

congregation! It is such a blessed thing to preach the Gospel that I never think whether any one is here!" He preached his congregation out and himself out.

A distinguished doctor of divinity, in supplying our pulpit for us, used always to pray: "O Lord, we thank thee for this beautiful earth, *variegated* with fruits and flowers"—pronouncing the *i* long in *va-ri'e-gat-ed*, and accenting it. It was fun for the young people; but it wholly destroyed the effect of the sermon upon them.

A minister can not guard too carefully against preacher-manners, or preacher-oddities.

Faulty Diction.

THE preacher should study very carefully everything pertaining to correct diction; not for the sake of finical niceness or exactness, but to avoid anything that might take away from the power of his Gospel message. The use of "avocation" for "vocation," of "transpire" for "occur," or of "but what" for "but that," may stumble some precious soul irremediably. An intelligent man wonders how such blunders are possible after years of special training, and is quite likely to attribute them to want of brains and earnestness.

Don't pronounce *again*, as if spelled *agane*; *extraordinary* as if spelled *extray-ordinary*; *homage*, as if spelled *omij*.

HELPFUL DATA IN CURRENT LITERATURE.

ARMENIA: AN APPEAL, by E. J. Dillon. *Contemporary Review*, January, 1896. Leonard Scott Publication Company, 231 Broadway, New York. *The Speaker*, of London, speaks of this as "a terrible article by Dr. E. J. Dillon, which ought to be read by every voter in Europe and America and by every minister of religion. . . a story of elaborate and refined outrage, passing the ingenuity, one would have thought, of even a company of fends." Dr. Dillon is the correspondent of *The Daily Telegraph* in Armenia. *The Spectator* of London calls it "the worst account yet published of the horrors perpetrated by the Turks in Armenia"—so horrible, indeed, that it would be incredible were it not confirmed from many other sources. And yet Europe and America look on with indifference! Will the conscience of the civilized world ever be roused?

PHYSICS AND SOCIOLOGY, by W. H. Mallock. Same *Review* and publishers. This is a continuation of the discussion begun in the December number of *The Contemporary*, noticed in the January number of *THE HOMILETIC*. It is the most lucid and thoroughgoing exhibition of the shallowness of the new sociological twaddle that we have anywhere seen. Beginning at the point at which the former paper left the subject, Mr. Mallock makes the following points:

IV. *Social Evolution not coextensive with Social Progress. Evolution is the orderly sequence of the unintended. The fundamental error of Darwin and Spencer and all their school just here, is shown to be the confusion of evolution with progress. The former involves only "unintended sequence," the latter, "intended sequence," so that in the latter, mind, man, great men become essential factors. This is abundantly illustrated.*

V. *The struggle which causes Social Progress is a struggle of the few against the few. It is a struggle fundamentally different from the Darwinian Struggle for existence.*

"The struggle to which specifically modern progress is due is "a struggle of the few against the few, and is not a struggle to produce wealth, but a struggle to produce wealth." Great addition to the aggregate of

wealth has resulted from "the efforts of the more strenuous and more highly gifted competitors." Legitimate competition, therefore, instead of being "brigadage," has vastly increased the wealth and comforts of the masses of the people. The error embodied in the struggle for survival—the keynote of Darwinism and the dominating principle of Mr. Kidd's social evolution—is clearly exposed.

VI. *The struggle of the Few against the Few resulting in the Domination of the Fittest, is as necessary to the maintenance of Civilization as it is for its progress.*

Errors touching these points pervade modern sociological teaching, but especially the teachings of those who are socialists or those "influenced by socialistic sympathies." They permeate all the thinking of such men as Mr. Kidd and Mr. Bellamy, and much of the popular current literature. The real struggle means life and not death. "The fittest, the survivors, the winners, instead of depriving the majority of the means of subsistence, on the contrary, increase those means, and their unsuccessful rivals are defeated, not by being deprived of the means of living, but only of the profits and privileges that come from directing others."

In the face of all Mr. Spencer's theorizing against "great men" as a factor in social progress, Mr. Mallock concludes that, "in any study, therefore, of sociology, of social evolution, of social progress, the first step to be taken is to study the part played by great men."

This is easily the clearest and ablest presentation that has thus far been made of the relations of "Physics and Sociology," and it has the advantage of furnishing abundant concrete illustrations of the principles laid down. No intelligent man—especially minister—who is giving any attention to this subject, can afford not to read Mr. Mallock's papers in *The Contemporary*.

CHRISTIAN SOCIOLOGY, by James A. Quarles, D.D., LL.D. *Presbyterian Quarterly Review*, January, 1896. Abson D. F. Randolph & Co., New York. This is an able and comprehensive view of the general subject of which it treats. Dr. Quarles distributes sociologists into three schools: