

that the Pulpit has lost in power. The introduction of steam added a new force, but did not weaken those forces already in use. The new agencies may have gained more prominence than the Pulpit, and yet all the time its power may have increased, and the very agencies have become means for augmenting its efficiency. Its utterances find more echoes than formerly, being multiplied by the press; they become factors in a life more agitated, more active, and more influential than of old; and if the social elements have been intensified, the pulpit gains by becoming a factor in these intensified elements. The loss in the relative prominence of the Pulpit, therefore, does not necessarily imply a decrease of real or absolute power.

This change in the relative position of the Pulpit is very marked in Germany. The heartless Rationalism prevalent at the beginning of the century, among preachers and people, greatly weakened the pulpit. Compared with that period, and later ones, the German Pulpit has gained immensely. This gain has been most striking within the last ten years, and is so patent that foe and friend alike admit it. Yet with this absolute gain, other interests—the formation and development of the German Empire, the importance of Parliament, the rapid growth of industrial and commercial affairs, the increased influence of the press, the efforts of the masses to rise, the numerous public meetings in which religious and ethical questions are discussed—have become so prominent that the Pulpit has lost relatively in significance.

There is another light in which we must view our subject: the audiences are not the same as formerly. Bishop Coxe* justly emphasizes the devotion to "mammon-worship" as making the preacher's task peculiarly difficult. This "accursed hunger," as the Bishop shows, has always been an obstacle to the truth; it cannot therefore be regarded as making a characteristic change in modern audiences. Jesus frequently denounced covetousness, and drove the money-changers from the temple; there was a Judas among the twelve; the secular spirit tempted Ananias and Sapphira "to lie to the Holy Ghost;" Demas forsook Paul, "having loved this present world;" and the apostle found the love of money "the root of all evil." From the time of the discovery of America the Western Continent has excited the greed of the covetous. But even where there is little opportunity to get rich, the very cares of this life may develop the secular spirit. It has less scope on the continent than in England and America, but I do not think it less absorbing; it is more intense and apparent in large cities, but I doubt whether it controls merchants and bankers more than farmers.

Whatever else has affected our audiences, the most radical change has been wrought by *Skepticism*. Contact in Berlin with students,

* While writing this article only the first one in the Symposium had appeared.