

crated, because it is through this, as an agent, that the sovereign spirit of God works from man to his fellow. God must hold in light esteem all shams, all masks, and mere imitations; and He must honor that personality which respects His own separate thought in the creation of that personality.

Whatever, therefore, a man's individual and separate endowment may be, and whatever his own peculiar combination may be, let him educate that to the very uttermost of honest forth-putting. Let him fire it with zeal, and use it with all the projectile force he can command. If he be gifted in fancy and imagination, and not in logical acumen, let him not torment himself in the attempt to become the fine cleaver of logic. If he can allure the fancy, let him allure it with all his might, and seek to draw men back to God through the fancy and the imagination. If he is most at home on Milton's track, let him move the gates whose hinges grate with "harsh thunder," and let him also ope the portals "on golden hinges turning."

Let him, in Scriptural proportion, fascinate the hope and excite the fears by powerful unfoldings of the eternal sanctions which must follow this state of moral probation. Let him remember this law of our being that, while things repeated to our senses grow weaker and weaker in their effects, those things which reach the soul through the channel of belief and the powers of the imagination assert more and more of power and sway over the man and his character. In the light of this law he who is largely endowed with the panoramic faculty carries a great advantage.

Likewise, if he be largely endowed with the emotional nature, let him, with all the might he can command, seek to stir men to feeling—to "exhilarate the emotions," so that he may move men to return to God. (We freely confess here that the highly emotional man ought not to stand alone. He had better follow one who has provided abundance of matter by faithful and patient instruction. It is dangerous to start

much heat where there is no substance to hold it. The earth retains the inner molten fires because of its immense mass; pour that heat outward upon the thin atmosphere, and it would soon disappear and leave a greater cold. Tinsel is quickly heated, and as quickly cools. The moral just here is that your emotional evangelists should follow the man who has laid the mind of his hearers full of the solid blocks of truth—put a coal mine in each man's soul. Now you may safely turn on the heat after the fuel has been prepared.)

But to proceed: If he be terribly matter-of-fact—if logic be the only law to him, let him, with all the energy he can command, seek to "satisfy by logic;" let him drive home the conviction, though it be by the cold hammer of reason: earnest and repeated blows will make it hot. Let him stand by this, that, in the long run, the human mind acts logically from the premises it adopts. The whole history of ethics and religion shows this to be true. It is only a question of time, and logic will vindicate itself. The Inquisition was the logical sequence from the Jesuitical premise, that the end justified the means; and American toleration and liberty are the logical sequence from the basis of the Reformation. Here, in this great metaphysical fact of our nature, is a Gibraltar for the strong logician. Recognizing this law, he seeks to fill the souls of men with correct data, and lead the way into correct processes of developed reason. He remembers Him who said, "Come, let us reason together;" and he reflects that God, as the author of reason, must be the *most reasonable* being in the universe. Remembering this, even his logic must glow, and thus, by the force of conviction, take on the hues and heat of a living and propagating force. "Logic on fire" is the highest type of a sermon and makes a Chalmers. His is indeed a lofty vocation, and one an angel might covet, who mounts the pulpit to vindicate, from Heaven's premises, "the ways of God to men."

Moreover, if his be the versatile gifts,