

effect of the word preached on them at the time of their hearing. When the voice of a God-sent preacher falls on the open ears of a thousand hearers it is like a stone falling into a placid lake over whose bosom, to the very verge, there chase each other thousands upon thousands of concentric circles, each one of a wider sweep than its predecessor. The sermons of Christ are still producing effects, and will continue to do so throughout the endless eternities. The ripples that the preaching of the Reformers produced in their respective countries—Luther, in Germany; Calvin, in France; Knox, in Scotland; Latimer, in England; are still in existence on the face of "the great sea," and spreading into its estuaries, bays and creeks. As regards, therefore, Mr. Moody's handful of corn, and the harvest thereof, it is better for men to cease from trying to estimate the result by counting *persons* and take to counting *principles*, which being eternal and immutable, "live and abide for ever."

As one of the results of Mr. Moody's preaching which will influence the religious teaching of the ministers and the religious life of the people of Britain for years to come, we would indicate as chief, the honour and favour to which he has raised the old-fashioned doctrines of grace, which some writer has called the three R's of the gospel—Ruin by the fall, Redemption by the cross, and Regeneration by the spirit. There is a strong tendency of late in the Protestantism of Britain to vagueness and indistinctness in doctrine. In 1740, Bengel, the German commentator, saw in his country the germs of this portentous evil. He said, 135 years ago, as we find it in his life:—

"Though Socinianism and Popery at present appear mutually aloof, they will in process of time form a mighty confluence, that will burst all bounds, and bring everything to a crisis. We may expect it in the following way. The residue of heavenly influence on

the professing church as a body, will have utterly evaporated, its holy things having been already more and more prostituted to the spirit of this world. The Holy Spirit being thus withdrawn from the camp at large, the world will deem its own victory and triumph secured. Now, therefore, a spirit of liberal Latitudinarianism will prevail everywhere—a notion that every one may be right in his own way of thinking, and consequently that all is well with the Jew, the Turk and the Pagan. Ideas of this kind will wonderfully prepare men for embracing the false prophet."

In the judgment of the Rev. J. C. Ryle, one of the foremost men in the ranks of the evangelical clergy of the Church of England, these dark forebodings are being realized to day in England. "How painfully correct," says Mr. Ryle, referring ten years ago to Bengel's words: "how painfully correct these prognostications made 125 years ago have proved, any one who observes the state of religious feeling in England, must know only too well."

The way to deal with this rationalism—this semi-philosophical, semi-sceptical theology—is not by philosophy or by logic, but by the Word of the LORD, which liveth and abideth for ever. At every turn it must be met (that is as regards the pulpit) by the authority of God and of CONSCIENCE. Now this is the very method of Mr. Moody. He goes forward to his work, and delivers his message in blessed unconsciousness of metaphysics, philosophy and science. He opens the word of God, seizes on its plain sense, and in words level to the understanding of all, without fear or favour, tells the old, old story,—sad and yet joyful—of man's ruin, of Christ's atonement and of the Spirit's work. It was said of Socrates that he brought wisdom down from the clouds to this earth. It has in the same way been the special mission of Mr. Moody to come at an opportune moment to the assistance of such men as Spurgeon foremost among the Baptists, Mr. Ryle among the Episcopalians, Mr. Dale among the