

fathers shine out in the centuries—the silver-tongued Chrysostom and others—but even most of those were theologians rather than preachers, and set themselves to define or defend doctrines, rather than to exercise any moral and religious influence upon the public mind and heart. As the church became richer and firmer in its hold upon the popular reverence, preaching became less and less thought of, and the sacraments, and grace for man through them, more and more prominent. While the Roman Catholic Church has given birth and development to a few great preachers, it has not developed a class of preachers, because, as I have said, the church is sacramental. But, with the protest of Luther and his fellow Protestants, came preaching; it was a necessity of the hour. There was an emergency which could only be met by the living voice in fiery eloquence, protesting for human rights and personal liberty, against the grinding tyranny of institutions and organizations and castes and classes. Preaching established the Reformation. But our reforming fathers, dazzled, perhaps, by the exceeding glory of their great work, sought at first to develop Protestantism by means of sermonizing. They succeeded for a time, but, by-and-bye, preaching got to be painfully wearisome in its reiteration of well-known doctrines and the platitudes of morality, and gradually, but very surely, the church became again sacramental in its modes of worship and mechanical in its methods for reaching the souls of men to stir religious emotion.

The Puritan movement brought preaching into prominence again. By that movement the Protestant Church was divided into two branches, the Episcopal and the Nonconformist as it is called. The Episcopal Church is mainly sacramental. I say mainly, because, while in great centres of population she encourages preaching—while she pays most marked respect to eloquence and fervour—while she is careful to promote great preachers to commanding positions, she lays most stress upon her sacramental services. The sacraments are the life and glory of the English Church, and preaching is but an adjunct. But the Puritan movement has been a long-continued effort to carry out the real ideas and principles of Protestantism. For long it turned a stern uncompromising face toward all but the simplest sacraments—it would have none of ornate display—no appeal to eye or ear—only the beauty or thunder of doctrines. It partially succeeded, but only