

help many of them on their way, and the colleges and seminaries that let them pass without sufficient reference to this vital quality, are thoroughly to blame. The preacher must take account of his auditors and give to each his portion in due season. He may not treat a spiritual cold with mere cold intellectuality, nor a spiritual fever with hot declamation. He may not surfeit with meat such as are dying for a cup of cold water, nor starve with a diluted milk those that are hungering for the very flesh and blood of the gospel. Like apples of gold in framework of silver are words fitly spoken; and these shall be not the vaticinations of poet or enthusiast, but the sober words of sober and well balanced men.

This leads one naturally to consider the style of work and the method of influence of our time as contrasted with those of ages before us. *It is not so much a time of orators as oratory and counsel.* Preaching has its supreme place, but *organization* is also especially required. The popular speaker indeed largely gives way to the quiet campaigner. In politics stump orators gain the applause of the crowds, but the state committee organize the methods of success. In statecraft, there is not so much demand for senators to make great speeches, as for those who can get facts, and argue them before committees. A fault of the time, or a virtue of it, sometimes one, sometimes the other; call it both. At any rate it is a feature of the period.

As to the work of the minister and the church, it is a good feature. Fools can be eloquent after a fashion, but wise men must counsel and plan. You can preach only to those who come to hear you; but what if by the grace of God you can organize audiences, conventions, charities?

No doubt that institutionalism runs a risk of destroying individualism, although correctly employed I deem it develops it. Machinery may be made by many to supersede personal work, and when this ceases there comes first a diminished sense of responsibility, next want of affectionate zeal, then ennuï and death. Yet the real intent of organization is to find out work and set the Christian directly at it. The tendency to organization is in line with the tendency of the age to differentiation of study, natural and applied science, and labor. Wisely guided, it is full of interest and promise. The various associations within and between the churches stimulate, multiply and profitably distribute Christian activity.

Indeed we have to *organize spiritual organizations* against secular. Count up the "clubs" in a single community, that absorb the time, money and enthusiasm of their minds. See what they do for their widows and orphans, their injured and poor. What church diaconate system equals theirs? If the church were fulfilling its mission of charity would there be the popular demand for these? Should not the hordes of men now in those secret societies of benevolent intent find