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The pulpit and the kingdom

"THE PULPIT AND THE KINGDOM."

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The history of the Christian Church and the history of the endeavor to bring the Kingdom of Heaven upon the earth, have been to a great extent, a history of Preaching. Even before the days of Christ, we find preaching an established institution, for as early as eight centuries before the Christian era, the Jehovah fearing prophets, like living tongues of fire, spoke out against the evils of their day.

The Christian Church was literally born in the midst of preaching, for it came out of the wonderful Pentecostal experience. The early apostles regarded preaching as their chief task, for we see them asking for deacons, that they might give themselves to the "ministry of the word and prayer." From the very beginning, the Church did not succeed as much by the force of her doctrine, as by the power in the lives of the apostles, and the burning messages which they brought to the people. It was

when the Preachers of Judea went forth to proclaim "the testimony of Jesus" that the heart of the world was changed.

From that day until the present, the times of greatest spiritual power in the Church, have been the days of its strongest preaching, and conversely, we can accurately gauge the corruption within the Church, by the decline of her pulpit. Peter preached, and the Pentecostal experience was the result. Paul preached, and the Gentile world received the message of Christ. Wyclif preached, and the secret of the dependence of the soul upon God without the mediation of a priest was discovered. Huss preached, and the world placed a new estimate upon spiritual truth. Luther preached, and the Reformation was ushered in. Latimer preached, and the principles of that Reformation were established in the hearts of the people. Calvin preached, and the transcendent sovereignty of God was revealed. Knox preached, and the masses were shown their need of the Church. Bunyan preached, and religion had a

new meaning for the common people. Baxter preached, and in the lives of a multitude of men all else was subordinated to religion. Wesley preached, and the Methodist Church came into being, and England was saved from moral decay. Edwards, Finney, and Moody preached, and God blessed our land with gracious revivals. Throughout all history, when the voice of the consecrated Christian preacher has been lifted up, the power of evil has been broken. Therefore, we repeat that the progress of our religion, and the ushering in of the Kingdom of Heaven, depend in a large degree, upon the quality of the preaching in our modern Churches. As Charles E. Jefferson puts it, "Let the pulpit decay, and the cause of Christ is lost."

But we are told that the days of great preaching have passed, and we have the pitiable spectacle of a New England religious periodical inviting a symposium on the topic, "Shall we go on preaching?" According to the opinion of some men the Church has become "Ecclesiastical bric-abrac." Such people are

wont longingly to refer back to the golden days when men actually attended Church. We find in old Judge Sewall's diary this record, "Extraordinary cold, and storm of wind and rain, blows much more on coming home. Bread was frozen at the Lord's table, yet was very comfortable at meeting."

We are sometimes tempted to say in reply, that those who are continually crying out for the good old times ought to be living back in those same old days. They ought to be willing to exchange the express train for the snail like stage coach. True it is that the methods of preaching have radically changed, but we have a broader education, more eloquence; a better knowledge of the Bible, and equal piety with the Puritan preachers; there has been no appreciable diminution of pulpit powers. In addition to all this, we have a pulpit which comes far closer to men than did that of three hundred years sgo. We cannot alter God's present plan of preaching to appease those who cavil, any more than we are willing to reconstruct a Beethoven symphony because

the untrained ear of the savage fails to catch its harmonies.

Those who tell us that the days of great preaching are past, explain in the next breath that the present times, are such as to make brilliant preaching impossible, they tell us that the spirit of the age is materialistic, and call to our minds the story of the Cuban official who instructed his men to worship a lump of gold, in order to conciliate the white man's God. They point out that organized labor is outside the Church, They remind us of the tendency of the times to exalt the man who has apparently made a success in life, no matter what may be his private sins, nor the methods by which he has attained his popularity. They show us the rationalistic temper of the age, with its tendency to deify the human intellect, They point out the fact that there is a growing indifference to religious doctrines, which is gradually undermining our faith. They exhibit men who are the world's benefactors, but who place philanthropy above religion. They say

that the wide diffusion of education has robbed the preacher of his intellectual leadership in the community. They attempt to convince us that there is a marked absence of any unselfish spirit of Christian fellowship in the Churches. They remind us of the mad rush of modern life, and the fact that the multiplication of objects of absorbing interest has driven out from the minds of the people the claims of the Christian pulpit. Thus they show us how the preacher no longer gives forth oracular utterances, but that his statements are continually on trial by the people. They point to the lessened power of oratory in modern times. They tell us how if the preacher speaks more than thirty minutes, he is regarded as a social criminal, whereas a Puritan church service sometimes continued for three hours. They inform us of the disastrous effect which the scientific criticism of the Bible has had upon the pulpit. They speak of bright young men throwing themselves away in the ministry whereas they might have made good at the bar or in business, until we find our-

selves wondering if what they say can be true, and if there are any reasons why the modern pulpit should remain.

We must bear in mind that such recitals of the dire conditions of the times are in no wise peculiar to our own generation. The prophets of evil have always been among us. In 1803 an American University president said, - "We are a country governed by blockheads and knaves." In 1857, an American statesman remarked, "the age of great men is going, the epoch of the ant hill is beginning." And yet, the epoch of Webster and Lincoln had just dawned. It is much as Macaulay said, "All my days I have seen nothing but progress, and heard of nothing but decay."

We are not left wholly without defense against those who so confidently assert that the times are such that great preaching is impossible. To the man who says there is a lessened respect for the cloth, we may, "Thank God for it," because today the respect is reserved for the man beneath the

cloth. To him who with a fine show of sarcasm remarks that Peter preached one sermon to convert three thousand, and today three thousand sermons are required to convert one, we ask, where outside of the penitentiary, can he find an audience in which there are three thousand un-converted men? We call attention to the higher educational attainments of our people which have called forth deeper and more profound preaching. We mention the eager quest for truth and reality which characterizes our age, and has given its sweeping challenge to the modern pulpit. As Hoyt says, "the sign of the age is an interrogation point. Its coat-of-arms is a question mark rampant over three bishops dormant." We call tonmind our widespread attempts at social reform, and the keen realization that we are our brother's keepers.

We would call our critics' attention to the world's eager appreciation of good preaching. If the cynic tells us that our sermons are no better or worse than in the by-gone ages, we reply that there

is a little cheer in his words, for we evidently have not reached the worst possible stage. Yet our age is peculiarly responsive to good preaching. Jefferson says that if there is the slightest suspicion that a young man is going to become a great preacher, the whole Church promptly sees to it that the best care is taken of him; that he is given fellowships and scholarships, that his talents may have the fullest possible development. The best Churches in the land are then offered to him, in order that he may give them the longed for combination of intellectual and spiritual power. This state of affairs cannot but stimulate great preaching. In practically all our Churches, the music and devotions serve to lead up to, and prepare the way for the sermon, which is regarded as the climax of the service. This does not appear as if the modern pulpit was being accorded an inferior position.

But most significant of all, is the fact that the whole world is seeking after God. Just as a child, lost in a busy city, wanders through the

crowded streets, intently looking for the face of the parent, so is the world earnsstly searching for the face if the Father God. As the Archbishop of Canterbury says:- "It is an age in which men are seeking the spiritual, even though they do not consciously accept Christianity." The manifest unrest in religious circles, and the forming of almost countless religious sects, prove that men are striving to eliminate all those elements in our faith which they regard as undesirable, and are attempting to get down to the very bed-rock of religion. As the business man, worn out by the merciless competition of the week, and steeped in the materialism of his age, enters his pew on Sunday Morning, there is a calling of deep unto deep. His soul demands the great verities of religion, which the Christian pulpit is able to bring to him. The multitudes who are flocking to hear William A. Sunday and like religious geniuses, is proof of the fact that our age is seeking after God. Science may be able to prove that man has sprung from the ape, but it can never

disprove the deep longing of the human soul for those things spiritual.

Men are today talking religion after all other subjects have palled. As Chief Justice Holmes said:- "There is only one interesting thing in the world, and that is religion." Some years ago in the midst of the great railroad riots in Cleveland, Ohio, when the infuriated mob of strikers threatened to burn the palatial homes along Euclid Avenue, the most aristocratic street in the city, General Devereux, president of one of the railroads, went unarmed to the shops to speak to the men. They were about to assault him, when he began to tell them of the life and sacrifice of Jesus. After a short period of sullen attention, some of the peace of Christ came into the hearts of those rough men, and all danger of violence was past.

A short time ago, the Anti-Christian Socialist League of England published an article which was widely copied because of its uniqueness.

Papers all over America reproduced it, not because they had any sympathy with its views, but because it was so unusual as to command attention. It said in part:- "Many of the parsons, or modern medicine men, flunkies of the supernatural, have been seriously troubled by the people falling away from Christianity. Politics have been attracting the working-people more and more; religion less and less. For this reason, the reverend hypocrites have suddenly discovered that Jesus was a Socialist. Christ's teaching are antagonistic to all sound morality and sound progress. Human freedom and happiness can only be attained by repudiating Christianity of all kinds, and all its works." We quote this because of its most exceptional utterances, which are in direct contrast with the trend of modern thought. The fact is that the old and yet ever new need of men for a God on Whom they can rest, back in times of toil and stress, and who will give them the proper dynamic to play the part of strong, manly men in the world's affairs, is forcing our present generation to seek

God, as no other generation has ever sought Him.

We shall now briefly consider the purpose of preaching. Bishop Simpson once said to a class of young ministers, "Your office as preachers is not to speak as for yourselves; not to speak words which even the wisest men have uttered, but simply to speak the message which God has given you." Therefore the preacher is a messenger from God, to speak only those words which God would have him speak. As Jehovah sent out the fearless prophets of old, so He sends out His prophets to our own day. We have defended God long enough. It is time for us now to proclaim Him. Since the minister is dealing with the most sacred subjects, and holds the most exalted position among men, it is meet that he enter upon his calling as reverently as if he were treading upon holy ground. For as Dr. Jowett says, "He is to lead men to the secret place of the Most High."

The preacher is a worker, not in gold, or wood, or ivory, but in words. These words are designed to move the will of man Godward, until the

hearer longs to seek a perfect manhood in Christ. The aim of preaching therefore, is to reconstruct manhood; preaching is not a mere matter of attempting to prepare selected souls for a safe passage into future realms of bliss, nor is it giving them a sort of fire insurance policy, to protect them from possible future perils. It is rather an attempt to fit men to live the highest type of life upon the earth. It is the endeavor to bring in the Kingdom of Heaven by having men here and now meet the requirements of that Kingdom. As Dean Bosworth puts it, "it is an attempt to usher in the new age, which will be a "civilazation of friendly workmen," each man seeking the good of his neighbor.

Johnston in his "Ideal Ministry," has given us the best definition of the purpose and nature of preaching that I have yet discovered. "To be like Christ. To stand in his stead, and speak in his behalf, sensible to a divine commission, persuaded that we are his ambassadors, not by infalliable sacerdotal selection, not by the market law of demand

and supply, but by immediate, intennal, and effectual call of God. Thus persuaded, to take the truths of Holy Scriptures, and unfold, illustrate, amplify them, for enlightenment and persuasion, and under the guidance of the Holy Spirit, to have them intensified by profound personal conviction, fused in the fires of one's own soul, poured upon the waiting ears and hearts from lips touched with God's altar fire, accompanied by every possible adjunct of effective posture, gesture, and voice; this is preaching."

We now enter upon the most interesting discussion of Jesus' estimate of the importance of preaching, the very last command which He gave to his disciples was, "Go ye into all the world and preach." This is given additional force, by being most intimately connected with, "Lo, I am with you always, even unto the end of the world." Jesus regarded preaching as of such great consequence, that He staked the success of His cause upon "the foolishness of preaching," Preaching was His chosen means if spreading the Gospel.

When Jesus was on the earth, his one burning passion was to establish the Kingdom of Heaven. We cannot easily exaggerate the intensity of this yearning. For the accomplishment of this desired result, He personally resorted to preaching. He came to earth to preach the Gospel. Not only did he thus set us the example of preaching, but he sent His disciples out two by two in order that they might learn how to preach. Paul well understood the emphasis which Jesus had placed, when he said, "Christ sent me, not to baptize, but to preach the Gospel." Thus we find that the preachers of all times and of all ages, comprise a great and ever-growing pyramid, with the Christ at its very pinnacle.

We come now to the various substitutes which are urged in place of the modern pulpit, and which a few men at least, believe can acceptably supersede it. First we have urged upon us a simple system of ethics divorced from all religion. These ethics would be taught in the schools and colleges of our land, and dessaminated through the press. But

the fact is that ethics alone is insufficient to usher in the Kingdom of God. Socrates with his ethics was unable to save Greece. The Stoics with their ethics could not deliver Rome from the barbarians. Confucius with his ethics did not redeem China. It is a Japanese stateman who understood that his people dare not be without the dynamic which only religion can give, who said to them, Buddhist, Shintoist and Christian alike,"Teach well your religion." His keen mind was able to perceive and evaluate the resistless driving force of religion.

Social service is not enough to bring the world to God. If it have not the drive of religion back of it, service for humanity cannot count for the most. Ideal conditions cannot be attained until the Christ enters in. Pure water, wide boulevards, splendid parks, and city-wide reforms are very desirable, but Paris has all these, and yet has no purer heart life because of them. Social service without a religious motivation is only the doling out of the stimulants which retard for a few days the final

collapse of all society.

Our widespread education, and mighty conquests over the forces of nature, have placed us beyond the need of the pulpit, according to certain writers; But as for the former, we would say that it is entirely possible to have a race of highly educated, keenly intellectual pagans, and as for the latter, what good has been accomplished when we are able to send the human voice 5000 miles over land and sea, only to have it relate the horrors of an European war, and reproduce the wailings from devastated Belgium and Armenia?

Others tell us that the press has usurped the place of the pulpit. No greater sophistry than this has ever been foisted on a people. The total of human personality cannot be represented by a sheet of paper and a bottle of ink. The essays of Hamilton, Mabie, and the sermons of Phillips Brooks, are available to all, but they are not able to accomplish a fraction of the results they produced when spoken with a flaming personality back of

them. The truth of the matter is, that we do not take the time to read books when we can listen to men. The recorded sermons of Whitefield, Edwards, and Wesley do not glow with the fire, nor carry the conviction which they had when spoken. The power which Cicero and Demosthenes possessed is not reproduced on paper. The great Socrates wrote no book. John the Baptist was but a voice in the wilderness. Jesus used only the spoken word, and yet with that word, he has changed the heart of the world. The printing press is cold and heartless, but "man's heart is warm and pulsating." Men are eager to argue for the power of the press, but would they make the sacrifices to carry the press into the dark places of the earth as have the Missionaries of the cross of Christ? Did anyone ever give up his life to establish a printing office in the South Sea Islands? Stanley went into the Dark continent as a representative of the American press, but he left no daily paper in Africa. The fact is, that the pulpit and the press are not mutally exclusive, but are

complimentary, and only when united, can the most effective service be rendered for the Kingdom.

Nor can the mere institutional aspects of the modern Church take the place of her pulpit. Dr. Jefferson says, "Preaching is your highest business, nothing can take its place. You are to be administrators, but administration will not take the place of preaching. Unless you are preachers, you are not likely to have much to administer." The man in the pulpit has no occasion ever to apologize for his position, for God has intrusted to him the highest mission on earth. The theatre amuses men; the press informs them; the school instructs them; but the pulpit uplifts them, and brings them nearer to God Himself. If all the pulpits in our land were suddenly silenced we should soon hear the voice of God saying, "Woe, woe, woe, to the land that is not the land of Sabbaths, and churches and ministers!"

The power of oratory is just as potent today as ever before in the world's history. A man often finds that he is delighted with an address,

which if read, would have been a veritable bore. John B. Gough could have written a dozen books, and not produced the effect which a single telling of the story has had. If a man were on trial for his life, he would far rather stake his freedom on an impassioned address to the jury, than on a profoundly written thesis declaring his innocence. When the time comes that we read letters to each other in the home, instead of conversing with our loved ones, we will acknowledge that the power of the human voice has departed. In times of great national crisis, the spoken word is the chief weapon employed, for these men realize that speech plus personality is man's highest physical endowment.

It is an impossibility to measure the power and influence which truth enunciated through a flaming personality is able to exact, but it is essential that this Truth be spoken through the person and not merely through his lips. Just as the pulpit without the minister is but a block of wood, so the minister without a personality on fire for God, is

without life and is powerless. No one is able to measure the power of the flash of a thought as it strikes in upon another's mind.

It has been God's divinely appointed plan to spread the Gospel over the earth by means of truth given through human personality. We today read the Gospel of Jesus as Matthew, Mark, Luke and John have interpreted and given it to us, having placed upon it the stamp of their own personalities. Thus God works today. Just as in by-gone ages He was interpreted by Amos, Hosea, Isaiah and Jeremiah, so now He has given to us the task of interpreting Him to the world. The one great necessity is that the personality through which this truth is to pass, must be entirely consecrated to its holy work. Just as the alchemists of the Middle Ages, who sought the means of chemical reactions to produce gold, always lacked one certain element in the compound, so when we fail to attain the desired results in our work for the Kingdom, it is usually because we have lacked that one essential element, a wholly consecrated

personality.

And now as to a few of the qualifications necessary for a man who is to become a power for God in the pulpit. We must first of all remember that simply because in isolated instances, certain preachers do not measure up to these standards, does not at all signify that the pulpit is a failure, but rather that that particular man is a failure in it. The New York Evening Post, which has never been accused of being the official organ of the Woman's Christian Temperance Union, nor the textbook for an adult Bible Class, recently said in an editorial, "Better than any other man the preacher is enabled to turn the life of our time from its discontents and failures, to Him Who is the only source of satisfaction. He can present to men that personality which alone meets and responds to the aspirations, the emphasis, the appreciation of our times. The times are on tip-toe to greet the preacher, always provided the preacher is the right kind of a man." But what is "the right kind of a man?"

In the first place, he must be a man of courage. He must be desirous and eager to take what Professor Hutchins calls "the Prophet's risk." Ready and willing at all times, if need be, to lay down his life for his cause. If there is one place on earth where true manliness is demanded, it is in the pulpit. The preacher must not seem, he must be. He must have the strength of his convictions, and be "like the Pole-star, rather than like the needle which dips and trembles." As one writer puts it, "the Church needs better men in her pulpit, not more men; prophets not preists; the living word, not the professional repetition of truth." In other words, the world needs men who regard preaching as the noblest God-given art.

Again, the preacher must be willing to efface himself in his message; to lose himself in what he has to say. He will have his congregation leave the church thinking nothing of the preacher, but everything of the message. He must remember that he is but a voice speaking for God, and hence

that he must not strive after eloquence for the sake of eloquence alone. Nor dare he be like the Whip-porwill, forever repeating his own name. He should be willing to say as did an old time Methodist circuit rider, "I am but a brown bread preacher." Dr. Jowett tells of preaching one morning to three hundred men from the Water Street Mission in New York. In the brief prayer at the opening of the service, one of the men said, "O Lord, we thank thee for our brother, now blot him out." It is only when a man is willing thus to be blotted out in his message, that the Holy Spirit is able to work in him, and God is able to speak through him.

The preacher should be a master in simplicity of expression. The average sermon should not be above the average head in the congregation. The words used must always be simple and direct. Ornate expression should be done away. As Professor Hutchins says, "Drop the adjectives, and let the gold dust nouns do your work. Eschew fine words as you would rouge." It was Beecher who made that most

pertinent observation."Don't whip with a switch that has the leaves on if you want it to tingle." If a man be addicted to high-flown speech, he may be tedious although he has spoken only the minutes. Ministers with tendencies towards verboseness, might be well reflect on the words of the old Alaskan Indian guide who was one day asked to state his religious beliefs. He promptly answered, "God is the boss of us fellers. Every man, all of us, Christ died for us fellers. Every man, all of us." A minister may not be able to command great intellectual power, but any man can through devoted and quiet service build a plain and undefiled altar to God. Not all of us can be brilliant, but all of us can be faithful.

But at the same time, there is a deep need for an educated ministry, and it is just this emphasis which our own church is beginning to stress. If a man is to command the intellectual respect of his congregation, he must be a scholarly preacher. If the minister is to be a truth-teller, he must first of all be a truth-seeker. This requires him to

be a thorough student, The time has passed when men ~~assent~~ accept pulpit utterances as true, because of the place from which they were spoken. There is no longer a sort of ex-officio reverence for the minister as the wisest person in the community, because he is almost certain to have men in his audience who are better educated than is he. At the beginning of the history of Harvard College 98% of its graduates entered the ministry, while 2% went into other professions. Today 2% of the graduating classes become ministers, while other activities claim the 98%. Since the minister is thus always before an educated constituency, mere pulpit thunderings, or "sob story" appeals will not suffice, the preacher must be profound and thorough, both in his thinking and in his preaching. He must present a Gospel which he not only believes, but which he understands and can intelligently explain. He must be frank to confess that his knowledge does not extend into every realm of the human understanding, and that there are certain abstruse points in his own field, as for example, the identity of a possible second

Isaiah, which are not altogether clear to him. A preacher's collegiate degrees cannot in themselves, make him a power for righteousness. The world has a place for the scholar, the theologian, and the eloquent writer, but it is eagerly crying out for an educated ministry, that has been with God.

Not only must the minister of Jesus Christ be courageous, with the strength of his convictions, and at the same time be educated, he must be willing, actually to die for his beliefs. The most dangerous man in the pulpit, so far as the success of the Kingdom is concerned, is he who is known as a "safe man." He is the one who is never willing to make a venture for the cause of Christ. Some time ago, when the Congregational creed in Japan was being revised, a prominent native Christian said, - "I would put into my creed only those convictions for which I would be willing to die." If every preacher would ask himself if he were willing to die for the principles which he presented in last Sunday's sermon, those same principles might appear

more vital to him. It is only when a man is intensely interested in, and gripped by, the message which he is bringing, and is willing to die for it, that the message will have its greatest power. We recall the story of how Pousa, the famous Chinese potter was ordered to produce a great work for the Emperor. He tried to fill the order, but after many attempts, he recognized that he had failed. Finally, in desperation, he threw himself into his furnace, and the effect of this supreme self-sacrifice upon the ware, was such that it came out the most beautiful piece of pottery that was ever known. True, this is only a legend, and yet it shows that when a minister of the Gospel is willing to sacrifice himself for his cause, God will vouchsafe to him an immortal ministry.

One of the requirements for a successful minister is sincere kindliness and sympathy. He must always "carry his lantern in front of his cudgel, and never his cudgel in front of his lantern." He must remember that especially in this time of war

the transcendent need of the world is genuine sympathy. He must never forget that he is the representative of the Christ, who was the most sympathetic person this world has ever known. John Mitchell was once asked what courses of study he would introduce into the Seminary, and immediately he replied, "Several courses in human sympathy." The man who has only "such a heart as can be made out of his brain," will never be able to enter into the problems and meet the great needs of the world. We can never forget that when Jesus faced a multitude he was always moved with compassion for them, because he realized their great need.

Another qualification which the minister must possess, is a willingness to engage in hard labor in order that his task may be accomplished. The pulpit is no place for a lazy man. There may be some place where the drone can make good, but that place is certainly not in the ministry. There comes the greatest strain on a man's nervous and physical energy as he goes about the work of his parish, and

seeks to relieve human distress. Moreover, his mental labor is enormous. People as a rule have little conception of the difficulty of mental labor. They hear a man preach a sermon in thirty minutes, add promptly conclude that it must have taken twice that length of time to prepare it. And the sad part of it all is, that so far as some sermons are concerned, they have thought correctly. The people as a rule, recognize only the easy cadences which are spoken, and just as they conclude that the work of a skilled gymnast is very simple, so they decide that almost any one can preach. But let them attempt either task and they will soon discover their error. There are two steps in every sermon preparation. First, the work on the preacher, and second the work on the message. Let no one imagine that either is a light task. The minister must be willing to give all his energies, both physical and mental, that the "good tidings" may properly be given to his people. With an eye single to this one accomplishment, let him keep as his motto the words of

the one who went before him, "this one thing I do."

One of the cardinal requirements for a successful minister is that he shall know and understand men. He must know something of the battles which rage in a human soul before he can hope to be of assistance in helping a man's better self win those battles. As Hoyt puts it, "The minister must be soaked in life." and to be soaked in life means that he must know all there is to be known about men. A fisherman who knew nothing about fish would be a pretty poor sort of a fisherman. Schauffler said, "He must be more familiar with the Church sons than with the Church fathers." Better acquainted with Jim and Sam than with Origen and Chrysostum, whom, by the way he ought to know. He must be the voice of the inarticulate multitude, saying, what the multitude longs to say, but cannot." Such a minister will have an affection, not only for <u>man,</u> but for <u>men.</u> As Dr. Goddell says, "We must be interested in <u>a certain</u> rich man and in <u>a certain</u> rich beggar."

The only way for the preacher to learn to know men, is to go where they are, and thus become acquainted with them. This is far easier to say than it is for some ministers to do. The preacher must occasionally get down out of his pulpit and into a city rescue mission, in order that he may see the real needs of men. He will thus learn the view-point of the man on the street. He must let people talk to him through the week in order that he may know how to talk to them on the Sabbath. It is only after he has thus mingled with them, and won their confidence and respect, that his sermons will actually reach them.

As the minister is preparing his sermon, he must have in mind the various types, and perhaps individual members of his congregation, in order that he may know exactly what should be said to help each individual. This gives the personal touch to his message. Each member of the congregation will then be to him as a vessel into which the truth is to be poured, and the preaching will not be like that

which Vedder gives as a definiation of medicine. "Medicine," he says, is the art of putting drugs, of which we know little, into bodies of which we know less, to cure diseases of which we know nothing at all." It was on account of such pointless and purposeless preaching as this that the ancient proverb, "Dull as a sermon," has become current. And it was because of just such impersonal sermons that Robert Louis Stevenson once wrote, as if in considerable amazement, "I have been to Church and am not greatly depressed." Beecher evidently had a similar thought in mind, when at the conclusion of one of his Yale lectures, a young theolog asked him, "What is the cause of the prevailing short pastorates of the present day." Quick as a flash came the reply, - "Largely Divine mercy."

The young man of our day, in the midst of the terrific inner battles which must be fought, in order to keep clean and decent, and as near God-like as possible, demands a common-sense religion. He demands that the preacher know and understand him

and his struggles, and that he thus be able to contribute something which will be of timely value. He therefore throws down the challenge to the minister of the Gospel who will take the time and make the effort to become acquainted with him and with his needs.

Closely allied with the necessity of knowing and understanding men, is the necessity of the realization of the supreme value of a human soul. It is only when a minister realizes the infinite responsibility which devolves upon him to prepare men's souls for the Kingdom of God, that his preaching will have the most definite results. It is therefore imperative that he have a great yearning for souls, realizing that although the dead are in the hands of God, yet the living are to a certain extent, in his own hands. His preaching then becomes, not a profession or a vocation, but a passion. No matter what may be his intellectual training and mental equipment, his scholarship will be an impediment to him, unless this burning passion for souls motivate his every act.

The preacher will understand that men are not "elected" to sin or righteousness according to any divine decree, but are free moral agents whom he can help into the Kingdom. He will see that there is a possibility of salvation for all men. Then he must realize that he never speaks twice to the same audience. Even if the same individuals be present Sunday after Sunday, the experiences of the previous week have made his hearers altogether different people, and consequently each time the preacher is given a unique opportunity to minister to their needs. We cannot do better at this point than to remind ourselves continually of the supreme value which Jesus placed upon the human soul when he said, "What shall it profit a man if he gain the whole world and lose his own soul?"

But the chief requisite for the ministry is spiritual power. We have spoken of the need of an educated ministry, but the success of the Church in establishing the Kingdom of God, does not depend as much on the intellectual leadership of its min-

isters, as it does upon their spiritual leadership. The great need of the Christian ministry is more heart life, more prayer, and more Godliness, which being summed up, means more earnest piety. The minister may be only a small lens through which shine out to men the light of the love of God. This medium which God sees fit to use, may not be very large, but the man can at least make sure that the crystal is clear and clean.

There is only one method whereby the minister can attain this spiritual power and that is by constant communion with God. He must have "a passion for the will of God." There is a feeling on the part of some preachers that their public prayers are sufficient in number and in length to relieve them of the necessity of private devotions. There was never put forward any greater fallacy than this. The preacher must pre-eminently be a man of prayer, if he is ever to gain that personal experience with God which he is, in turn, to give to his people. It is very easy for a man to lose sight of the fact that God is responsible for whatever spiritual

power he may possess. As Professor Hutchins puts it, "It is easy to drink of the stream and forget the source." In some forms of business a man, in order to attain what the world calls success, must banish from his mind all thought of God and of His will for men. But with the minister it is exactly the opposite. He must keep in contact with the Great King. He must have a conscious sense of the presence of the Divine Being. He must have eternal friendship with God.

The preacher must first of all get the life of God into his own soul before he can give it out to others, for only life can diffuse life. Such a preacher will then grow into something of the likeness and power of God, since it is true that, "they who wait upon the Lord shall renew their strength." Such a man will show us that God is, not was, that "He speaketh and not spake." Such a man will be a co-worker with God; since he has wrought with God in establishing His Kingdom upon the earth.

We come now to the nature of the preaching

demanded by our times. We speak first of the great need of evangelistic preaching. Too many men have lost sight of the fact that the aim of Christianity is to bring the Kingdom upon the earth, and that before this can be accomplished, we must save men's souls. Surely we have no right to regard our religion as some strange problem, to be experimented upon and criticized. There has been enough preaching about Christianity; it is time now to preach Christ. It is this sort of preaching which lifts people out of their sins into the life that is hid with God? We have today a refined, scientific sort of fatalistic belief held by many thinking people. Negative preaching will never be able to meet this situation. Evangelistic preaching of the Christ as the sole means of redemption is the only solution possible.

To the minister who regards evangelistic preaching as a mere "aside" will come the greatest of all disappointments, for at the end of his ministry, he will be unable to look back upon any

large number of souls whom he has led into the Kingdom. The mystery of conversion still remains. No miracle recorded in the Holy Writ is half so marvelous as is the Transforming power of Christ in a man's heart, changing his aims, his motives, his ideals, the whole trend of his life. In the face of such human transformation, the carping of the critics are silenced, for, "Beholding the man which was healed standing with them, they could say nothing against it." The Good and the Evil are always battling in every individual. It is the opportunity and duty of the minister to help the Good to win that battle. Under such evangelistic preaching, no single Church service becomes commonplace, for its message will have found a way into some heart. Some sinful man will have been reminded that the power of Christ alone can cleanse and regenerate, and he will have yielded himself to that power. Every such sermon which is preached, will have a definite aim, and it will not be a case of "a bow drawn at a venture." No mere sermons of the times can compare with these

"sermons of the eternities," Intellectual ascendancy, and literary culture, are very poor ministerial rewards when soul ~~ministry~~ WINNING is considered.

There is also a distinct need of doctrinal preaching in our modern pulpits, When the preaching of sound doctrine ceases, then will the power of the church be shown. True it is that a hard theology is bad, but a soft theology is a dozen times worse. Men must be forced to pause in their mad scramble after gold and fame, and calmly consider the great verities of life and of truth. Thus preachers are needed today not to speak "the seminary's lore, but the Saviour's love." They are needed to tell men of a Father God who is powerful and loving; of His Son the Divine Redeemer; of the priceless value of their own souls, and of the salvation possible for all men. This is real preaching. This was the preaching of Paul and Luther, and Knox and Wesley, this is the preaching that is needed by our own age. We must get down to the kernel of religious truth, even though the shell be

artistically gilded and most attractive to the eye.

The ignorance of the average man concerning the Word of God is appalling. Many people regard the Bible as solely the minister's book. The students in our colleges are as guilty at this point as are the untrained minds, and yet they are blindly groping after the truth. Only doctrinal preaching can inspire a proper respect for the Scriptures, and correctly inform men of God. A missionary to the natives of Porto Rico, reports that night after night when he has been completely worn out by the round of the day's duties, and has just fallen asleep, he has been awakened by little groups of the natives who say, "Mr. Christ-man, will you tell us more of the Christ?" The world is eager to know more of the Christ. We see a man in an open boat swiftly floating down the Niagara River. He is going directly towards the Falls, when suddenly he seizes the oars and strains every muscle until he has pulled his little boat out of the current, and is safe up on the shore. Why did he

so suddenly put forth all this effort? It was because he was warned and perceived the danger ahead. It is our doctrinal preaching which gives this same sort of warning, calling men before it is too late, back to a consideration of the vital principles of religion.

But now a word as to the nature of the themes which should be presented. The pulpit is not the place to discusss politics. It is not a political forum, but rather it is a place where the Truth of God is presented to men. There must be no doubt as to the minister's stand upon clearly defined moral issues, and when such issues as before the public, he is the proper person to discuss them. But he has no right to become a partisan, nor to make his pulpit a fortress from which to assail his political enemies. The minister must remember that he represents God, and not the Republican party.

Another question which is of great interest is the relation which the pulpit should bear to modern science. The minister must frankly

acknowledge the vast contributions which science has made to the world. But while he thus has no license to assail scientific research, he is not called upon to offer to scientists any weak apologies for his religion. Forty years ago, the pulpit was trying to adjust matters between Moses and Darwin, that is no longer necessary, and it is well occasionally to remind the people that neither the Word of God, nor the cause of Christ has been injured by scientific investigation. The truth has nothing to fear from thorough examination and research The minister might well inquire at times, if there was ever a distinguished scientist in all the world's history who was born outside the pale of Christendom? The pulpit is not the proper place for controversy on scientific questions. It is rather the place for the positive declaration of truth. Christianity stands on its own evidence, but we can well show how science has strengthened its position. The greatest problem which the preacher here has to face is the multitude of men

are ready immediately to accept every half baked idea which is brought to them, provided it is given out under the guise of being a scientific truth. The pulpit may at this point perform a distinct service to the race, by teaching men to weigh and evaluate evidence before they render a verdict. It is not absolutely necessary that the minister be a trained man in every branch of scientific knowledge. He does not need to know science nearly as much as he needs to know God.

We come now to the question of the minister using sensational methods in order that he may gain personal notoriety. This is a most insidious temptation, before which many preachers have fallen. The most subtle danger in it is that it may represent itself to be worthy, in that it seems to secure a hearing for the man and his message, and thus may be productive of real good. But the end cannot justify the means. Many times a minister yields to the temptation to gain notoriety because of over- familiarity with sacred things. He has been dealing with

these sacred topics for so long a time, that they have lost their freshness of wonder and their awe of divinity. God can never bless such prostitution of the high calling of the Christian ministry.

A minister cannot afford to court the favor of any person or groups of persons. His is too sacred an occupation for him thus to stoop. When he begins to listen for the applause of man, his ear becomes dulled to the voice of his God. He may be a second Demosthenes, and win unlimited praise from his fellows, but that will not save men's souls any more than he can cure a case of smallpox by playing on a harp, or offering sweet scented flowers. He whom men regard as a successful minister may be anything else in the sight of God.

The minister's influence is not measured by the amount of newspaper notoriety which he receives, nor is his work for the Kingdom in direct proportion to the size of his parish. Luther, Bunyan, and Kingsley had very limited parishes, but

they were not belittled by them. We are reminded of the old German who was one day working in his tiny garden when a stranger passed by and said, - "Isn't your garden rather small?" "Yes, it is small" was the reply, "but it is wondrous high." No matter how small may be the minister's parish, it can be made high enough to reach up to the very throne of God.

Another pulpit failing is a tendency towards theological hair-splitting. The pulpit is no place for metaphysics or for battles with men of straw. The minister who errs at this point is the man who finds from abstruse problems in his latest theological magazine, and then proceeds to make an exhaustive exposition of it in the pulpit. His sermon proves exhaustive, but in a far different sense than he had intended. He is the man who preaches a series of sermons against some strange foreign doctrine of which his people have never heard, wasting valuable time for such empty discussions, when the men in his pews are literally

starving for spiritual food. As one good layman remarked concerning his minister who had just completed such a series of sermons, - "He aimed at nothing, and he hit it." The minister who aims to get down into the deep sea of the life that is with God, never finds time for such intellectual gymnastics.

We must not lose sight of the fact that the pulpit is a powerful teaching agency. We have spoken of the necessity of evangelistic preaching to reach men for God. But it is intellectual, educative preaching which then keeps them within the fold. To preach the Gospel properly is to instruct men. The time was when people were required to attend Church if they wished to acquire learning. In the days of the American Revolution, Otis and Adams were able to make their arguments intelligible to men who had mastered the principles of government from New England pulpits. But simply because other agencies for instruction have arisen, is no reason why the Church no longer has this same function to perform. Perhaps the great-

est educational opportunity is presented in the need of the children for proper instruction. This is what Dean Binney terms, "saving the loss instead of the lost." It should not be necessary to amplify this statement to members of a denomination which has Horace Bushnell's "Christian Nurture" in its Conference Course studies, and has developed such an efficient Sunday School organization as has the Methodist Episcopal Church. Lyman Beecher preached an educative sermon one Sunday morning, and the boyish heart of Wendell Phillips was touched, and that man of God was sent out upon his wonderful career.

It is the place of the pulpit to preach Christianity as a man's job. We are tired of hearing people invited to come to Christ as if it were a holiday affair, or would guarantee them a restful existence throughout the remainder of their days. It is a man's job to be a Christian in this day and age of the world, and it takes all the strength which God can give, to help him win the victory over his baser self. We dare not treat principles of

conduct as mere abstractions, or dire results will surely follow. The banker, and the man forever dealing in terms of arithmetic, cannot appreciate the full measure of the Christian life until we bring it before them in all its completeness. It is our business to show them that God controls the storehouse from which comes all power to meet the temptations and battles of life. Such preaching helps a man master "the world, the flesh and the devil" in the fierce heat of youthful passion, in the severe strain of business anxiety, and in the cold selfishness of old age." Such preaching lifts men up to that sort of manhood which is next to God-hood, and the nearest that we can attain to it. Such preaching not only helps those who at this particular time hear the message, but it sends them out to touch other lives for righteousness; all because one preacher had the courage to present the Christian life as it really is.

It is the peculiar function of the pulpit to hold up before men the highest ideals for living.

It is preaching that awakens the slumbering human conscience, and fixes man's mind on the higher values, revealing to him the sharp contrast between sin and righteousness. It shows a man that that which is merely good cannot ultimately satisfy him. He must continually and persistently, seek the best, realizing that any other course of action is what President King calls, "the peril of the lower attainment."

The minister must speak his flaming message in the midst of an age bent on attaining riches, and show that a man's true wealth does not count in the size of his bank account, but in the strength of his character. A famous preacher was one day speaking from the text, "What shall a man give in exchange for his soul," and a prominent business man was heard to remark at the close of the sermon, "It is worth money to hear that man preach." If men's minds are to be elevated above mere monetary evaluations, all sordidness must first be taken out of the Church herself, and there must be no suspicion of it attached

to the pulpit. Then the minister will not be forced to bow down to economic standards, preaching that goodness and virtue pays a man, but he can present the spiritual side, knowing that men will readily respond to this higher truth. If it be a just observation that we are all in the grip of materialism, and "materialistic curiosity has ripped one by one the world's pretty dolls and scattered the sawdust along ~~the~~ its starless path," then we must have a pulpit which will call men back from all forms of greed and selfishness, back to the highest ideals of life.

It is one of the chief tasks of the pulpit to give spiritual food to the people. The preacher may entertain, and in a certain sense of the word, instruct his congregation, but unless all this leads up to giving them spiritual food, he has proved untrue to his holy calling. Sometimes a congregation needs words and exhortations that are bitter to the taste, and so the minister dare not try continually to feed them with palatable food lest they become

"theological epicures or spiritual dyspeptics." Spiritual truths alone can keep a man in the midst of the sorrows and disappointments of life. Learning is no source of strength to a man whose reputation has been ruined. Education can bring no comfort to the broken hearted mother whose babe has just been taken away. Only the great spiritual truths of God can here avail.

It is the preacher's duty to show that the Kingdom of God is not some sort of a nebulous future state, but that it can be made a reality, and established upon the earth today. Preaching is not a mere ceremony, but a divinely appointed institution which seeks to usher in the Kingdom of Heaven. Thus the task of the minster is not so much to people, heaven, as it is to pour into men a continual stream of truth, to the effect that God is organizing an ideal Kingdom in the world, and that they can now be prepared to enter into it. It may at first be difficult for them to grasp this idea of the Kingdom, but if the minister proves faithful, some day the truth

will suddenly break in upon them, and his message will bear fruit in their lives. In this connection, we can do no better than to append Luther's definition of the work of the minister, "the spiritual preacher increaseth the Kingdom of God, filleth Heaven with saints, plundereth hell, guardeth man against death, putteth a stop to sin, instructeth the world, consoleth every man according to his condition, preserveth peace and unity, traineth young people excellently, planteth all kinds of virtue in the nation, in short, he createth a new world, and buildeth a house that shall not pass away." The minister who measures up to these specifications, will be able to go far towards establishing God's Kingdom upon the earth.

Ours is an age of specialization. If the minister is to accomplish the very most he should be a specialist along some particular line. Of course this does not mean that he dare neglect any part of his work, but for his own self-satisfaction, as well as for the sake of the added power which it will

bring to him, he should be a master along some one particular line. For example, he might take up the life of a certain Biblical character and learn all that there is to be known about that one individual. Or he might, as has Dean Birney, make a complete study of evangelism in all its forms. He would thus become a recognized authority in one single field, and would find that his whole ministry was thereby enriched.

If the pulpit is to exert any influence upon the world, and lift it up to God, it is patent that the preacher must understand the conditions of the life around him. There is too much preaching to, and about yesterday. The minister must be a man of the world, without partaking of the sin of the world. He must be alive to his times. In order truly to belong to his age, to be its child and not its slave, he must study the signs of the times with far more discrimination than did those men in the Gospel account who were only able to make a shrewd guess as to the next day's weather.

The Springfield Republican in an early Fall issue said, "Next Sunday the Churches of the city of Springfield will be opened after the Summer Vacation. It will now be their task to show the people of this city if they are worth the expense involved in opening and maintaining them." The minister must understand the point of view of men who write editorials like this, and be able to answer them. In short, the minister finds that he is in the midst of a crowd of busy men, and he must make room for himself or be lost. He must be able to hold fast to the realities of the past, at the same time that he is allying himself with the present, for the preacher who belongs alone to the past is dull and abstract, while he who alone belongs to the present is superficial and sensational. His sermons must be alive and up-to-date; on fire with the message which is needed by his particular age. Such sermons require a first hand experience with life, a living over in the joys and sorrows of those about him. He must be able to meet the materialism

which is in the masses, showing them that a man is of far more value than a sheep. At the same time he must understand the point of view of the laboring classes, then he will recognize that:-

"This is the Gospel of labor,
Ring it out ye bells of the Kirk,
The Lord of Love, came down from above
To live with the men who work."

He will also be able to meet the skepticism which has come to be characteristic of the cultivated classes, and he will meet the negative attitude, with the positive Gospel of Christianity. His messages will then be adapted to the times, for he will realize that "sermons are like bread. Delicious when fresh, but when a month old, hard to cut, hard to eat, and hardest of all to digest." No one will then be able to accuse him of shutting himself up all the week in his "tower like study" and descending on Sunday mornings to rebuke the men who have been doing the work of the world, and bearing its heavy burdens. The preacher, who is in this highest sense, a man of the world, will recognize that

the fundamental needs of men are the same today as when Jesus walked upon the earth, although there may be new avenues through which to meet those needs.

The pulpit gives a boundless opportunity for civic leadership. It is a throne of power from which public opinion can be moulded and the moral tone of a community elevated. In Colonial days when Governor Winthrop went to Watertown to settle certain difficulties which had there arisen, the Church said to him, "If you come as a magistrate, you have no business here; if you come with authority from the court, we have no business with you; if you come as a friend from a neighboring church, you are welcome." This shows the attitude which men today, with a few exceptions, take towards the church as she strives to improve civic conditions. Standing as she does with all her ancient traditions, and being the representative of the Christ who came to uplift men, she is in a unique place of leadership in projects for civic betterment. It is most significant that men like Phillips Brooks and Washington Gladden, have been

the first citizens of their respective cities, and have wielded great power in the interests of civic righteousness.

The pulpit also stands in a most advantageous position to meet the moral and social needs of the world at large. John Ruskin said, - "the issues of life and death for modern society are in the pulpit." And he spoke as truly for our day as he did for his own. The Christian pulpit is God's method for the regeneration of society, and if it is to be true to its ideals, it must preach social justice. It can give to the world the right sort of leadership in efforts for social betterment, for it represents a Deity who desires the well-being of all men. As an English divine once said, "the God who answers with hospitals and orphanages, let him be God." Religion alone gives the highest motives for social uplift, and is largely responsible for the multitude of men and women in our colleges and universities, who are every year consecrating their lives to social service. It is the pulpit which has

given the powerful dynamics to the modern brotherhood movement. It is the pulpit which preserves the sanctity of the home, and upholds the Sabbath and our national ideals. It is the pulpit which speaks out against the evils of child and woman labor. It is the pulpit which is the bond of union between the rich and the poor. All this social leadership has come to it because as Bishop Spaulding says, "there is no man who can cut down through many strata of society as a minister."

We come now to a brief discussion of the relation of the minister's pastoral work to his preaching. Many preachers have discovered that the countless duties of a pastor, have absorbed all the time which should have gone into sermon preparation. We recall the story of the preacher who was censured by his congregation for not making a sufficient number of calls upon them. So on Monday morning, he hired a cab, and to the great delight of his parishioners, employed every possible minute during the entire week in calling. Upon the following Sunday

morning he went before his congregation and announced, "Since I have occupied all my time this last week in pastoral visitations, of course I have had no opportunity to prepare a sermon. Let us pray." The pulpit is the minister's throne, and should be made his first consideration. Pulpit preaching is really the climax of the pastoral relation. Yet it is just this pastoral work which goes far towards fitting a man for effective pulpit preaching. Richard Baxter's best preaching was given during his years of most arduous pastoral labor. House to house visitation informs the minister of the true condition of his people. It shows him the capacity which each member of his flock has for Christian service. It gives him his best and most vital sermon materials. It develops in him a genuine sympathy for his people. It allows his personality to have a direct influence upon the lives of other men. As one writer has out it, "It is in the suds of every day speech, that the starch of the schools must be washed out of the Preacher's style." Hence

we conclude that the minister dare not neglect either his parish or his pulpit, but that when the proper balance in his time is established between the two, will the most effective service be rendered for the Kingdom of God.

If a man's preaching is to count for the most, every sermon must result in action on the part of the members of his congregation. Emotions which when aroused, are allowed to die with no outlet in the form of acts of expression, have a most deleterious effect. It is the function of a lecturer to get men to think right. It is the function of a politician to get men to vote right. It is the function of a preacher to get men to live right. If the sermons do not result in changed methods of living on the part of his people, they have proved failures. Thus a minister must have a definite aim in every sermon he preaches, and that aim should be expressional activity on the part of everyone of his listeners. Each time that he preaches, he must be preaching for a verdict. This is the only sort of preaching which fulfills the definition of Emerson

that"preaching is expression of the moral sentiments, in application to the duties of life." No preacher has any right to allow his people to go out from the church saying, "that was a great sermon." No one ever said, "that was a great speech." When Demosthenes had finished, they always said, "Let us march against Philip." The words led directly to a desire for expression in a definite action. It is not enough for a minister to assure himself that he has been called to God. He must attain tangible results in the changed methods of living on the part of the members of his congregation. Someone has said that in a Democracy such as ours, men elect their own God. If this be the case, then it is the minister's duty to see to it that his people at least, choose the God who is the Lord. He may not be able to see the effects of his preaching in his own lifetime, but even though he may not be able to perceive the results, he may trust God that no honest effort on his part will have been wasted.

Thus the pulpit offers the widest opport-

unity for service for both humanity and for God. As Matthew Henry says, "The ministry is the best calling but the worst trade in the world." And that best calling is to unselfish service for others. Every time the preacher's telephone or door bell rings; every time he meets a man as he turns a street corner, there may be presented to him the opportunity to change the whole course of a human life. These opportunities come in a unique manner to the minister and he should continually thank God for his high calling, and for all that it may mean to him and to those with whom he comes into contact.

There are many hardships in the life of the minister, and there is much of renunciation in it but the joys which it brings, far outweigh any sacrifice which it may require. The joy of serving men is one of the deepest joys which can come to a human being. The satisfaction of knowing that one has lifted men nearer to God must be a foretaste of the joys which the future world will bring. Mingled with the weariness of mind and body which comes to a

minister at the close of a hard day's work, is that deep satisfaction of being conscious that he has served and served well. He remembers that throughout that day, he has been a faithful ambassador for his Christ.

This great world war does not mark the downfall of Christianity, nor does it point to a termination of the power of the pulpit. In spite of the European tragedy there has never been a time in the history of the world, when men were as thoroughly imbued with the spirit of brotherhood as they are today. The men in the ranks of the warring nations, have no deep hatred for each other personally; this was shown on Christmas Day, when after a truce had been declared, and the German and English troops had spent one day between the lines in friendly relations, and the interchange of Christmas greetings, it was found necessary, in order that the fighting continue on the following day, to change the location of these particular regiments, because they refused to fire upon the men with whom they had been conversing the

day before. This world war is being urged on by the "men at the top" and the actual fighting is done by peace loving citizens, artificially aroused to a patriotic fever. Moreover the men in the trenches of the Allies, the French, the English, the Russians, the Italians, the men from India, from Australia, from Canada, from New Zealand, from South Africa, are realizing as never before, that they all have more that is alike than is unlike, That they are all brothers together. At the close of this war a multitude of the broken ones from Europe will flock to our shores. What an opportunity that will bring to the Church and to her ministers. Half a million men will go out from America to rebuild European institutions. What sort of an impress are we now making upon these men, that they may in turn pass on to their own people? Surely never before in the world's history has there been such an opportunity and such a challenge given the Christian pulpit.

As long as love of Virtue, longing for holiness, and a desire to know the will of God en-

dures, so long will the mission of the Christian pulpit remain. As long as death and eternity are questions in the human mind, and temptations and evil passions are stern realities, so long will the pulpit have a distinct function to perform. When Christ and Christianity go out of date, then will the preaching of the Gospel become obsolete. No other agency can begin to accomplish the results which the divinely appointed pulpit is called upon to attain. As Beecher says, "A preacher is a teacher, but he is more. He looks beyond the knowledge to the character, which that knowledge is to form. It is not enough for him that men shall know, they must be." The days of great preaching are coming back. They are already with us. Let us be ready to meet them as they come. Meanwhile may our daily prayer be,-

"To serve the present age,
My calling to fulfill,
O, may it all my power engage,
To do my Master's Will."

In the preparation of this thesis I have gone through the following books:-

Adams, "The Pulpit as a civilizer,"

Barnes, "Practical Preaching,"

Barton, "The Foolishness of Preaching,"

Bastol, "The Clerical Business,"

Beecher, "Yale Lectures on Preaching,"

Behrends, "The Philosophy of Preaching,"

Bodwell, "The Preachers demanded in our day."

Brastow, "The Work of the Preacher,"

Brooks, "Lectures on Preaching,"

Brown, "Social Message of the Modern Pulpit,"

Caird, "Declining Influences of the Pulpit in Modern Times."

Carpenter, "Lectures on Preaching,"

Dale, "Lectures on Preaching,"

Emerson, "Address at Divinity College Cambridge,"

Evans, "Preachers and Preaching,"

Forsyth, "Positive Preaching and the Modern Mind,"

Gladden, "The Christian Pastor,"

Goddell, "Followers of the Gleam,"

Green, "The Preacher and His place,"

Griffin, "The Art of Preaching,"

Hamilton, "Empty Churches and How to Fill Them,"

Hood, "The Vocation of the Preacher,"

Horn, "The Romance of Preaching,"

Hoyt, "The Work of Preaching,"

Hoyt, "Vital Elements of Preaching,"

Jacobus, "Do the Times suggest Doctrinal Preaching?"

Jefferson, "The Minister as Prophet,"

Jefferson, "The Minister as shepherd,"

Johnston, "The Ideal Ministry,"

Jowett, "The Preacher, his life, amd work,"

Kennard, "Psychic Power in Preaching,"

Kidder, "The Christian Pastorate,"

Lyman, "The Christian Pastor in the New Age,"

Mahaffy, "The Decay of Modern Preaching,"

MacLeod, "The Pulpit in relation to Social Life"

McClothlin, "A Vital Ministry,"

Mudge, "The Saintly Calling,"

Peabody, "The Privileges of the Faithful Preacher."

Pepper, "A Voice from the Crowd,"

Phelps, "The Theory of Preahhing,"

Phillips, "The Pulpit,"

Potter, "The Spoken Word,"

Quayle, "The Pastor Preacher,"

Reybaz, "The Art of Preaching,"

Shedd, "Matter, Manner, and Spirit of Preaching."

Simpson, "Lectures on Preaching,"

Sturtevant, "Lectures on Preaching,"

Taylor, "The Ministry of the Word,"

Tucker, "The Making and Un-making of the Preacher,"

Watson, "The Cure of Souls,"

Winchester, "The Importance of Doctrinal and Instructive Preaching."

In addition to the above bibliography from which I have secured a great deal of my material, I wish to acknowledge a large amount of valuable matter sent me by my former Professor in Homiletics, - Rev. William J. Hutchins, of Oberlin, Ohio.