

Outlook, that the time of this committee was extended in order to finish it.

In the report of the Current Topics Section by its Chairman, Franklin W. Noble, the report of the Tenement House Commission of New York City was mentioned. The statement that the Trinity Church Corporation was responsible for the condition of some of the very worst tenements in the city was subsequently the subject of an animated discussion. Mention was also made, in that Section's report, of the Peace Society Convention in Philadelphia on the 28th of last month, at which the President of Swarthmore College read a paper on "Military Drill." Some very seasonable remarks as to the maintenance of Friends' testimonies in regard to simplicity and moderation in the matter of Christmas gifts closed the report. D. Fred. Carver, of the Current Topics Section, read the paper of the evening, on the "Work of the American Protective Association." The founder of the order is Henry T. Bowers. It is a secret organization, now claiming to include in its membership one million voters, and was started seven years ago. Its object is to arouse a greater patriotism among American citizens, and to raise the standard of citizenship to a higher plane by restricting immigration, and the enactment of more stringent naturalization laws. Also to check the growing powers of the Catholic Church in public affairs, especially in the control of public funds for schools. Owing to the lateness of the hour the discussion was very brief. After a short silence the meeting adjourned, to meet in Brooklyn the second First-day evening in the new year.

C. A. M.

PROPHESYING.

(Continued from last issue.)

Dr. Hatch calls these addresses "sermons," and the lecturers "preachers." Their heathen fellow-citizens sometimes criticised sharply the first class of these lecturers for their love of notoriety and pay, and for their making

the teaching of rhetoric a trade. Moralists like Epictetus held that it was a disgrace for a philosopher who sought to make men better to speak rather to win praise than to do them good, and that our exhortations to duty must never carry with them a suspicion that the speaker is seeking for gain.

Dr. Hatch next points out that these methods of public speech and teaching gradually entered the Christian church.

He writes: "In passing from Greek life to Christianity, I will ask you, in the first instance, to note the broad distinction which exists between what in the primitive churches was known as 'prophesying,' and that which in subsequent times came to be known as preaching. I lay the more stress upon the distinction for the accidental reason that in the first reaction against the idea that prophesy necessarily meant prediction, it was maintained—and with a certain reservation the contention was true—that a prophet meant a preacher. The reservation is, that the prophet was not merely a preacher but a spontaneous preacher. He preached because he could not help it, because there was a divine breath breathing within him which must needs find an utterance. It is in this sense that the prophets of the early church were preachers. They were not church officers appointed to discharge certain functions. They were the possessors of a *charisma*,—a divine gift which was not official but personal. 'No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.' They did not practice beforehand how or what they should say, for 'the Holy Ghost taught them in that very hour what they should say.' Their language was often, from the point of view of the rhetorical schools, a barbarous patois. . . . The greatest preacher of them all claimed to have come among his converts, in a city in which rhetoric flourished, not with the persuasiveness of human logic, but with the demonstration which was afforded by spiritual power."