

Power of Popular Oratory.

WE have had occasion in the columns of THE HOMILETIC REVIEW to call attention to the immense difference between "preaching the Gospel" and "reading the Gospel." The past few weeks have emphasized the love of the people—and especially of the uneducated people—for oratory of the distinctively popular type. According to the testimony of the newspapers Mr. William Jennings Bryan, of Nebraska, in the Democratic National Convention in Chicago, carried off the nomination for the Presidency of the United States from all his abler and better-known competitors by a single remarkable display of impassioned oratory. As a member of that convention is said to

have expressed it, he had the power to "raise the gooseflesh" on his hearers. A month later the same man is represented as having substantially emptied the great hall of Madison Square Garden, New York city, of an audience predisposed to be moved by his eloquence, by reading a carefully prepared speech to which he had devoted much of the intervening time. People love oratory, and even the ruder sort of it is often vastly more effective than all the wisdom of the wise.

And this is as true in preaching as in politics. We must not, of course, be understood as favoring rant, or fustian, or sophomoric vapping, but direct, face-to-face utterance of the vital truths of the Gospel by a soul all on fire with them.

THE QUESTION BOX.

Dr. Joseph Parker seems to be thoroughly orthodox in his sermons, but why does he never close his prayers with the familiar formula, "For Jesus' sake," or one of its equivalent forms? Has he any theory that leads him to avoid the common practise in this matter?

Dr. Parker's prayers, as printed in "The People's Bible," are mere fragments expressing or suggesting only the main thoughts. His actual conclusions are practically always omitted, as out of place in such condensations. He does, however sometimes, use the equivalent of the formula in question, tho varied after his own unique method, e.g., on p. 160 of Vol. I. on Matthew, he concludes a prayer with, "And the infinite Gospel of the blood of Christ be our hope and joy in the time of torment and despair. Amen." Again, we have on p. 238 of the same volume, "We wait with one grand expectation for Thine infinite answer of pardon and peace through the blood of the Lamb. Amen."

Correction of note concerning Dr. Cunningham Geikie in June number of THE HOMILETIC REVIEW.

We were led by the encyclopedias to say that Dr. Geikie was a Presbyterian while

settled at Sunderland and Islington, England. We are glad to be corrected by a foreign correspondent familiar with the facts. While at those places he was not a Presbyterian but a Congregationalist.

In your answer to a question asked by J. G. M. (August, 1896) with reference to emotional Christianity, you make the following statement: "Conversion is not a matter of emotion at all, but an intelligent turning about in one's course of sin and turning to a course of obedience to Christ."

I am afraid that many persons, in reading this statement, will confound your definition of conversion (which to me, appears to be of a rationalistic nature) with that of regeneration, and I wish to ask the following question: Is it possible for any one to be regenerated without having some feelings of emotion?
W. A. K.

We distinguish carefully between "regeneration" and "conversion." The former is God's work, in giving the man a new spiritual life. It changes man's nature, reversing the whole trend of his intellect, feelings, and will. It not only involves the feelings or emotions, it revolutionizes them. "Conversion," on the other hand, is man's work, in turning to a life of intelligent, loving, willing obedience to God.

NOTICES OF BOOKS OF HOMILETIC VALUE.

INTRODUCTION TO THE LIFE OF JESUS: AN Investigation of the Historical Sources. By Alfred Williams Anthony, Professor of New Testament Exegesis and Criticism, Cobb Divinity School. Silver, Burdett &

Co.: New York, Boston, Chicago, 1896. Price \$1.

This is a useful little book, which the author describes as "an attempt to present the