

life so pervaded by it, and all industrial, social and political problems so bound up with it, that he can scarcely come in contact with a human being on the street, or broach a subject in familiar conversation, or deal with a common issue in the pulpit, without having the results of such false teaching forced upon his attention and consideration, by finding that it has prejudiced men against his message and incapacitated them mentally for understanding the truth of God.

Written sermons, with frequent changes of parish and reversals of the barrel, have, as we take it, often been destructive of intellectual life and activity among the clergy in these later times, and in the various denominations. There is at present a reasonable and just demand on the part of the church for an increase in substantial breadth and vigor of manhood, in mental acuteness and grasp, and in alertness and enterprise in action, in those who claim the leading places as the teachers and molders of society. Other men are everywhere awake and alive, full of activity and enterprise, in science, in philosophy, in business, in pleasure-seeking—this is no time for the man in the pulpit to sleep. He needs to keep abreast of the age on all the grand issues, and to be able to measure strength with the strongest, knowledge with the profoundest, wisdom with the wisest, if need be, on all the great theoretical and practical questions, if he is to hold his place for God and truth.

And be it said without fear of contradiction, there is no position or calling so favorable as the ministry for grappling with and mastering the great fundamental doctrines of science and philosophy. There is no place in modern life where there is such constant call for a thorough acquaintance with these principles. True, the preacher is not to preach science or philosophy; but he must have a large and firm grasp of their principles if he is to deal successfully with the men whom he meets on the streets every day, to whom he preaches on the Sabbath, and for whose souls he is responsible. He will find that erroneous views regarding both science and philosophy, and most of the questions connected with them, have found their way into all the forms and phases of modern thought, literature, and life.

He will have opinions of John Stuart Mill, of Herbert Spencer, of Matthew Arnold, of Professor Tyndall, thrust at him every day, with confident assurance, by those who will take it for granted that the assertions of these scientific dogmatists are unanswerable, and boast that they are so, unless they are fairly met and answered. Let the man of God present these modern apostles and their new gospel in all their shallowness, and faith in them will die.

The truth is, these men, by starting out with the fundamental denial of what we know best of all things—the existence and living activity of the thinking spirit—and by making all possible shifts to maintain this utterly unreasonable denial, stultified themselves and