

the sermon be read? The people answer unanimously: "He'd better not." The man who reads loses the immense advantage of environment.

Intensity is the last and greatest element in the art of the sermon, and the most sadly wanting in this day. This has nothing to do with the tricks of oratory. The preacher should speak with intensity of conviction and of moral purpose, *from* the very heart to the very heart of those whom he addresses.

Dr. Maclaren's third lecture had as its subject:

The Problems of Preaching.

We can only indicate the heads of his interesting discussion:

The first problem of preaching is that of *Individuality*.

The second problem is that of *Popularity*.

The third problem is that of *Secularity*, or of the relation of preaching to secular affairs.

The next problem is that of *Solidarity*, or of how to recognize the organic relations of mankind in the mass, while not ignoring the individual soul.

The last problem is that of preaching or not preaching the results of *Biblical Criticism*. The solid contributions of criticism to religious thought should be presented; but the spirituality and

tender piety of the fifty-third chapter of Isaiah should not be lost in critical investigations of the Deutero-Isaiah.

"In these circumstances [of present-day doubt and perplexity] it is a terrible responsibility for one to go into the pulpit, realizing that he carries his own life and the life of his people in his hands. . . . Let a man preach what is in him, what he experiences and realizes himself, bright, fresh, living. Let us recognize that intelligence in every country is rising, and when a man is going to speak for thirty minutes to a brother man, he must have something to say. Life is hurried. Men object to being bored."

Dr. Watson closed his lecture with a plea for theology in the preacher's study and in his preaching. "John Inglesant," "John Ward, Preacher," "Robert Elsmere," and "The Story of a South African Farm," are eagerly read, altho their treatment of different schools of theology is their only merit and interest. For like reason men read Balfour's "Foundations of Belief," Pearson's Pessimistic "National Life and Character," Kidd's "Social Evolution," and Drummond's "Ascent of Man." The magazines are filled with such material—all going to show that the people are determined to have theology.

EDITORIAL NOTES.

Progress of Arbitration.

PRESIDENT CLEVELAND'S Venezuelan message seemed to rouse a warlike feeling that reached two continents; but it really brought on a reaction through the sober forethought of the rational people and the sober second thought of the hasty people, that gave a new impulse to the movement for peace through arbitration. The Summer Peace Conference at Lake Mohonk was doubtless helped by the reaction to formulate and propose to the world a

platform of arbitration composed of the following planks:

1. The establishment of a permanent international tribunal.
2. All civilized nations adhering to it by treaty may avail themselves of its decisions.
3. The enforcement of its decisions to be left to the moral obligations of the nations concerned.
4. Consequent disarmament.

Only a short time ago the formulation of such a platform would have seemed impossible; now the prospect