

it expedient to heed it. A large proportion of its orders will return to us; its teaching sisters will again train a part of the girls to bigoted fanaticism; and at the State universities no professor of Catholic theology will be appointed without the consent of the bishop. Besides, large sums of money are granted to this church, and its bishops are honored like princes.

"That is the victory which Rome has gained. And what is given to the Evangelical church, which has always submitted loyally to the laws of the State, has never committed any crimes so as to deserve the grievous laws of the *Culturkampf*? Nothing, absolutely nothing. Indeed, the fact that she ventures to open her mouth and to give expression to her wishes, is regarded as reprehensible, and interpreted as a spirit of opposition and ambition. Yet the time has probably come when her wishes should be favorably considered. We have a General Synod, but its resolutions too often find their way into the waste basket; the General Superintendents dare not even issue a general pastoral letter on the observance of the Sabbath, since it might become the first of a series of such united activity; all the higher ecclesiastical offices are filled solely by the State officials; the confiscated church property is not compensated for, though a rich endowment of the Evangelical church was explicitly promised in lieu of it; for the care of the enormously large parishes scarcely any thing is done; the needs are admitted, but relief is promised at such time in the future as the State shall have more money."

This is the sad state in which we live; therefore complaints are justifiable and efforts at relief are praiseworthy. He regards present troubles as only precursors of still greater ones. How now prepare for these? He answers: By work in the church itself, by training the members to become truly Christian. In order that this may be done, he thinks the improvement of divine services worthy of supreme importance.

In order to increase the effectiveness of divine services the preacher must himself have made marked progress in faith and Christian knowledge, in love and holiness; he must have divine life in rich measure, if he hopes to awaken and cultivate it in others. "Life cannot proceed from death." The services should be made more attractive, and should afford more spiritual nourishment. "If the services are dead and tedious, it is only because our awkwardness, indolence, or unholy spirit, prevents the working of the means of grace. The preacher should be a bright glass through which the sun of life shines clearly; sometimes, however, he is a screen preventing the rays from shining through."

The reading of Scripture should be made

more effective, not by artificial means, but by catching the spirit of the passage, and then reading it naturally. What is read must be understood and felt, never treated as a mechanical performance. Then the sermon must be made more powerful. The people estimate the service according to the effect of the preached word. "The sermon as a direct expression of the religious spirit, and a living testimony of the grace experienced, is the most effective means of kindling holy enthusiasm." He pronounces the sermon "the crown of spiritual activity," and declares that "it makes the greatest demands on us, and only by exerting all religious and ethical power can we meet these demands." Of course, the substance of the sermon is more essential than the form. "A sermon whose contents are good, is always effective, even with a defective form, while a sermon empty of contents, even with the best form, is without effect." The three sources whence the substance is to be taken are Scripture, personal experience, and pastoral work. On the second point he says: "The basis of all Christian knowledge is knowledge of sin, and this we learn only in our own hearts. Those are the poorest preachers who zealously oppose sin in others, without first looking into their own hearts." He regards, too, the form as very important.

Three faults in this respect are specially noted by him. He finds that some preachers have neither a leading thought in the sermon nor a clear connection between the different parts. "I have found other preachers who were clear, their subject sharply defined and logically arranged, but the treatment was so abstract and dry that yawning soon began." Inner experiences were described in a scholastic manner, without color and vividness. "The sermon must be made vivid, partly by means of figures, partly by illustrations from history. All that is earthly is but a symbol of the eternal." Others begin their sermons with too much pathos; as they proceed the fire diminishes, and at last there remains only a small spark. "These forget the first principle of oratory, namely, that there should be growth in the effect till the close." The aim of every address is "docere, delectare, movere." He warns especially against the common fault of making many words but giving few thoughts. "I have frequently wondered at the art of stringing out words for three-quarters of an hour and yet saying so little." He wants every sermon written out in full, and memorized. All that pertains to the services is to be a matter of heart and life, so that nothing be done in a perfunctory manner. And in the improvement of the services, he sees the best means of enabling the church to pass through the present crisis. The great work for the church is to be done in the church itself.