

first instalment; Professor Fisher's timely and able articles on the Nature of Revelation, are but instances of many that might be given. The subject of Divorce is coming to the front and must be investigated. It has been cleverly treated in some of our periodicals, the *North American Review* for January having five brief articles on this topic from five of our representative women. This is a theme on which the pulpit should be heard from. The question of the family is as much the question of religion as it is of the State, and nothing so deeply touches the most sacred interests on earth—those of the home—as the shameful, the frightfully immoral tendencies of divorces as they prevail. And what is exactly to the point in this discussion, it is in the articles on this subject to be found in our periodicals, that the information can be obtained on which intelligent opinion can be made up. This is but one of many subjects treated of, on which the pulpit needs the expressed thought of to-day. The range is wide. Theological matters are handled—witness the late discussion in one of the English periodicals between Mr. Huxley and Dr. Wace. The various aspects of social science are largely unfolded. Missionary topics are handled, not always wisely but sometimes with great ability and service to the cause of missions, as was the case just after the great Missionary Convention met in London. Moralities are freely discussed. The most scathing exposure of the “cheating” systematically practised on the turf was made lately in an English periodical; and when the eloquent Bishop of Peterborough comes to the defence of, or apology for, a mild type of betting in one of the periodicals, we should all know what an ecclesiastic has to say on that side of things.

We are then prepared to ask the question directly as to the use for the ministry of an acquaintance with periodical literature. *First*, it is the best way of keeping in contact with the currents of thought that are circulating freely in the world. It will not answer in this age for the minister to have much of the recluse about him. He is expected to have a broad scholarship, and one that is conversant with the nineteenth century. I could instance men in the ministry who are reasonably well versed in the theology of the seventeenth century, who have little or no acquaintance with what is stirring in the thought of to-day. Their ignorance of current thought affects their preaching, it has a far-away sound. Even when the truth proclaimed is true alike for all centuries, somehow the accent of to-day is not in it. The influence of such a man is curtailed. If he is not well read some members of his congregation are—the lawyer, the doctor, the young collegian who comes home in vacations and wonders whether his pastor has not heard of the discoveries at Bubastis, or the theory of conscience which the philosophy of Herbert Spencer maintains. Even though the preacher makes no direct use