

the extraordinary parallelism between what is here said of the Israelites and the narrative which we read in the first chapter of Exodus. There, too, we are told that the Pharaoh urged his people to see that the descendants of Jacob did not "multiply," that he ordered the midwives to slay "the men children," and that finally, he "charged all his people, saying, "Every son that is born ye shall cast into the river." The expression used of the Israelites on the newly found stela is nothing less than a summary of the biblical account.

II.—THE KIND OF PREACHING NEEDED AMONG THE UNEVANGELIZED PEOPLE OF OUR COUNTRY.

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It seems strange to speak of unevangelized people in this great Christian country of ours. And yet there are multitudes, amounting in the aggregate to millions, who never hear the Gospel preached, who make no claim to be in any true sense Christians, and who, practically considered, are as truly heathen as if they were in the heart of Africa or China. When we come to look more closely into the condition of these unevangelized people we find them falling naturally under two great classes: first, those who by reason of geographical isolation are beyond the reach of the stated means of grace; and second, those who by reason of social or spiritual isolation fail to come under the influence of the means of grace that are ready at hand.

As an illustration of the former class we have multitudes of people in secluded mountain hollows and out on the broad prairies who have no church edifice of any Christian denomination, or other place of stated religious worship, within twenty or thirty miles of their homes. They are practically without the opportunity of hearing the Gospel or of being taught the way of life. As illustrative of the latter class we have in all our great cities communities of the under classes of society, congregated by thousands in attics, basements, tenement-houses, and flats, who are within five minutes' walk of churches and mission chapels whose doors are freely open to them, in which they are invited to seats without cost, in halls lighted, warmed, and supplied with the best services of ministry and choir; and yet who, from long-cherished prejudices and misconceptions, from a social ostracism real or imagined, refuse all invitations to enter, and live and die within sound of church bells, "so near and yet so far." We suppose ourselves to have gotten a hearing. The unevangelized people are before us; how shall we preach?

I do not know how to answer this question better than by giving a concrete case. A few weeks since I had the opportunity, which I