

QUERIES AND ANSWERS.*

"E. C."—Will you name some standard work on the Lord's prayer? A.: See *HOMILETIC MONTHLY* (July, p. 607) for an admirable one. Dr. W. R. Williams' "Lectures" are also very excellent.

"I. A. P." in April No., asked where President Edwards' great sermon, "Sinners in the Hands of an Angry God," could be had? I. M. C. answers: It is published as a Tract (No. 24), by the Presbyterian Board of Publication, Philadelphia.

"J. C. E."—(1) For what is "f" and "ff" an abbreviation? (2) How is the name of the commentator "Delitzsch" pronounced? A.: (1) "F" stands for "*following*" where but one page, verse, etc., is referred to; and "ff" where more than one is alluded to. (2) As if written "*Day-litch*."

"I. D. F."—Can you name any work which exposes spiritualism? A.: "The Confessions of a Medium," an English work, is very good, though there is nothing satisfactory on the subject. Spiritualism has shifted its ground of late, and the earlier exposures are hardly applicable now.

"W. F. R." in June No., asked for a standard work on the Ten Commandments. We named Dale, but doubted if it had been republished in this country. No less than three of our readers write that this standard English work is republished by the Congregational Sunday-school Society, Boston. Another correspondent names another excellent book on the same subject by the late Dr. William Plummer, published by the Presbyterian Board of Publication, Philadelphia.

"Y."—Would it be legitimate to preach a sermon from a text which expresses a falsehood? For example, "The King's business required haste." A.: Yes. But state the fact and use the text as a motto or a lesson. There are many untruths and false sentiments recorded in the Bible, as there are the sins of God's people. *They* are not inspired,

but God saw fit to have them go into the record for purposes of discipline and instruction.

"H. C. L." in May No., asks what is the best work on Meekness? Rev. L. Richter answers: There is no royal road to the attainment of meekness. Books cannot help us. There is but one way: "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix: 23. See also Mat xi: 29. It is a fruit of the Spirit coupled with self-control. Gal. v: 23. It is not inconsistent with righteous indignation against injustice and every other form of sin.

"E. B. B."—(1) Do the teachings of the New Testament justify a church in holding fairs, festivals, entertainments, etc., for its support, a custom so prevalent in our day? (2) What course should a pastor take whose church derives much of its income in this way? A.: (1) We do not deem such things *sin per se*, and yet, as usually conducted, we believe their tendency is more than doubtful. (2) Calmly, yet firmly, set your face against them; at least, express your disapproval of them, and use your influence quietly to have them given up, or their most objectionable features reformed.

"A Subscriber."—Did the divine part of Christ suffer on the cross? A.: No. It were as impossible for the Deity to suffer and die in the person of the Son as in the person of the Father. Jesus was "very God and very man." As *God*, He was infinitely above weakness, change, temptation, suffering (in our sense); while as *Man* he came under the law of the creature and of death. The two natures were each perfect in itself; but there was no blending of the two. Two distinct natures in one person. Behold the mystery! We can adore, but we cannot explain. The close union of the divine with the human imparted dignity and emphasis and worth to the sacrifice, but in the nature of

*Books noticed or mentioned in *THE HOMILETIC MONTHLY* will be sent on receipt of the price.