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Drollery in the Pulpit.

IN taking his seat as Professor of Homiletics, Dr. Fry delivered a most able inaugural address, in which he declared that whatever failure of power the pulpit has known has been due to the presence in it of three classes of preachers, or aspirants to the vocation of preachers—evil men, loud men, weak men. A contemporary would enlarge this list by adding thereto “funny men.” We are inclined to think that the professor’s classification is complete without the addition; for a “funny man,” if he have not the characteristics of an evil man, is generally a “loud man;” and we might say, without fear of laying ourselves open to the charge of uncharitableness, invariably a “weak man.” And when we so say, we would not be understood as suggesting that there is no place for consecrated humor in the pulpit. We believe that the evoking of a smile is at times far preferable to the stirring up of the fount of tears; but pure, quiet, sympathetic humor is one thing and mere merriment an altogether different thing. The former may be made a most effective weapon in the hands of the truth-teller; but the latter only weakens his influence, and creates a sense of disgust in the truth-seeker. The true humorist never forgets that humor is only a servant; but the “funny man” exalts the ridiculous to the position of master. Our Divine Lord was not above using at times a humorous clothing for His matchless truths, but never so that any would fail to see the beauty of the truth, unless indeed his eyes were blinded to all beauty and all truth, whatever its clothing; and some of His most de-

voted and successful followers have imitated Him in this respect with most telling effect. It would repay our readers many times over to read what that gifted man, Paxton Hood, has to say on this subject in the chapter on “Wit and Humor in the Pulpit,” in his delightful book, “The Throne of Eloquence.”

Muzzling the Ox.

A SO-CALLED labor organ, referring to the fact that a certain well-known New York pastor receives a salary of \$10,000 a year, declares that he is paid this amount to “tell a lot of millionaires that a certain poor man named Jesus, who hadn’t a nickel in his vest-pocket, was their Saviour.” Not to dwell upon the manifest malice there is in the form of statement, and the falsity of the charge, since the congregation in question is largely made up of those from the so-called middle and lower ranks of society, and has but a few of those who might be designated millionaires, there is one phase of the subject that ought to be kept in mind. The demands made upon the ministry of the Church to-day are most exacting; not merely the intellectual and social demands, but demands upon their charity. No class is called upon more frequently for assistance by the very class most ready with its bitter criticism than is it, and no class responds more readily or more generously than does it. We believe it is capable of easy proof that, in proportion to their means, ministers of the Gospel stand in the very forefront of the benefactors of society in the matter of beneficent gifts. Not only so, but their hours of hard labor nearly if not quite double those of any other laborers. We say “hard labor” advisedly. Day and night their time is spent in the service of others, and spent in a way that is a constant drain upon their powers of body and of mind as well as of heart. There may be a few exceptions to the rule, but we do not hesitate to say that, taking them as a class, there is no body of men less adequately compensated, in a monetary sense, than are they. No man acquainted with the facts in the case would think of entering the ministry as the best field for securing a livelihood. We commend to the critic in the labor organ referred to, and of all who sympathize with him in his views, the cultivation of a spirit of justice in his treatment of this, as of every other subject.