

we heard one of the most scholarly of the faculty of the Presbyterian College preach and pray, but it was all cold, inapt, unresponsive. The thoroughness with which Dr. Matheson apprehended the life of his people, their struggles, sorrows, defeats, victories, and his almost superhuman sympathy with such actual life, was the most remarkable characteristic of the man. For forty minutes he preached on the text, "Holy men of God spake as they were moved by the Holy Ghost." Though we undertook to make a full abstract of the sermon, and it lies before us, yet so *faint* and imperfect is our *negative* of that discourse that we will not do this great man, so little known as yet in America, the injustice here to produce it. Such a sermon is never forgotten. Much that we had often vaguely felt he expressed. It was not metaphysical nor controversial. He never said anything about different theories of inspiration. He just showed how natural it was for God to reveal himself in his word just as he has done, and how each personality through which it came, like David, John, James, Paul, retained his identity and peculiarity. The whole range of il-

lustration in art, science, history and in practical life was touched with the familiarity of a master in each department. We were instructed, refreshed, inspired. God has given that faithful man, with his studious habits, his pastoral nurture and sympathy, an immense equivalent for the loss of physical vision. Dr. Matheson is to become a special favorite to tourists, who long to have the Sabbaths come that they may hear instructive and inspiring preaching. His works, of which two other volumes besides the one named are already published, "Aspirations" and "New and Old Faith," are to be great favorites also with American readers who love the fresh, sharp and classic in religious literature. But Dr. Matheson is perhaps best known in America by his book entitled "Can the Old Faith Live with the New?" The best work of his life is yet to be done.

We have thought it fitting to introduce him to the American public, thus to answer some of the inquiries which we have been asking about this eminent preacher and writer. May many others have the privilege of listening to him, which will remain an epochal event in our experience.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

The House Beautiful.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 Cor. iii. 16.

SCIENTISTS and philosophers are warring and jangling respecting their theories of phenomena, and especially regarding man. The Christian can listen undisturbed to their conflicting statements, while he accepts the declaration that "the body is the temple of the Holy Ghost."

Taking the idea of the text and looking upon the "human form divine" as the "house beautiful," we would remark that,

1. *The house should give signs of*

its superior occupant. We judge of the inmate by the residence. If everything around is disorderly, we attribute it to the character of the tenant. If the paths are clean and the flower-beds are trimmed, we know that there is taste and the cultivation of the spirit of beauty on the part of the occupier. So we judge regarding the human house. Sin makes its marks upon the countenance. Care traces its wrinkles on the face.

2. *The house should be kept clean.* Health is defined as internal and external cleanliness. Sanctification is spiritual cleanliness. Christ will cleanse. And the soul made pure will manifest that purity in the outer