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REVIEW SECTION.

I.—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. 1.

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"SKEPTICISM" is a wide term, embracing in its scope all forms of unbelief, philosophical and scientific, moral and religious, critical and practical. And "modern" is no small expression. It includes, at least, the period of the last two centuries, or, if limited still more, our present age. It covers not merely the shallow, coarse, and flippant infidelity of a Voltaire, Paine and Ingersoll, but that deeper, far more dangerous, more imposing academic infidelity of Spinoza and Hume, Hegel and Comte, Huxley, Spenser and Clifford, together with all that the so-called "Higher Criticism" has accomplished in disparagement of the authority of God's Word as ages have received it. The whole phrase means, in short, the result of the recent "Time-Spirit," or "Spirit of the age," the so-called advanced "Culture," which seeks in our days to do for Christianity what the Reformation of the sixteenth century did for Popery—viz., break its back!

The subject is a comprehensive one. In one word, it invites us to consider how best the minister of Christ, the preacher of the gospel, may meet successfully and "counteract" the various forms of Naturalism, so current in our times. Clearly, the refutation of error, not less than the impartation of truth, falls within the legitimate province of the pulpit. Apologetic and polemic, not less than didactic, are a true homiletic discipline. The "good seed" must be distinguished from the "tares," the "wheat" from the "chaff," the "birds of the air" from the "branches of the mustard-tree," the "leaven" from the "meal." The great "Teacher sent from God," the Apostles, the Apologists standing next them in the sub-Apostolic Church, and history, both sacred and profane, have taught us this. The student of the past knows full well that there is not a heresy, now rife in