

arms that cradled him, and the lips that were pressed to his, so long as he cherishes the general idea of a mother's love! It is nonsense or worse, it is treason against our humanity. What have we to do with these abstractions, the property of a cold and worthless philosophy? Man stands in the pulpit as the ambassador of a living and oft phenomenal God to abjure phenomena and feed a hungry people with metaphysical platitudes! That which we have seen and heard declare we unto you; not that which we have abstracted from a mass of doubtful facts. We believe what the apostles and prophets saw and heard; and, therefore speak, our speech being a statement of the facts, an appeal to our hearers to have like precious faith with us. And to do this we must be trustworthy men, very honest and truthful, dealing in no sophisms, sneaking out of no difficulty, for we stand in the place of the true and faithful witness, and if men believe not us their brethren whom they have seen, how shall they believe God whom they have not seen? Truth is the first, the foundation of all the virtues; no other can compensate for the lack of it. Its opposite, falsehood or hypocrisy, is the leavener of the whole lump be it great or small, and those who practiced it were the only sinners our Saviour scathed with withering rebukes. Far be the slightest approach to insincerity from the preacher, either in his public utterances or in his daily life. "It is the little rift within the lute that by and by will make the music mute." The insincere politician or lawyer may succeed in his efforts. With carefully garbled statement, studied concealment and wily argument his eloquence may convince the understanding of some, and silence the opposition of others. But the preacher's work is to gain faith, implicit faith, the faith of the whole being for time and for eternity to the most momentous of facts, and if he fail in that he fails in all. And if the hearer does not believe in the man how shall he have faith in the message that he brings?

It may be asked, do I not speak to-night as a professor of apologetics as well as of history, or do I mean to abjure apologetics altogether. I do speak in both capacities, and have no intention of abjuring apologetics as that field of introductory theology which defends the Christian religion against the attacks of its enemies. But I believe, as I have already stated, that valuable as are many of the so-called proofs of the existence of God and of a future state as sanctions of what is otherwise known, they are incapable in themselves of furnishing the soul with any knowledge of God, and that the only God whose existence it is worth while to prove is the God phenomenal. Thus the true apologetic is found in the Bible itself and in all the history that corroborates the Bible. If the materialist will only believe in phenomena he shall be met by phenomena. When he consents to localize all his knowledge, all that he believes, in that which he has personally observed by his senses, he must be parted company with as an unreasonable and faithless man.