

winds. St. Paul's plan of making himself "all things to all men" was designed to meet this very end. He gives us a forcible illustration of it when addressing the Athenians. Instead of hurling anathemas against their idolatry he began by commending their religious zeal evidenced by the many shrines about him, and supported the truth he wished to teach by quotations from their own philosophers. This was a delicate and prudent method of catching the ear and winning the sympathy of his hearers. Let the clergyman arrest the attention and win the respect of society by observing those rules and practices on which the best society or the best bred people insist, and let him do so with that ease and grace which is always admired. In doing so he is in no way surrendering to the world. There is scarcely a rule or convention insisted upon by well-bred society that is not framed for its protection, or does not add to the enjoyment of social intercourse. Let no one think he is lifting men heavenward by overthrowing or ignoring good manners. Society will not tolerate manners in a clergyman that it scouts in a layman, and it would be stupid to expect it to do so.

In doing this we need in nowise be afraid that familiarity with the deportment of the most refined will stand in our way in touching the lives of the less cultured, unless indeed we be mere prigs or fops. Emerson says, "My gentleman gives the law where he is; he will outpray saints in chapel, out-general veterans in the field, and outshine all courtesy in the hall. He is good company for pirates and good with academicians, so that it is useless to fortify yourself against him; he has the private entrance to all minds and I would as easily exclude myself as him."

At the very foundation of all true gentlemanliness lies a *genuine respect* for the people we meet. I mean by this what Phillips Brooks describes as "a respect for men and women as men and women and for the deep value of the capacity that is in them." Accordingly we can be guilty of no arbitrary and foolish classification of people. The lightheaded coxcomb, able only to look upon externals and judging according to his emptiness, must reckon with people as belonging to trade or the professions &c. To him the shape of the shoe, the cut of the coat, the twirl of the cane, the catch words of the opera are *vital* and by these, place in society is measured. Perhaps it is difficult to