

of that disingenuousness and flippancy of tone by which such literature was so often marked. The English people of the nineteenth century have made immeasurable advances over the England of the thirteenth, and yet, six centuries back of us, there are men and books, not a few, that we may with profit consult and respect.

III.—CONGREGATIONAL ORGANIZATION AND SUPERVISION.

BY ARTHUR T. PIERSON, D.D.

THERE is a genius in industry, and so there is in method; and nowhere is a business-like and complete organization more necessary, than in a large congregation, if it is to have faithful and constant care. Mr. Spurgeon dislikes committees. He says: "The best committee in the world is a committee of three, of whom one does not attend, and another is at home, sick." Committees may often be properly described as institutions to make it certain that the thing proposed will *not* be done.

But there is another side to the matter. In the great Metropolitan Tabernacle there are 5,000 souls to be shepherded: and we know of no more complete system in a London congregation for assuring this result than the method at work there. Call them committees, deacons, elders, or visitors, the fact is somebody must attend to what is to be done or it will go undone; and that somebody will not be likely to take up an undistributed, unassigned work.

There are certain principles which should be the basis of all congregational organization:

1. A work broad enough in range and scope for all willing workers to find suitable employment.
2. A work united in its various operations and departments and tending to one end.
3. A work brought to every one's notice, whose duty and privilege are constantly enforced.

These three principles may for convenience be called the principles of *comprehensiveness*, *unity*, and *universality*.

There is a vast amount of unused material and even motive power in every congregation. There are diversities of gifts, and therefore must be a diversity of work and sphere. Nature never violates her law of correspondence and correlation. The fin of the fish means the water, the wing of the bird means the air, the ear is a proof of sound and the eye of light. Every variety of gift and adaptation argues a complementary fitness of employment: one is the hemisphere that matches the other. And the two form a *unit*, symmetrical and consistent: nay, all parts of a true church-work form together one greater whole. Anything that is out of harmony and that violates