

that twentieth-century Christianity may be of a piece and that men may apply the same moral principles to all the events of life, to business and civic duty and social intercourse as well as to so-called religious functions.

This has led to the development in the modern Pulpit of what has come to be known as Christian Socialism, or, as I prefer to designate it, Social Christianity. In a word, the modern teacher of Christianity believes that Christ came not merely to save individual souls—he believes that intensely—but also to reconstruct society upon a Christian basis. The Kingdom of God occupies a place in Christian thought that it has scarcely received before except in the teaching of some great Catholic preachers. We realize more and more how dependent the individual is upon his environment. We are not less conscious of the importance of individual regeneration, holding, indeed, with Horace Bushnell that “the soul of all improvement is the improvement of the soul.” But on the other hand the very highest improvement of the soul is scarcely possible except in a favourable social environment. Hitherto the laws and customs even of so-called Christian countries have to a very great extent sacrificed the many to the few and made it quite unnecessarily difficult for men to live virtuous lives. But, as Mr. Gladstone once said, the ideal of the Christian statesman is to make it easy for people to do right and difficult for them to do wrong.

There is one other feature of present-day preaching which ought to be named: it has become less and less abstract and more and more concrete. In other words, instead of setting before men certain qualities and virtues as commendable, it has presented the human life of Jesus Christ as the example we should follow. In the present day the ten-

dency of the pulpit is more and more to teach that the true Christian is the Christ-like Christian, and to repeat everywhere, with John Stuart Mill, that there is no better rule of conduct than this: What would Jesus of Nazareth have done if He had been in my place? Men are becoming more and more impatient of mere controversy, and perhaps even perilously disposed to accept any kind of doctrine if it is associated with a good and unmistakably beneficent life. We are apt to overlook the fact that false teaching, even if associated with a beautiful career, may still ultimately do irreparable mischief. But in the present reaction from the ecclesiastical and theological bitterness of the past, and in an intense realization of the magnitude of the problem of sin and misery with which we have to struggle, men are very indifferent to doctrinal truth, and greatly appreciative of ethical service.

I have not ventured in this paper to express opinions with respect to the merits or demerits of the most characteristic features of present-day preaching. I have simply appeared as an observant witness, to tell what I know. It will, of course, be understood that I am speaking of those preachers in all churches who are most typical of the time in which we live, and who have the ear of the public. Moreover, the various characteristics that have been enumerated are distributed among many men in the various branches of the Church of God. I have not been thinking of any particular preachers or school of preachers. At the same time I am persuaded that the general conception of modern-day preaching which I have given is descriptive of the type of preaching which differentiates us from the past, and is becoming more and more predominant in all the churches.—*The New Review*.

“Bubbles we buy with a whole soul’s tasking;
’Tis heaven alone that is given away,
’Tis only God may be had for the asking.”

—*Lowell*.