

in the Baptist Church, but in Catholic Church of all Protestant denominations, we would say that he owes far more to the grand old truths he thunders from the Metropolitan Tabernacle than the truths owe to him. Had he come into to London with some "mingle mangle of modern thought," to use his own language, he would, for he is talented of a high order, be the town talk for a while and then sink out of sight; but he came with the old faith that overturned the Roman Idolatry and that awoke Europe from the sleep of the middle ages, with the old Puritan theology that made England free and that theology has made him what he is, one of the best and most benevolent men of his day and one of the greatest preachers of our age.

The faith that Beecher holds is just Beecher's faith. What it really is, it would puzzle any disciple, aye! even the master himself to say. There is in it much that is good, much that is indifferent, and much that is bad. But if we ask for its fruit, and if we take Plymouth Church, and Beecher's intimate friends and Beecher himself, as the investigating Committee has left him, an innocent man (we cheerfully grant as far as gross crimes are concerned) but of blundering and uncircumspect walk, if we get these as the fruit of this new light, then most devoutly do we pray to be saved from the new light and to walk all our days in the old light.

The Christian world needed to be startled out of its sentimental mood. What with novels in our sabbath school libraries, novels in our religious magazines, novels every where, what with "light vain, scenical, impertinent (*i.e.* beside the text) raw and undigested preaching," as old Scudder puts it, we were beginning to lose relish for old truths and sound solid doctrine. The Church's faith was coming too much to be the enticing word of men's wisdom, when God in His retributive justice from which no darkness can hide us, has

turned that wisdom unto foolishness. The Church was beginning to take its doctrines and its morality, too much from sensational novels and sentimental orators more than from the Bible, when God saw fit to lead it this past summer through an experience very like the revelation made to an old Jewish prophet, which we will here give in his own words:—

"And he brought me to the door of the court, and when I looked behold a hole in the wall. Then said he unto me, Son of man dig now in the wall: and when I had digged in the wall behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went and saw; and behold every form of creeping things and abominable beasts and all the idols of the house of Israel portrayed upon the walls round about. And there stood before them seventy men of the ancients of the house of Israel and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand, and a thick cloud of incense went up. Then said he unto me, Son of man hast thou seen what the ancients of the house of Israel do in the dark every man in the chambers of his imagery for they say, "The Lord seeth us not, the Lord hath forsaken the earth"

All which seems to say to us in the language of an "old fashioned poet."

Keep thou the beaten good old path,  
Yet new and living way,  
Which all the Saints have trod by faith,  
With prayer night and day."

### THE HIGHER CHRISTIAN LIFE.

There are three things that ought to engage the earnest effort of the Church of Christ. One of these is the instruction of the ignorant in the great truths of the Christian religion. That this was one of the objects of our Saviour's work is plain from the prominence given to *teaching* in his own ministry