

"It is to seek your sermon, not in your books, not even in your own mind, but in the hearts of your audience."

Mr. Tucker then dwelt briefly on one or two artifices invaluable in impressing an audience, and keeping their attention,—deliberate utterance; prolonged pauses when the mind of the audience is properly prepared for them; to appear to be independent of manuscript; and closed a most interesting and helpful lecture, by commenting on a few of the errors and bad habits indulged in by many preachers.

But it is impossible to give an adequate idea of Mr. Tuckers address in a short sketch like the present, and we can only wish that the audience had been ten times more numerous. A most hearty vote of thanks to the lecturer. terminated the proceedings.

---

## REVIEWS.

---

"THE CITY WITHOUT A CHURCH." London, Hodder & Stoughton, 1893.

Such is the title of the book before us, and it is one which will at once strike the careful student of scripture as an unfortunate one. Apart entirely from the question whether the word for "temple," which properly means "a dwelling place for God," can be considered as synonymous with the word which is generally translated "church," and means "an assembly" its propriety may be questioned on the ground that the apostle says also, "The Lord God and the Lamb are the temple of it."

But though this title can give no logical foundation for the matter contained in the book, the object of the author is no doubt a laudable one;—to emphasize the necessity of bringing forth the fruit of good works, if we would be Christians in deed and not only in name.

But the practical aspect of our holy religion is not the whole of it, any more than the doctrinal and devotional; both must be united, and the doctrinal and devotional must precede the practical. As there can be no fruit on the tree without preceding life, so there can be no goodness or holiness of life without the precious personal realization of Christian truth and love, which can never be an operative principle, apart from the sense of sin forgiven through the redemption that is in Christ Jesus. The author of this book may hold the cardinal doctrine. There is no evidence that he does not, and yet it cannot be denied that he gives it comparatively little prominence. He speaks indeed of the necessity of "getting Christ in" to the individual, and of doing work "in Christ's spirit and for His ends;" but how this is to be done he does not say.