

personality. Whatever else they may effect, if they fall short of this, they do not bear the perfect fruit.

2. The Pulpit must be made more perfectly a living, personal testimony to the truth. It is its personal element which distinguishes the preached from the printed sermon. The effect of this testimony depends essentially on the substance of the testimony, and on the character and manner of him who testifies. Even the didactic element of the New Testament must be viewed chiefly as personal testimony. Jesus testified to the truth, and said to His disciples, "And ye also shall bear witness." It is the truth of Scripture, vitalized in the experience of the preacher, that is needed in the Pulpit. The peculiar personal coloring which the truth thus receives, enables him to bring "forth out of his treasure things new and old." Truth, objective, but not subjective, to the preacher, lacks the essential element of testimony. In Germany Evangelical ministers present much scriptural truth; but it is too often Scripture quoted or paraphrased, not personal, not forcing its way to utterance through the deep experience of the heart. We must distinguish between recital and testimony. But what is the testimony worth, if the character of the witness is impeached? Or if the testimony is borne feebly, how can it be effective?

3. While we want the best testimony, from the best witnesses, to the highest truth, the emphasis must be placed on the truth especially needed, and it must be adapted to the needs of men. The sermons of Chrysostom, of Peter the Hermit and Bernard, of Luther and Zwingli, of Wesley and Whitfield, were so powerful, because so wonderfully adapted to their day: now many of them would be more curious than inspiring. The pulpit must take into account the character of the age as well as the nature of the truth. Jesus is the grand Master in this respect, and we shall be wiser when we go to Him for our homiletics, as well as for our dogmatics and ethics. What a thorough mastery of the occasion and perfect adaptation of the truth! He always preached the *needed* truth *as* needed. Unadapted truth is music to the deaf. But the adaptation of truth to the audience is means, not the end. The perversion of this rule may lead to the degradation of the Pulpit. On the plea that the truth must be adapted to the hearers, figures of speech, anecdotes, slang, humor, are multiplied; but it is forgotten that nothing is valuable except as means for adapting the hearers to the truth. The truth is not to be degraded, but to be brought to the intellectual apprehension of the people so that it may exalt them to its sublime height. Here, too, Jesus is the model. If the truth itself is degraded, how shall the people be exalted? An entertaining is not always an edifying sermon. A stilted dignity in the pulpit is ridiculous; a disregard of the proprieties of the occasion, of the dignity of the truth, and of the