

Learning versus Education. .

LEARNING and education, as shown in sermon-making, as well as in other departments of intellectual or literary effort, are two very distinct things. Learning without the power to handle it effectively in presenting truth and reaching men may be mere rubbish. John Ruskin illustrates this essential distinction in art, as follows:

The artist need not be a learned man; in all probability it will be a disadvantage to him to become so; but he ought, if possible, to be an educated

man; that is, one who has understanding of his own uses and duties in the world and therefore of the general nature of the things done and existing in the world, and who has so trained himself or been trained, as to turn to the best account whatever faculties or knowledge he has. The mind of an educated man is greater than the knowledge it possesses; it is like the vault of heaven, encompassing the earth which lives and flourishes beneath it, but the mind of an uneducated and learned man is like an India rubber band, with one everlasting spirit of contraction in it, fastening together papers which it can not open and keeps from being opened."

HELPFUL DATA IN CURRENT LITERATURE.

THE ETERNAL HOPE DELUSION, by E. Short-house. *The Westminster Review*, February, 1896. The Leonard Scott Publishing Company, New York City. This is a trenchant article of sterling worth, in "The Independent Section," of the great liberal *Review*, and quite in contrast with the usual theology of that *Review*; indeed, quite in accordance with the Westminster Catechisms and Confession.

THE FUTURE LIFE AND THE CONDITION OF MAN THEREIN. III. By Rt. Hon. W. E. Gladstone. *The North American Review*, March, 1896. Mr. Gladstone continues, in this article, the discussion of the great subjects involved in or suggested by the works, especially by "The Analogy," of Bishop Butler. The subject here treated is "The Opinion of Natural Immortality." The course of revelation is traced in the teaching of Christ and the Apostles, and the drift of opinion in the Christian centuries indicated. The references to authorities will be helpful to those who wish to extend their study of the subject.

THE NATURAL HISTORY OF WARFARE. By N. S. Shaler. *The North American Review*, March, 1896. A valuable discussion by the distinguished Harvard professor, from a new point of view. The preacher will find in it the key to the war fever that has been so characteristic of most peoples, and especially to the recent war crazes that have swept over the United States.

CHARACTERISTICS OF HEBREW POETRY, by Rev. F. A. Gast, D.D. *The Reformed Quarterly Review*, January, 1896. Well-nigh one half of the Old Testament is poetry. It is poetic, not in its form merely, but in its very essence. The writer of this article of 27 octavo pages desires to rouse readers of the Bible poems to a "due appreciation of the sweetness and tenderness of their spiritual beauty." He shows that the lyric is the form natural to the Hebrew soul, and brings out and amply illustrates by example the qualities that go to make the Hebrew lyric poetry unquestionably the sublimest ever produced.

ARCHAEOLOGICAL COMMENTARY ON GENESIS. By Rev. A. H. Sayce, LL.D., Professor of Assyriology, Oxford, England. *The Expository Times*, March, 1896. This is a paper in

an exceedingly valuable series now running in *The Times*. On the place of the narrative of the Creation in Genesis I. Professor Sayce agrees with the conclusion reached by Dr. William Henry Green, of Princeton. He says:

"The narrative, however, forms an integral part of the plan of the Book of Genesis. It is the necessary introduction to it in its present shape, and can not be removed without destroying the thread of connection which runs through the history as well as the fundamental idea upon which it is based. The writer deduces all things from the one God, the God of Israel, gradually narrowing his geography and ethnology until his history is concentrated in the land of Canaan and the people of Israel. An equally integral part of the design of the book is the account of the Flood. When we come to consider it, we shall see that it is difficult to assign it to either the second or the third period of Babylonian literary influence upon Israel, and that the phenomena presented by the resemblances between it and the Chaldean account of the Deluge are scarcely explicable, except upon the theory that the Hebrew narrative goes back to the Mosaic age. If so, the account of the Creation will go back to the same date."

FOUR TYPES OF CHRISTIAN THOUGHT, by Prof. Alexander Balmain Bruce. *The Biblical World*, March, 1896. This is a suggestive study of "the type of thought on the great themes of Christian faith exhibited in the pages" of the Fourth Gospel. It proceeds provisionally upon the rationalistic hypothesis that "the Johannine report of our Lord's words, shows us not merely, in substance, the teachings of the great Master, but the theology of the disciple, the fruitage of Christian thought on Christ and Christianity which had grown up from the seeds dropped into receptive minds by the Master." As it is a matter of history that John wrote his Gospel for Christians, men of faith in Christ, just as the first three Gospels were written for Jews, Romans, and Greeks, unchristian and unspiritual men, to bring them to faith in Christ, why is it not quite as common-sense and scientific, to study the Fourth Gospel from the historical standpoint. That furnishes the simple and complete clew to the great differences between it and the Synoptic Gospels.