

sive form, and continue the practice as before. When the breathing apparatus is in good condition, and you have the forms of voice in mind, then take up quality, force, stress, pitch, movement, which are called the attributes, making selections and practising each of the attributes until they are familiar.

Next take the accidents of the voice, which are quantity, inflection, waves, cadence, pauses, emphasis, climax, and grouping. After this is familiar to the mind, so that we seem to know how to use these attributes and accidents, as if they were ours by nature, we take up next the important study of the style of the writer, or the composition of our sermon, whether it is didactic, pathetic, serious, tranquil, grave, lively, gay, joyous, sublime, oratorical, impassionate, poetic, shouting, or vehement. Purchase the treatise of some of our good elocutionists and study these principles, for they lie at the foundation of successful public speaking, and no man can succeed well without knowing something about their utility.

After this foundation is laid the practice of common reading ought to be commenced and daily kept up. This department of reading is at the bottom of farther success in the great art of oratory. As an example of what we mean by common reading, let us call attention to a few references from the Bible: The Sermon on the Mount, Matt. v., vi., vii.; the Parable of the Prodigal Son, Luke xv. 11; Regeneration, John iii.; the Blind Man restored to Sight, John ix.; Charity, 1 Cor. xiii.; the Resurrection, 1 Cor. xv. If the reader desires further reference for common reading, we refer him to Charles Dickens's works. They furnish good examples, but none better than those of the New Testament. The question may be asked, Will we stick closely to rules? We reply, not at first. Not to say rules are not of great value, but we believe that the student will have less of stiffness by practising and securing a natural use of the voice, without thought of rule. After the ear has been

educated to a just appreciation of the musical intentions which make reading and speaking so attractive, then it will be well to strengthen our practice by applying the rule. By this course the pupil will be able to apply the rule without danger and yet get the full benefit of its value. It will take practice to get the desired results, but the effect will be realized in a very short time if the practice is but kept up. We would like to impress the reader that to neglect this practice of common reading will be disastrous to a successful career as an orator. Read some of these selections each day to the family, and the tone of voice will become adjusted to the sentiment of the different styles of thought. Just as sure as this outline is followed, it will result in an increased power as a conversationalist and a preacher of the Gospel. Oratory is an earnest and exalted conversation. This is the kind of oratory we all want as ministers.

Each acquisition we obtain will aid us to become more influential, and enable us to approach the likeness of the great model preacher Himself. Will it pay to spend the time and energy to get the skill of the orator? We answer that it is a difficult thing to estimate his influence. The tongue of the orator has done more for the elevation and civilization of the race than has the sword. Eternity will only tell the wonderful effect of oratory on the human family.

A study of the past and our relation to God and the world teaches the lesson that it has paid, and that it will pay. As we stand before a dying world we want the power to sweep the human heart with a torrent of emotion, that it may break down and yield to God. The commission to preach the Gospel is so great, so rich and grand, that it requires all our time and power for a whole lifetime to reach its eloquence.

May the God of Elijah clothe us with the power of the Holy Ghost and with the power of a careful training for the work of the ministry.