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REVIEW SECTION.

I.—WHAT KIND OF PREACHING IS BEST ADAPTED TO THE TIMES?

NO. IV.

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“HE that will not apply new remedies,” said Lord Bacon, “must expect new evils.” “A froward retention of custom is as turbulent a thing as an innovation.” Such continuous readjustment of measures to changing conditions is an early and familiar idea of Scripture. Deuteronomy, given to Israel at the edge of Canaan, revises the nomadic law to fit it to the uses of a settled people. It makes itself flexible also to future contingencies, and opens the way for the march of history, in which the words of Joshua’s officers are perennially appropriate: “Ye have not passed this way heretofore.”

The Sermon on the Mount is a new Deuteronomy, adding to the conception of progress, so strange and unwelcome to the Oriental mind, the sanction of a “greater than Moses.” He announced a new “kingdom,” a new “commandment,” a new “birth,” and looked onward to a final new “song” and “all things new.” Against the ultra conservatives He urged the testimony of common-sense that failure to provide “new bottles” for “new wine” would sacrifice both wine and bottle. Foreseeing that the babe would become a man, and that “milk” must give place to “strong meat,” he provided for expansion under supernatural guidance of the doctrine which he had only “begun to teach.”

The caution which ought to attend all transitions was peculiarly emphasized by him. For there is a certain appointed order, through the observance of which only the old can be “fulfilled” in the new. Ignorant and capricious pincers, prematurely seeking to pluck open the prophetic husk, will only “destroy” blossom and husk together. The “scribe” who will intelligently “bring forth things new and old” must have been “instructed unto the kingdom of heaven,” a kingdom in which men’s eyes are expected to have been opened and to have learned something of spiritual perspective. Following the Master’s hint, Paul urged that the incumbent of the new