

missionary among the aborigines on eastern Long Island and in central New York. His hymns possessed that mournful and pathetic character which well became the singer of his fateful race—

"Awaked by Sinai's awful sound."

altho this first line was originally in the more joyous strain—

"Waked by the Gospel's joyful sound."

It was used largely in England, and, translated into Welsh, was sung in the great revival meetings among the Welsh miners. I can not let his name pass without referring to the fact that largely through his efforts in England £10,000 were secured as the foundation of Dartmouth College. The hymns on such interesting accounts should be in every hymnal, and the name Occum, or Occom, should have some public recognition in the fame of old Dartmouth!

To the many hymnists noted above a vast addition has been made in the present half-century, both among ministers and laymen, among literary men and women. Meanwhile with all the so-styled popular evangelistic songs which have been published by the million, there has been a decided improvement in the literary type, the joyful spirit, the less extravagant figure, the more varied rhythmic form, and I am not sure but the more Scriptural sweetness and trust.

WHAT SHOULD MINISTERS PREACH?

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WHAT are the proper themes for the Christian preacher? Most Christian people regard this as a settled question which requires no answer. Yet it has of late become a living question, owing to a widespread disposition to criticize and find fault with the current teaching of the pulpit. Both secular and religious periodicals have given considerable space to criticisms

of the subjects of preaching, accompanied by intimations as to what should be the themes of the pulpit. The most prominent thought in most of these homilies is, that doctrines are of little value, and, therefore, preachers should make the social duties that arise out of the relations of life the chief feature of their message to the people. It is alleged that preachers preach metaphysical theology, and neglect to enforce the practical duties of life.

It may be freely admitted that ministers need to guard against taking too narrow a view of the scope of pulpit teaching! When St. Paul says to the Corinthians, "For I determined not to know anything among you, save Jesus Christ and him crucified," he evidently did not mean literally that this should be his only theme; for in his epistles he discusses many other subjects relating to matters of belief and duty. All questions of moral duty are fit topics for the pulpit. All themes, the discussion of which is in harmony with the mission of the church in the world, are proper subjects for the Christian preacher. The range of the topics presented in the Scriptures is by no means narrow; and a preacher may always feel that he is on safe ground when he is expounding and enforcing truths taught in the Bible. Should not a preacher condemn prevailing forms of injustice and sin? Certainly; and for so doing he has a fine example in the Hebrew prophets, those fearless preachers of righteousness who quailed not before the face of hostile kings. It will be admitted by every one that ministers of the Gospel should earnestly cooperate in all movements designed to promote social reform and alleviate human suffering. The poor and suffering classes, from whatever cause their needs may have arisen, should never fail to have the earnest practical sympathy of the Christian preacher. In him they should always find an advocate and champion.

All this is freely avowed, without