

pyramidal; it aims to lay a broad basis, four-square and solid, and then builds up with unity and continuity of impression. The power in a planned sermon is partly the dovetailing of that sermon with others; its adaptation to a larger structural plan that takes in the whole testimony of the pulpit, and in fact the whole ministerial service. One sermon should follow another, and in the best sense succeed it, until a climactic order is revealed and a climax of power reached. The plan may be only in the preacher's mind, and may not be perceived by his auditors, but it will be *felt*. But aside from the message, there are supplementary methods to be employed in converting men—a man may teach faithfully and yet not turn many to righteousness. Instruction, however sound, full, two-sided and many sided and cumulative, needs to be followed up by such application as seals and fixes impression, and shapes the will Godward. Everything will ultimately depend on the manner of applying the truth. There are therefore three vital points in preaching: the preparation, the presentation, and the application of the message. Personal contact finds here its un-

measurable value and importance. Paul (Col. i: 24) became the missing link of connection, filling up what was behind of Christ's sufferings. He went "from house to house," nay from man to man. Very slight contact will often communicate and convey spiritual power. It was said of Lewis Tappan who used to put his finger on the button-hole of another's coat and so familiarly speak of his soul's salvation, that by an ounce weight on a button he turned the scale of human destiny. In the crises of history and destiny, to know how to direct an inquiring impressible soul, is the vital qualification of one who would turn many, or turn any, to righteousness. Here thousands fail; they cannot come into close contact and do not know what to do when souls come to the birth. Any man may pool iron, but not every man can temper a delicate hair spring. Many a man or woman who can thrill a public assembly, or teach with great power a class of pupils, is good for nothing in the hand-to-hand contact of the inquiry room. It is the master-art to know how to set a human soul standing squarely on redemption ground! and to fix the eye on Jesus only!

#### PREACHERS EXCHANGING VIEWS.

##### Plain Talks to Preachers.

I WAS much interested in Mr. Scott's paper on this topic. (See *HOM. REV.*, Jan., p. 86). Some passages have such excellence that I quote them: "He (Jesus) is the magnet. Let us all fix our eyes upon Jesus." "Not a sermon should be delivered but what alludes directly to His power to save and to keep." "The church is not constituted to provide amusement for the people." "What are called church 'fairs' . . . generally result in some kind of unpleasantness and in the end are detrimental."

But some of Mr. Scott's sayings are vulnerable. For instance: "The trouble at present among ministers

is, that what they are after is winning men by converting their heads." How does he know that that is what the ministers are "after"? This is going quite too far; neither Mr. Scott nor any other man has a moral right to judge the *motives* of his brethren.

This charge grows more serious when analyzed. It is made against *all* ministers without discrimination or exception. While the term "all" is not used, it is implied, since "ministers" are spoken of collectively. He does not qualify his censure in any way. "The trouble at present among the ministers (not some, nor a great many) is, that what they are after," etc.