

and especially among organized churches, with the "evangelist" of the New Testament. He was manifestly, as the name indicates, a pioneer bringing "good news" into hitherto unvisited lands; a "hot gospeler" going "everywhere preaching the Word." The title may well enough linger, but it belongs in all justice to those who are pushing into the "regions beyond." The frontiersmen, and the foreign missionary, still bring a message that is "news" to their auditors, as they cannot who preach in lands ringing with the gospel.

It remains therefore that the prime function of the preacher of to-day is that of "pastor and teacher." The term "salvation" must come to have for him that riper sense which, though germinant in the Gospels, is only distinctly emphasized in the Epistles. In the Gospels the divine ideal is unfolded; in the Acts it begins to become actual in forms as yet tumultuous and erratic; in the Epistles men are taught in detail how to "work out their own salvation," and thus complete its realization. He that has been "saved" in the sense of rescue from death has yet to be "saved" in the sense of being restored to perfect health; that is, in Scripture phrase, "made whole." To this work the preacher of our time seems pre-eminently called. He is to build the shattered and chaotic man again into primeval symmetry of character; and through the "edification of the church" to bring to completeness a form of corporate manhood in which may be foreshadowed that "beauty of holiness" which is one day to be realized in the "city that lieth four-square."

It complicates the preacher's task in no small degree that he is to work with "living stones." For living things are played upon not only by intricate and elusive interfering forces from within, but they are sensitive to still more subtle influences from without which must also be taken into account. The bringing of a preconceived form out of unresisting stone is a far less difficult feat than the successful manipulation of life forces to get a rhododendron of specific form or color. If only the sick heart could be taken out as a watchmaker takes out a mainspring, or even temporarily unhooked from its moorings, how much easier it would be to study and mend it. But it may not be. The living heart and the living man must be studied and treated in the midst of their entanglements. The physician and the preacher alike must explore some questions of outward circumstance if they would rightly interpret or deal with inner phenomena of physical or spiritual life.

There will probably be little difference of opinion as to the existence of pronounced tendencies in the church and the world affecting the religious life of our time, and scarcely more as to their identification; but few will be likely to agree throughout as to their favorable or unfavorable characterization; and perhaps fewer still as to their proper treatment. Some of these tendencies are without doubt