

union of doctrine and life; and if, taking everything into the account, preachers to-day are less devoted, less self-sacrificing, and less faithful than formerly, I am not aware of the fact. I speak of the pulpit as an institution, not of individual preachers. Its truth is as abiding and as deeply needed as ever, and the power of that truth has not diminished. The seed by the way-side may be exactly the same as that in the good ground. Perhaps some who speak of the decline of the power of the Pulpit do not distinguish between real and relative power, or confound power with influence.

The more deeply and broadly the whole subject is studied, the more evident it becomes that the first question must be answered yes, and no. Yes, in some places, and from some points of view; no, in other aspects. But admitting that there was a decline in the past and still is in some places, I believe that, as a whole, both the power and influence of the Pulpit are on the increase. It is of course impossible to tell just how far the Pulpit has lost or gained. So far as it has declined, What is the Remedy? In other words, how can the power and influence of the Pulpit be increased?

The conflict between the ritual and sermon must be left to the churches in which it is waged. The liturgy and sermon should both grow in power; and the question of their relation should rather be that of harmonious co-operation and mutual growth than of antagonism. The relative position of the Pulpit can never again be what it once was, except by the destruction of some of the greatest modern civilizing agencies. That it will be a perpetual institution is evident from the fact that it has a peculiar power which nothing else can exert. This peculiarity, of course, does not depend on the authority of the ministerial office. Where this is most emphasized—in the Catholic Church—it does not express itself chiefly in sermons. The authority now needed is that of the truth. Men have learned that the stamp does not make the gold. The pulpit only shows its impotence, if it is dogmatic and dictatorial, where it should be convincing and persuasive.

The elements on which the Pulpit depends for its power, so far as at all under our control, are the subject-matter of its discourses, the occasion, the personality of the preacher, and the manner of the delivery. It is in perfecting these that we must look for the human factors in increasing the power of the pulpit. If any is to be specially emphasized, let it be the personality of the preacher as an embodiment of the truth. The allotted space permits the consideration of but a few points.

1. Amid the multiplicity of special aims, the great and absorbing one is the moulding of men into the image of Christ. The Scriptures, divine grace, the Spirit, all the powers and means of the preacher, become personal and efficient in developing the human into a Divine