

as a monk. His father thought one year of convent life would sicken young Martin; but he did not know what stuff the youth was made of. Instead of whining and complaining of his hard fare and scourgings he wanted more. He puzzled his superiors by the sincerity of his faith, and the earnestness of his character. When he was sent to Rome to divert his thoughts, and save him from possible insanity by sights that would dazzle him with worldly ambitions, he was disgusted with the immoralities and license and mockery of religion he beheld, and returned more serious and earnest than ever. He studied, was licensed to preach, and astonished the people and his superiors by his eloquence. The Elector Frederic was impressed with his earnestness and fervor. He was too zealous and too much in earnest for his superiors. When Tetzel came into Germany peddling indulgences, and selling them at auction in the name of the Pope, the best sentiment of Germany was scandalized, and Luther revolted. He faced the tremendous power of Rome alone. Perhaps no grander scene was ever witnessed than that imperial diet at Worms. It was one young man confronting the mightiest organization on the globe. The Pope's Legate had said to him that he must retract. "Think you that the Pope cares for the opinions of Germany? Will the prince take up arms for you? No, indeed. And where will you be then?" "Under Heaven," answered Luther. This answer showed the spirit of the man. Baron George, of Friendsberg, touched Luther on the shoulder as he passed into the great hall, and said, "Little monk, little monk, thou hast work before thee, that I, and many a man whose trade is war, never faced the like of." "If you are right," whispered Philip, Landgrave of Hesse, "the Lord God stand by you." He did stand by the young man, and Protestantism sprung into being.

It becomes Americans to celebrate the birth of Martin Luther more than that of any other man born in Europe. And here, at some central and conspicuous point in the nation's capital, a monument should be raised as commemorative of what he was and what he wrought.—*Christian at Work.*

A man is rich enough when he has a little more than he has—and that is, never!

Doctrinal Preaching.

Of late years there has been heard a loud outcry from many quarters against doctrinal preaching. Away with your dogmas! Down with your creeds and confessions and catechisms! We will none of them. We don't want our souls harrowed up and afflicted by being told that they are altogether sinful, and must perish everlastingly except they repent and be converted by the grace of God; cleansed by the blood of Christ, and renewed by the Holy Ghost. We prefer not to be told that we must die, and that there is a judgment-seat at which everyone must give account of himself to God. Prophecy unto us smooth things.

This cry has had its influence in the pulpit and the class-room, to the detriment of a vigorous Christianity. Much of that which passes current to day under the name of the Christian religion, as it is illustrated in the lives of professed believers, is effeminate and weak. Nothing is more to be deplored than the religious superficialness and its double resultant, the disparaging criticism and distressing scepticism that mark the present. And it must be confessed that conspicuous among the reasons for this state of things is to be reckoned the studied suppression, to great extent, of the fundamental doctrines of religion—the comparative paucity of doctrinal preaching and teaching.

They who join in this outcry are out of harmony with the great founder of Christianity. Doctrines were the subjects and substance of His discourses. The effect upon the people, of His Sermon on the Mount, was to cause astonishment "at His doctrine." Out of His sermons and sayings the Apostles constructed their Epistles, all of them replete with doctrine. To Paul's mind the doctrine of justification by faith in the Lord Jesus Christ overshadowed every other. Strike out from the New Testament the doctrines that Christ taught and His Apostles enforced in every letter they wrote and in every sermon they preached, and you will overthrow the sacred edifice of Christianity, for thereby you will have destroyed its very foundation. As opposed to Atheism Christ taught Theism. Against Unitarianism He preached the doctrine of the Trinity. He called Himself the Son of man and the Son of God; asserted His preëxistence and His oneness with the Father, and spoke of the Holy Ghost. Take all the cardinal doc-

trines of the Bible, accepted by the different bodies of evangelical Christians; Christ taught them and preached them. To this fact we owe our possession of them. If ever the doctrine of man's depravity and guilt, and his helplessness therein, was preached, Christ preached it. If the way out of this dilemma into life and immortality through the blood of atonement was ever preached, Christ preached it. If the necessity of holiness of heart and life was ever preached, Christ preached it. If ever the doctrine of the Holy Spirit's presence, necessary to renew, guide and keep to eternal life was preached, Christ preached it. The certainty of death; the solemnity of the judgment; the eternity of the saint's bliss and the impenitent sinner's woe—how He labored to inculcate them, and to get the people to believe them! But why specify? His very presence in this world, His suffering life and ignominious death, were all sermons, fraught with compassionate eloquence, on every doctrine of the Word of God.

Let not His disciples, who profess to sit at His feet as learners, forget the example of the Great Teacher. Let them be influenced by that rather than by the demand of some that the doctrines be omitted, or, if presented, so glossed over by bewitching rhetoric and modifying parentheses, as to be emasculated of all energy. The sword of the Spirit placed in the hands of preachers and teachers is two-edged, nor is it meant to be a toy to play with, but a weapon to slay with, and no one is justified in making it ineffectual by dulling its sharpness with garlands of roses.—*Christian Intelligencer.*

Against Evolution.

Clark Maxwell, Professor of Experimental Physics at Cambridge, England, who died in 1879, was one of the highest scientific authorities and was a devout Christian. His studies in molecular physics led him to reject the theory of evolution. In a famous address before the British Association, he said:

"In the heavens we discover by their light, and by their light alone, stars so distant from each other that no material thing can ever pass from one to another; and yet this light, which is to us the sole evidence of the existence of these distant worlds, tells us also that each of them is built up of molecules of the same kind as those which we find on

earth. A molecule of hydrogen, for example, whether in Sirius or in Arcturus, executes its vibrations in the same time.... No theory of evolution can be formed to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction. None of the processes of nature, since the time when nature began, have produced the slightest difference in the properties of any molecule. We are therefore unable to ascribe either the existence of the molecules or the identity of their properties to any of the causes which we call natural. On the other hand, the exact equality of each molecule to all others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Though in the course of ages catastrophes have occurred, and may yet occur in the heavens, though ancient systems may be dissolved and new ones evolved out of their ruins, the molecules out of which these systems are built—the foundation stones of the material universe—remain unbroken and unworn. They continue this day as they were created, perfect in number and measure and weight; and from the ineffaceable characters impressed on them we may learn that those aspirations after accuracy in measurement and justice in action, which we reckon among our noblest attributes as men, are ours because they are essential constituents of the image of Him who, in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist."

The *Quarterly Review* remarks upon this passage as follows:

"No apology need be made for this lengthy extract when it is remembered how important is its bearing upon the nebular hypothesis of Laplace, which, it is to be feared, is being too readily accepted by the world without giving due weight to the difficulties which beset it as regards the origin of matter and of force; as well as upon that extreme phase of evolutionism which some men of science prefer to the alternative belief in special and distinct creative acts by an intelligent First Cause. The greatest physicist of the present age has declared that the marks of skill and handicraft impressed upon the molecule are a fatal difficulty in the way of that theory