

"Such as I have, give I Thee;" "Christian Assurance;" "Hath Everlasting Life;" "Builded Together;" "Christians should be more than they seem to be" (Matt. xi. 2-6); "Apprehended that I may apprehend;" "Christ's Guest-Chambers" (Mark xiv. 14); "Saving Life by Losing It." Let the speaker bring out the richest themes, so that men will say, "Thou hast kept the good wine until now." A wise use of THE HOMILETIC REVIEW will help one at this point, for many of us can sympathize with Dr. Emmons, who, though a very profound and original thinker, once confessed, "I can chase the game much better than I can start it." Wherever the leader finds his themes, he may handle them so as to present their relations to Him who is the truth. And he will never throw his pearls in the mire if he brings them to the family gathering of the saints, the "elect according to the foreknowledge of God the Father."

5. It must be added that, from time to time, the meaning of the sacrament should be explained. The explanation should be clear, simple, intelligible. Young converts are continually coming into the Church, who ask, "What mean ye by this service?" Even mature Christians need to have the significance of the ordinance repeatedly brought to their remembrance. Indeed, what minister of the Gospel, though he has himself explained the ordinance a hundred times, does not delight to hear the old story from other lips? Of course it is not profitable to present all the theories of the eucharist, nor is it desirable so to explain it that

there shall seem to be no holy, mysterious, and inexpressible meaning in it beyond what man is capable of putting into words. But is it a recovenanting and a reconsecrating of the disciple? Does it symbolize the death of Christ for our sins? Does it testify our appropriation of the benefits of that death? Is it a type of the union of the disciple with his Lord? Is it a confession of the dependence of the believer for all spiritual life upon Christ? Does it declare and secure the sanctification of the faithful participant, through the spiritual reproduction in him of the death and resurrection of our Lord? Is it a confession of Christ before men? Does it "show the Lord's death, till He come," and is it thus a preaching of the Gospel to every creature? Does it express the unity of Christ's followers in one fellowship of love? Is it a means of grace? Then should these meanings be unfolded before the Church. Perhaps some pastors would prefer to do this in a sermon on Sunday. But these truths will bear repetition, and an informal and familiar presentation of them may sometimes be more effective than an elaborate discourse. But whenever and however they may be set forth, let us deeply impress believers with the fact that of all the seasons which they are permitted to spend with one another and with their Lord, one of the sweetest and most precious, one most to be desired and most like heaven, is the hour when they gather to partake of the body broken and the blood shed, in response to the word of their Saviour, "This do in remembrance of Me."

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Some Suggestions.

It is our desire to make this department of our REVIEW one that shall prove eminently helpful to all our read-

ers. Reaching as it does many thousands of those who are engaged in the active work of the ministry, and among them many who have had great success