

years before Christ. Why did not some one take it up and give us at least the eye of our Lord—the eye, that sovereign of the face. Dionysius, the literary artist, who saw at Heliopolis, Egypt, the strange darkening of the heavens at the time of Christ's crucifixion, near Jerusalem, and not knowing what it was, but describing it as a peculiar eclipse of the sun, and saying, "Either the Deity suffers or sympathizes with some sufferer;" that Dionysius might have put his pen to the work and drawn the portrait of our Lord. But no! The fine arts were busy perpetuating the form and appearance of the world's favorites only, and not the form and appearance of the peasantry, among whom Christ appeared. It was not until the fifteenth century, or until more than four hundred years after Christ, that talented painters attempted by pencil to give us the idea of Christ's face. The pictures before that time were so offensive that the council at Constantinople forbade their exhibition. But Leonardo da Vinci in the fifteenth century presented Christ's face on two canvasses, yet the one was a repulsive face and the other an effeminate face. Raphael's face of Christ is a weak face. Albert Durer's face of Christ was a savage face. Titian's face of Christ is an expressionless face. The mightiest artists, either with pencil or chisel, have made signal failure in attempting to give the forehead, the cheek, the eyes, the nostrils, the mouth of our Blessed Lord. But about his face I can tell you something positive and beyond controversy. I am sure it was a soulful face. The face is only the curtain of the soul. It was impossible that a disposition like Christ's should not have demonstrated itself in his physiognomy. Kindness as an occasional impulse may give no illumination to the features, but kindness as the lifelong, dominant habit will produce attractiveness of countenance as certainly as the shining of the sun produces flowers.—*Talmage*. (Cast. v. 16.)

THEMES AND TEXTS OF RECENT SERMONS.

- Divine Sculpture in the Creation of Character. "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Isa. li. 1. Rev. T. Bowman Stephenson, Baltimore, Md.
- The Christian Office of Profiting. "But the manifestation of the Spirit is given to every man to profit withal."—1 Cor. xii. 7. J. B. Stratton, D.D., Natchez, Miss.
- Christian Faith and Men of Learning. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts vii. 22. John A. Broadus, D.D., Louisville, Ky.
- Woman's Honorable Sphere. "But the woman is the glory of the man."—1 Cor. xi. 7. W. Pope Yeaman, S. T. D., LL. D., Kansas City, Mo.
- Characteristics of Christian Manhood. "Add to your faith virtue."—2 Pet. i. 5. A. C. Dixon, D.D., Brooklyn, N. Y.
- The Sum of Obligation. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."—Eccle. xii. 13. Bishop J. C. Granbery, Front Royal, Va.
- The National Outlook. "Their country was nourished by the king's country."—Acts xii. 20. E. C. Ray, D.D., Chicago, Ill.
- The Way that is Good. "Thus saith the Lord, stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16. G. P. Nichols, D.D., Binghamton, N. Y.
- The Coming Vision. "And all flesh shall see the salvation of God."—Luke iii. 6. Rev. T. C. Hall, Chicago, Ill.
- Needle Martyrs. "The eye of a needle," Matt. xix. 24. T. De Witt Talmage, D.D., Brooklyn, N. Y.
- The Indebtedness of the Church to Our Methodist Fathers. "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old."—Ps. xlii. 1. Prof. S. F. Upham, D.D., Madison, N. J.
- The Duties of a Citizen. "Then cried a wise woman out of the city: Hear, hear; say, I pray you, unto Joab, Come near hither that I may speak with thee. . . . I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: Why wilt thou swallow up the inheritance of the Lord?"—2 Sam. xx. 16, 19. John W. Kramer, D.D., Brooklyn, N. Y.
- The Sociology of the Lord's Prayer. "Our Father which art in heaven," etc.—Matt. vi. 9-13. A. S. Gumbart, D.D., Boston, Mass.

Suggestive Themes for Pulpit Treatment.

- Physical Indications of Moral Retrogression. ("And Lot journeyed east."—Gen. xiii. 11.)
- Eagerness in Speaking for Christ. ("Praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds."—Col. iv. 3.)
- Progress a Test of Fidelity. ("Not that I have already obtained, or am already made perfect; but I press on, if so be, that I may apprehend that for which also I was apprehended by Christ Jesus."—Phil. iii. 12.)
- The True Basis of Social Peace. ("And Abram said unto Lot, Let there be no strife, I pray thee, between my herdmen and thy herdmen; for we are brethren."—Gen. xiii. 8.)
- The Despondency of the Overworked and the Lord's Cure for It. ("But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat."—1 Kings xix. 4, 5.)
- The Power of Political Rings. ("I am this day weak, though anointed king; and those sons of Zeruiah are too hard for me; the Lord shall reward the doer of evil according to his wickedness."—2 Sam. iii. 39.)
- God's Breach of Promise. ("After the number of the days in which ye searched the land, even forty days, each for a year, shall ye bear your iniquities, even forty years; and ye shall know my breach of promise."—Num. xiv. 34.)