

formally and carefully every point of discourse. The people, and all the more if uneducated, need a distinct announcement of proposition, division, and subdivision; else, they hardly know or remember what a man is talking about.

3. There was no small discipline of intelligent hearers, however uneducated, by the logical form and clear discriminations of the sermon. Bating the excess of this, already mentioned, we need the same kind of education for the average attendant—for man, woman, or youth. Logic has been perverted to what a writer called "logicking;" there was too much of this by even great divines of yore. But, in its place and valid, it is the important science and art of reasoning; and much of the preacher's work is implied in the words—"Come now and let us reason together." He, of all others, should so know the laws of reasoning as to use them, and also save himself and others from fallacies.

4. The old preaching invigorated the Christian hearer to a sturdy acceptance of all Bible truth. It created a manly and valiant attitude of belief in noble contrast with the sentimental squeamishness that would soften stern truths, and is a perversion of the humane and refined spirit of recent days. If a man is to preach Scripture, he should squarely and courageously face it and bring his audience to do the same. This can be accomplished, not in a coarse and defiant way, but with an earnest, reasonable spirit that is its own justification.

5. The very serious view of life and its issues, and the profound feeling of sacredness pertaining to religious exercises and ordinances, that characterized the old way, should enter into the new to a wholesome degree. These deep and salutary sentiments are in constant danger of being lost in the liberalism, superficiality, and what may be termed the miscellaneousness, of our time.

6. The gravity and sanction imparted to the greater and lesser moralities, so far as these were preached, by the weight of theological truth that accompanied ethical and hortatory discourse, were elements of value not to be forgotten. There is too much of ethical preaching from the human plane only—in the vein that a wholly unreligious or even unbelieving writer might pursue, and quite as edifyingly. All virtues and duties should come into the Christian light that illumines them in the New Testament, and be made divine.

7. Preeminently, a proper humbling of man and exaltation of God, which was the purposed aim of the old way, has a lesson for us, altho the purpose may have been pushed too far. We may recognize now the majesty of God's patience, love, tenderness, as well as of His power and righteousness; but, however it be, there is too much deifying of man and humanizing of God, or in too perverted a manner. The old prophetic words need to be voiced—"If I be a Father, where is mine honor?" and the soul needs to be brought into the light of a holy God, until it exclaims, with the old, upright Arabian emir, Job, "Now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes."