

ploiting of the views of the infidel scientists and superficial scientists who have made men believe that materialistic evolution is assured science, and that force and natural law are the only God. Tho this so-called science is merely a passing fad, yet it has temporarily shaken the faith of vast numbers in God and Christian religion.

An educated and intelligent Christian banker just said to us :

"It is absurd, the notion of these advocates of missions, that the four hundred millions in China can be converted in any short time! All that can be done is to sow the seed and wait for its *natural results* through the centuries."

That man ignored the supernatural power of the Gospel under the dispensation of the Holy Spirit. Probably he had not heard of the rapid transformation of the Sandwich Islands, of the South Sea Islands, of the Karens and Santals in India, and of other equally unpromising races, as the fruit of faith in the supernatural work of the Holy Spirit,—which events show that the power of God is not limited, and that the Word of God is not bound, except by man's lack of faith. In answer to the Church's prayer such faith may become universal, and nations may be brought to Christ in a day.

3d. A resulting failure to Preach the great converting doctrines of the Word of God on which the conversion of men is instrumentally dependent.

The great converting doctrines of the Word of God—if we are to take the testimony of a very large number of witnesses—are not clearly and fully preached, if preached at all. Church and minister seem largely to have lost their sense of their mission to save men from sin by the preaching of the Gospel. The old doctrines of repentance for the remission of sins, of justification by faith in the crucified Christ, and of regeneration by the power of the Holy Spirit, seem to have been almost forgotten in many quarters. We had occasion to advert to this

point in the Editorial Note in the February number of THE HOMILETIC REVIEW. Regarding that note a New England clergyman wrote as follows :

"The Editorial Note for February touches the vital point. If we can get a company, a *large* one, to preach the Bible doctrines of sin, forgiveness, and the ground of forgiveness, we shall have results similar to those in other days. For ten years (ending eighteen months ago) I was a hearer on the Sabbath. Not once did I hear a word about repentance, remission of sins, or justification by faith, so far as I remember, excepting in the case of a young Scotch preacher I heard city and country pastors. With one exception the preachers were believers in the 'old theology,' and earnest workers. They had enough to say about Christ, but principally as our Master and Leader—but nothing to indicate that He bore our sins, and now there is pardon. For twenty-five years I preached that way myself. . . . Could you not print copies of Notes on "The Twentieth Century's Call" in the February HOMILETIC REVIEW, and flood the country with them? By some means or other you must get those facts before the minds of our young preachers."

This testimony agrees with that which has come to us from many quarters. Until there is a return to the preaching that makes for conversion, the conversion of men can not reasonably be expected.

4th. A large resulting element of unconverted members in the churches and of unconsecrated ministers.

It is not necessary to prove that such outcome is inevitable from such causes at work. Hence largely the cry of "too many ministers" and "the worldly Church." Secretary Payne dwells upon the necessity for a "converted Church" if the world is to be converted, or if any great movement in that direction is to be carried forward,—and this is the key to the situation. Large numbers of those who have been brought into the Church without the preaching of repentance for the remission of sins, and the great doctrines connected therewith, have never been brought to a consciousness of their sinfulness, and have perhaps mistaken moral reformation, or joining the Church, for genuine