

some method we must manage to bring our people repeatedly, continuously, face to face with the truth they need, if this truth is to have adequate effect upon their mind and character.

For the benefit of younger men, I have freely called attention to what I have painfully learned to regard as weak points in my ministry. The reader will be the more tolerant toward me, now, if I venture to speak of a quality which I consider to have had much to do with whatever of real success my ministry has attained to. If I may be allowed to use a greatly reprobated word, it is the *objectivity* of it, as distinguishing it from the preaching that concerns itself much with the acts and processes and religious exercises of the mind. A certain amount of this latter work is doubtless necessary, especially for clearing away prevalent and mischievous errors. If it has been given me to render any useful service to practical theology, it has been in this very line, by defining what *faith* is, as an act of the mind. But this, after all, is only a negative service—the clearing away of factitious bewilderments and embarrassments. Men are not brought to the act of faith by an introspective study of the process of faith, but by setting before them the object of faith, and the reasons for faith. The chief way of bringing men to believe on Jesus Christ is to bring them to know Him. The better they know Him the more they will be likely to trust in Him. To lead men to a correct apprehension of the psychological process of faith not only does not make men believe—it does not even tend to do so—any more than a correct knowledge of the mechanism of the muscular system tends to make one use his muscles effectively. The effective work of the world is all done on false conceptions of muscular action. Every man (excepting the exceptions) conceives that by flexing the arm forcibly he bulges the biceps muscle. All a mistake! it is by contracting the muscle that he flexes the arm. But it is of no use to explain this to him from the manikin and set him to contracting the muscle. He may fix all his powers of will upon the biceps muscle till the crack of doom, without being able to contract a fibre of it. If you want to see that muscle bulge, you must give him a motive, or a provocation, to flex the arm, and as soon as the will is directed to the *object* all the muscular antecedents will take care of themselves. You have an idea that by inhaling a full breath you dilate the chest. It is all an illusion. You really dilate the chest by pulling up the ribs and flattening the diaphragm, and so the air rushes in. But, if you try to do this, you can't. You may spend your life in hearing physiological lectures and trying to work the intercostal muscles; but when all is done, the way for you to expand your chest will be by inhaling a full breath. Just so idle is it to try to get people to act by lecturing them about natural and moral ability, and explaining to them how their wills operate. All this discussion about the will has absolutely no place