

## How to Help the C. L. S. C.

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THE C. L. S. C. is an institution. It has an aim, a plan, an organization, officers and members. It began, has grown, and will continue to grow. The ends it proposes are useful and much needed. They lay hold of personal character. They reach society in the family, in the community, in the Church. They are ends intellectual, moral, domestic, social, and religious. Every reason that can be urged in favour of general education, of refined manners, of cultivated tastes, of religious principles, of personal influence in favour of the true, the beautiful and the good, may be presented in behalf of the Chautauqua Literary and Scientific Circle. Its enthusiastic alumni, its undergraduates and outside persons of sound judgment who have studied its philosophy and watched its progress have said many strong and beautiful things in commendation of it. And there is no danger of saying too much, for however crude the beginning of the movement, one may easily see in the most splendid possibilities. The universal praise which the scheme has elicited is all deserved. The C. L. S. C. is a great institution.

But it must be remembered that institutions, however lofty in purpose and practical in organization, can not grow or work by virtue of mere aim and plan. Ideals and artistic apparatus are essential, but without personal genius and labour are impotent in the world of art. Something more is necessary to a transatlantic passage than a dock at Liverpool and a seaworthy steamer at New York. Between the two lie the conditions of success in human enterprise and effort. The C. L. S. C. needs appreciation as a scheme, but it needs also work—wise, unremitting, indefatigable work, on the part of those who believe in it.

The problem before us now is: How may we help the C. L. S. C.? Every member who receives benefit from it, and who believes in its value to others, may become an advocate and representative, and thus may induce numbers to test its worth. This service, voluntary and uncompensated, is due to the circle. I propose to show how it may be most effectively rendered.

[After enumerating a number of methods he concludes as follows]:

And now for the ministers! No class has greater influence in matters pertaining to education. To hear some wisacres talk one would suppose that churches and ministers were afraid of education. The fact is that both popular and higher education owes more to the church than to any other organization on earth, and college presidents and professors have for the most part been clergymen or active laymen ready for Christian service. The most efficient factor in the educational movements of the world is Christianity.

The ministers are able to do more for the C. L. S. C. than any other class. They have influence over the homes, and especially over

the youth of their congregations. If they do not it is their own fault; and I have sometimes felt that the Chautauqua plan was a providential appliance adapted to the age, by which pastors may secure a firmer hold upon the young people, and keep them in more perfect sympathy with the social and spiritual ideas which it is the business of the Church to set forth. What intellectual dissipation and what moral weakening follow the loose reading habits of the age! How can a minister of Christ bring people to an appreciation of stability, purity, thoughtfulness, by sermons on one day of the week while all the other days are filled (what time is left from business) with sensational and demoralizing stories, unreal in their pictures of life and fearfully false in the ethical and theological principles they embody? How can a minister train his people to solidity and self-sacrifice and spirituality, whose highest ideas of "society" are expressed in the sensuous and dangerous pleasures in which a frivolous world delights, and which by its consciousness requirements are made "fashionable"? Priestly prohibition is worthless. Bitter denunciation is worse. Appeals to higher tastes are useless—while the higher taste is lacking. There is only one way out of the difficulty. It is by "the explosive power of a new affection." To learn to loathe the low one must learn to love the high and holy. To banish bad books we must create a delight in good books. To make worldly society seem the sensuous and senseless thing it often is we must create a taste for refined, elevating and rational society. To put dignity and stability into a life we must feed it on truth, and cause it to delight in serving others. The C. L. S. C. is the pastor's helper in all these lines. It puts good books into the hands of youth and age. It opens broad fields for exploration. It discovers and develops personal aptitude. It gives high ambitions. It makes conversation with rational and cultivated people more agreeable than frivolous amusements which have neither ideas nor useful inspiration in them. It quickens conscience. It gives dignity to life. It makes usefulness more desirable than self-gratification. It supplements Sunday aspiration by week-day effort, and increases the power—intellectual, social and spiritual—of every life and of every home into which it comes. All this our ministers should feel. If they knew they would feel. Then cause them to know. By talk and by circulars stir them up.

When new tastes are developed among their young people, tastes sanctified by prayer and fostered by lectures and lessons, and books and conversation, the ministers seeing the good work will appreciate the agency, and thank you for calling their attention to the C. L. S. C.

Teachers and superintendents can do much by calling the attention of the ministers to this great movement and soliciting their cooperation.

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"LET no man beguile you of your reward."