

tion to prayer. Once, in a large audience, I was listening to a lecture on the sun, by Prof. Charles A. Young, of Princeton. We were spell-bound as he pushed forward with the rapid but firm tread with which he is accustomed to march through a lecture. He was giving us facts and generalizations therefrom—phenomena and the probable causes of their production. In the preceding lectures he had made no “moral reflections,” nor any allusion to the First Cause, so far as I now recollect. All at once a question arose as to the cause of the existence of a certain class of facts, when the professor dropped his eyes and voice and said simply, that he knew of no reasonable way to account for it, except to refer it to the will of the all-wise and all-good Creator. It was just for a moment, and then we were caught up and carried forward. But that moment was thrilling. It seemed to bow every soul before the throne. So, on the other side, when we are inculcating a great religious truth taught by revelation in the Bible, it stirs the souls of our hearers when we let suddenly upon that Bible truth the light of the torch by whose aid men have been accustomed to explore other labyrinths.

The preacher is bound to enrich his preaching by all he can bring from every department of knowledge. How can he keep a sound conscience and neglect all those treasures which modern science is heaping around him? How can he hope to be a good scribe, unless he bring out of the treasury the new things as well as the old, to the service of the truth? One of the greatest blessings conferred upon us by modern science is the abundance of most rich and satisfactory illustrations it is constantly affording of Bible truth, as well as the light it is shedding on the stability of the foundations of Bible evidences. Indeed, there are portions of the Bible which cannot now be effectively used in pulpit ministrations without some knowledge of modern science. The preacher, totally devoid of knowledge of scientific methods and results, would lose the respect of all his intelligent hearers by any effort he could make to preach on Genesis or Job, or John or Revelation.

Above all things, the work of the gospel preacher is to reconcile man to God. The aim of infidel teachers is to keep man unreconciled to God. These latter do their work by making the impression that the results of scientific studies antagonize the Christian faith. Just so long as that thought holds its power over the mind of the hearer, he is irreconcilable and cannot be otherwise. When the ancient call is rung in modern ears, “Hear, O Israel, the Lord thy God is one God,” man must have the solemn and profound conviction of the truth that the God of Nature is the God of Grace, and the Creator of material systems of the universe is the Redeemer of mankind. He hath committed unto us “the ministry of reconciliation.” We are to make men see that “God is in Christ” as personally as He is in the