duty of the Church to provide amusements for the people?' asked the interviewer.

'That is a difficult question,' replied Dr. Stalker. 'At least it is difficult to say whether the Church should act directly in the matter. I have no doubt at all that it should direct attention to it. One of the leading ministers in Edinburgh has suggested that rooms might be provided which would take the place of the public-houses, and in which men might meet one another, and spend the evening comfortably, reading the newspapers and having a game at draughts or the like. A similar idea has long been in my mind in connection with my own church. I should like a room provided in the church buildings, carpeted, and with comfortable seats, where the young men might meet each other, especially those that have just come to the city, and have not had time to make acquaintances, or to join classes. I am glad to find that in Glasgow a very large proportion of the young men attend classes in the evenings.'

'Is the influence of religion on the decline?'

'I do not think so. A great deal has been said and written recently about the attitude of working-men towards religion, and it has been taken for granted that they are deserting the Church, and that they are hostile to it. But I do not think that the facts support that opinion. We have a great many congregations in Glasgow made up of working people, where the office-bearers and Christian workers belong almost exclusively to that class, and many of these are the largest, heartiest, and most efficient congregations in the city. My decided impression is that church attendance, in proportion to the population, has increased greatly during the present century. Old people are apt to take a pessimistic view of the situation, and to say that the churches were much better filled in their young days. But they forgot that

at that time churches were few in number. So far as the Free Church in Glasgow is concerned, it has been growing steadily, alike as regards attendance and membership, during the past few years, and I am greatly impressed with the immense volume of real, hearty, earnest religion in Glasgow.

'What is your view as to the question of ministers interfering in politics?'

'Well, my view is that ministers in their places as citizens should take as active a part in politics as any other men. It should be no more a reason why a man should not take part in politics that he is a minister than he is a tradesman. We are often told that we require to be more human and to know the world better than we do; but how can this be if we are excluded from public life? I do not, however, at all approve of introducing politics into the pulpit in such a way as to make people uncomfortable in church whatever political party they may belong to, and I have never done so. Nor do I think that politics should be introduced into Church courts, except when it is very clear that they have a direct bearing on the interests of religion. But it is difficult to lay down any stringent rule on the matter.'

I next spoke of Dr. Stalker's visit to America two years ago, as the Lyman Beecher lecturer on 'Preaching,' at Yale University.

'It was a great advantage to me,' he said, 'to have gone there in a public capacity, because this was the means of introducing me to all kinds of people, from whom I was able to learn and through whom I gained access to any place that I wanted to see. I visited many colleges and was much struck with the liberality of the men of wealth in that country in founding seats of learning and in endowing chairs. There is a strong religious influence in the American Universities; decidedly stronger than in those on this side of the Atlantic. Another thing that is very striking is the number of ladies' colleges. In this country we have two or three, but in America there were as many as 10,000 lady students regularly receiving the higher education. The result is that ladies are making their way into all the higher kinds of occupation; far more so than here. In the Methodist-body, which is the largest of all there, women take a prominent part; at prayer meetings, for instance, it is quite common to throw the meeting open and invite women to lead the prayer if they feel inclined.'

'Is there much difference in the church service?'

'The most striking difference is the prominence given to choir singing, or rather to quartette singing. In the most fashionable churches the congregations only join in the first and the last hymns. All the intermediate praise is sung by the quartette. I found the ministers everywhere groaning under this. These singers are highly paid and have a will of their own, often leaving the minister little choice even of the pieces that are to be sung in the course of the service. Personally I believe in the congregation joining in the praise as much as possible. The departure from that system may seem an improvement at the beginning, but it often goes to an extreme that is hurtful. The choir, or whatever other help there may be, should only be used to bring the congregational singing up to a thorough state of efficiency.'

It has become the recognized custom to ask an eminent man who are his favorite authors, and the interviewer of Dr. Stalker could not, therefore, omit the question. The answer, as might be expected from such a scholar, was alike interesting and instructive.

'My chief reading,' said the Rev. Doctor, 'is, of course, theological. I have learned willingly from the Puritans, though I have always liked to mix with them the nobly expressed thoughts of such Royalists as Fuller and Jeremy Taylor. My special studies have for many years led me particularly to keep up with all that is written on the life and teaching of Christ. In my profession at present, those who have any pretensions to scholarship get the best of their working tools from Germany. As for general literature, I have lectured on George Eliot, Burns, Shakespeare, and Tennyson, and this may be enough to indicate my preferences. When I was a student we all knew Carlyle through and through; and, in desultory hours, I fall back on him more readily than on any other author, except,

perhaps, Thackeray, whom I regard as the greatest master of English prose we have ever had.'

'I see you have Browning's portrait in a conspicuous place on the mantelpiece!'

'Browning! Yes. I owe to him many an idea and illustration.'

'Do you read many novels besides those of Thackeray?'

'Well, I have neither time nor taste for many novels, but I make an exception in the case of Bret Harte and one or two others.'

'What kind of theological literature is most read in the present day?'

'The great drift in theology at present is undoubtedly towards the mastery of the Bible as literature. Much of the Continental criticism is inspired by the opposite of the spirit of faith, and I do not think that our native scholars assume a sufficiently defensive attitude towards it. Yet their own spirit is devout, and, almost without exception, they are strong believers in the supernatural; and there is no doubt that God has a great message to deliver to our age through criticism. The most gratifying thing of all is, however, the growth of popular interest in the reading of the Bible. Helps to such study sell literally by the million. This keen application of the general mind to the understanding of Scripture is an omen of the happiest kind, for, if people continue to read the Bible, it will vindicate itself. Books, like Dr. Wright's 'Introduction of the Old Testament,' and Dr. Marcus Dods' 'Introduction of the New Testament,' or a volume just published, by various authors, entitled 'Book by Book,' are of inestimable value to the general reader who desires to master the contents of the Bible.'—*Sunday Magazine*.

FORWARD.

Let the motto of teachers and scholars be—Forward! Keep the eye fixed upon nobler, worthier and higher accomplishments. Strive after better teaching and better living. Seek to be more Christ-like, and more kind, loving and helpful. Illustrate in the school-room, as in the home and in society, the principles of the Bible, and show that the truth studied Sabbath after Sabbath is taking practical effect.—*Presbyterian Observer*.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VI.—NOVEMBER 5, 1893.

THE RESURRECTION.—1 Cor. 15: 12-26.

COMMIT TO MEMORY vs. 20-23.

GOLDEN TEXT.

'Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ.'—1 Cor. 15: 57.

HOME READINGS.

M. Mark 16: 1-20.—The Resurrection of Christ.
T. 1 Cor. 15: 1-11.—Christ Died and Rose Again.
W. 1 Cor. 15: 12-26.—The Resurrection.
Th. 1 Cor. 15: 27-31.—All Things under his Feet.
F. 1 Cor. 15: 35-58.—Death Swallowed up in Victory.

S. John 5: 19-29.—The Dead shall Hear his Voice.
S. Phil. 3: 1-21.—The Power of his Resurrection.

LESSON PLAN.

I. If Christ be not risen. vs. 12-19.
II. Now is Christ risen. vs. 20, 21.
III. In Christ we shall rise. vs. 22-26.

TIME.—Early in A. D. 57; Claudius Caesar emperor of Rome; Felix governor of Judea; Herod Agrippa II, king of Chalcis and Trachonitis.

PLACE.—Written from Ephesus, near the close of Paul's residence in that city (1 Cor. 16: 8).

HELPS IN STUDYING.

12. How say some among you—if they proved anything, they proved what no Christian could admit, viz., that Christ did not rise from the dead.
14. Vain—useless, because not true. Your faith is also vain—it cannot save you.
15. False witnesses—guilty of deliberate falsehood.
19. Most miserable—because we have exposed ourselves to all hardship and suffering to no purpose.
20. Now is Christ risen—a triumphant assertion of the fact, the proof of which he has already given (vs. 3-11). First-fruits—as the first sheaf of the harvest, presented to God as a thank-offering (Lev. 23: 10), was a pledge and assurance of the ingathering of the whole harvest, so the resurrection of Christ is a pledge and proof of the resurrection of his people.
21. By man—By Adam. By man by Jesus Christ.
22. In Adam all die—all having become sinners through him (Rom. 5: 12, 17-19). In Christ shall all be made alive—he shall raise to life all the human family (John 5: 28, 29); but here the apostle has specially in view the resurrection of the righteous, and the meaning is, As in Adam all die, so in Christ all shall be made partakers of a glorious and everlasting life.
24. The end—the end of the world.
The kingdom—the Mediatorial kingdom. Put down all rule—conquered all enemies.
26. Death—death shall reign until the resurrection. Then death shall be swallowed up in victory. 2 Tim. 1: 10; Rev. 20: 14.

QUESTIONS.

INTRODUCTORY.—What is the great subject of this chapter? Give an outline of it. Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses.

I. IF CHRIST BE NOT RISEN. vs. 12-19.—What proofs had the apostle given in the preceding verses that Christ rose from the dead? vs. 5-11. What did some among the Corinthians preach? What did their denial involve? What if Christ be not raised? Why is our hope vain? What has become of those who are fallen asleep in Christ? Meaning of verse 19?

II. NOW IS CHRIST RISEN. vs. 20, 21.—What triumphant declaration does the apostle make in verse 20? Meaning of first-fruits of them that slept? Of by man came death? Of by man came also the resurrection from the dead?

III. IN CHRIST WE SHALL RISE. vs. 22-26.—What do you understand by verse 22? What benefits do believers receive from Christ at death? At the resurrection? In what order is the resurrection? What will then come? Meaning of the end? Meaning of when he shall have delivered up the kingdom of God? Until what time must Christ hold his Mediatorial kingdom? Which is the last enemy that shall be destroyed? Meaning of verse 25?

PRACTICAL LESSONS LEARNED.

1. Life and immortality are brought to light in the gospel.
2. Christ by his own resurrection has secured a glorious resurrection for all who believe in him.
3. Those who die in the Lord shall live for ever with him.
4. The bodies of believers shall be rescued from the destroyer and made glorious and immortal.

LESSON VII.—NOVEMBER 12, 1893.

THE GRACE OF LIBERALITY.—2 Cor. 8: 1-12.

COMMIT TO MEMORY vs. 7-9.

GOLDEN TEXT.

'He became poor, that ye through his poverty might be rich.'—2 Cor. 8: 9.

HOME READINGS.

M. 1 Cor. 16: 1-24.—The Collection for the Saints.
T. 2 Cor. 7: 1-16.—Paul's Confidence in the Corinthians.

W. 2 Cor. 8: 1-12.—The Grace of Liberty.
Th. 2 Cor. 8: 13-24.—Mutual Aid and Supply.
F. 2 Cor. 9: 1-15.—A Cheerful Giver.

S. Psalm 112: 1-10.—A Good Man Sheweth Favor.
S. Prov. 11: 24-31.—Liberality Rewarded.

LESSON PLAN.

I. Giving out of Poverty. vs. 1-6.
II. Giving Abundantly. vs. 7, 8.
III. Giving as Christ Gave. vs. 9-12.

TIME.—Autumn, A.D. 57, a few months after the first epistle; Nero emperor of Rome; Felix governor of Judea; Herod Agrippa II, king of Chalcis.

PLACE.—Written from a city of Macedonia, probably Philippi.

HELPS IN STUDYING.

1. Do you to wit—Revised Version, 'make known to you.' The grace of God—as manifested in the liberality of the Macedonian churches.
2. Abounded—though persecuted and poor, they had contributed largely for the benefit of others. Compare Mark 12: 43, 44; Luke 21: 3, 4.
3. Of themselves—of their own accord, beyond their ability, and with many prayers they gave not their gifts only as a contribution to the saints, but themselves to the Lord and to us.
5. Not as we hoped—they went beyond our hopes.
7. In this grace—of liberal giving.
8. Not by commandment—what he spoke was not in the way of command or dictation. It was not obedience, but spontaneous, willing liberality he desired.
9. Rich—in all the glories of the Godhead in heaven.
Poor—he so far laid aside the glory of his divine majesty that he was to all appearances a man, and even a servant, so that men refused to recognize him as God, but despised, persecuted, and at last crucified him as a man. Ye... might be rich—in the perfect bliss and holiness of heaven.
10. I give advice—the meaning is, 'I advise you to make the collection, for this giving to the poor is profitable to you.'
11. Perform the doing—Revised Version, 'complete the doing.'
12. A willing mind—a readiness to give. Compare ch. 9: 7. God loveth a cheerful giver.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. GIVING OUT OF POVERTY. vs. 1-6.—Of what did Paul inform the Corinthians? What was the condition of the Macedonian Christians? How had they given out of their poverty? What gift had they first made? What had Paul desired Titus to do at Corinth?

II. GIVING ABUNDANTLY. vs. 7, 8.—What did Paul exhort the Corinthians to do? In what graces had they abounded? Meaning of *abounded in this grace also*? What led Paul to give this advice? See ch. 9: 2-5.

III. GIVING AS CHRIST GAVE. vs. 9-12.—By what example did Paul enforce his counsel? How had Christ given? How did he do for our sakes become poor? How are we made rich by his poverty? What further advice did Paul give the Corinthians? In what measure should we give? With what spirit? What will render even the smallest gift acceptable?

PRACTICAL LESSONS LEARNED.

1. We should be kind to all in distress.
2. We should show our kindness of feeling by kindness of acts in supplying their wants.
3. We should be cheerful, prompt and liberal in our giving.
4. Liberality in giving blesses the giver as well as the receiver.
5. We should give ourselves, our all to Him who loved us and gave himself for us.

REVIEW QUESTIONS.

1. What did Paul want the Corinthian church to do? Ans. He wanted them to give liberally for the poor Christians in Judea.
2. Whom did he first set before them as an example of liberty? Ans. The churches of Macedonia, which out of their poverty had abounded in the grace of liberality.
3. What did he exhort them to do? Ans. As ye abound in everything, see that ye abound in this grace also.
4. By what great example did he enforce his advice? Ans. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.
5. What will render the smallest gift acceptable to God? Ans. A willing mind; for God loves a cheerful giver.