

present transitional industrial age, as a new social integration is to be the task of the future. Now, although the preacher may have no wisdom to offer concerning the action of the economic forces in harmony with whose laws this further social salvation is to be worked out; although he may refuse to catch up any new social mould in which some enthusiast may hope to recast social institutions; although as an educated Christian he must be suspicious of all extempore salvation, whether of individuals or of the masses, nevertheless he can do well his present part in the providential working out of these vast problems of society by helping to keep in force among all men those common human factors which are indispensable to any social order, and by making his pulpit work with those centrifugal attractions over the most widely separated class interests, the source and radiant centre of which is the love of God in its manifestation through the life of Christ. No man in the community, unless he be a physician, has better opportunity to measure these deeper vital forces of humanity; and no man has so many occasions to stand forth as the interpreter to men of their common life, and to utter the one voice of the human conscience and heart in the name of the Son of Man. The minister, therefore, who would help on to the extent of his ministry the better social evolution, whatever future forms it may providentially assume, should welcome in his pulpit every opportunity to press home those experiences, motives, conditions, and duties which render the life of each, when rightly seen, interesting to all, and which may draw us together with a human attraction deeper and stronger than all the disrupting forces of our competitions. The pulpit which makes of itself a centre of the common life of a neighborhood, and to which the people will instinctively turn whenever they would find a voice to express whatever stirs them as the heart of one man, will surely become a social power; and in its steady and luminous attraction it will do more for the welfare of all classes than many a procession of social agitators can accomplish, passing by into the darkness with their noisy drums and flaring torch-lights. To gain and to keep this power of warm sympathy united with steady and luminous intelligence, in relation to social needs and problems, may certainly be one of the highest ambitions of any Christian pulpit.

3. Still more specifically, the pulpit should be on the alert to seize and to make the most of anything that may promote the welfare of any particular class in the community. The pulpit can wisely attack the labor problem by seconding all well-devised efforts to secure better conditions of life for the laboring classes. Anything that promises to give to workingmen and their families purer air, more sunshine, better food, more knowledge of common things pertaining to economical and healthful living is a subject which belongs by Divine right to the Christian pulpit; and if any sensitively selfish, good people should object to the introduction of such matters into the Lord's sanctuary, they might be commended to the Hebrew prophets for instruction in the moral essentials of religion. Cer-