

above sentence is giving the results of an analysis of the former. Need we say that a few more sentences of a similar kind would result in an epidemic of neurasthenia among his readers? At the same time it forms an

admirable illustration of, and warning against, the involved style of expression of which not a few preachers are guilty, as tho their mission were the concealment of truth rather than its unveiling.

EDITORIAL NOTES.

The Work of Downtown Churches.

DR. C. S. WING, presiding elder of the Southern District of the New York East Conference, spoke some very wholesome words at a recent meeting of the Methodist ministers in Brooklyn when he said that what the downtown churches needed more than anything else was aggressive and progressive laymen in the management of their church affairs. The failure of many churches he declared to be due to the want of competent, intelligent, far-seeing, and common-sense laymen. Let men be appointed to the pulpits of downtown churches of the foremost intellect, culture, and good judgment; and let them not be hampered by men who like to boss things, but aided by men of clear heads and a definite understanding about money and its proper use, and there would be no failure.

The reception given to Dr. Wing's pointed remarks indicated that the judgment of the ministry was with him.

The Mission of the Pulpit.

In an admirable article in a recent number of *The Independent*, Dr. Parkhurst sets forth the requisites and obligations of the preacher, showing that while he is not called upon to discuss in the pulpit all the various themes or topics which engage public attention, he is at least bound to be familiar with these to the extent of being able "to take the moral thread out of the snarl." With the terseness and lucidity that are characteristic of all that Dr. Parkhurst writes or says, he concludes:

"The mission of the pulpit is to save men; but it is to save society, and to save society by fostering on every hand a regard for those principles which can insure society dignity and security. The eyes of the pulpit,

then, must be everywhere, for its diocese is everywhere. Its office is to convert divine idea into human criterion; to sound the divine note with such clarion clearness that all other players shall feel an instinctive impulse to tune their strings to it; to make the eternal so felt in its actuality, and so to exhibit the eternal in its concrete relations to men as individuals, and to men in their relations to each other, that their moral sense shall be quickened, their moral relation re-enforced, and their entire being in its inward motive and outward action be strained into close accord with the law of obedience and of loving kindness to men. All of this is going to require sanctified genius. A small man is not going to be equal to it. God's power is limited by the scope of his instrument, and what God can accomplish by means of a Christian pulpit is measured by the sanctified talent of the minister that occupies it."

The Editor's Letter-Box.

Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.

In a sermon on Acts viii. 27-40, the preacher assumed that Philip as a Jew was deeply prejudiced against the Ethiopian because he was a negro. "The Jews," he said, "were inveterately prejudiced against the blacks." A minister present, referring to this matter, spoke of the Ethiopian as "a poor, ignorant black man." Is there any warrant for these positions?

In the same sermon, the preacher told us that Abyssinian historians, in giving an account of the beginnings of Christianity in their nation, repeat substantially Luke's story as given in the eighth chapter of Acts. Can this be substantiated?