

errors put on new faces, and require corresponding modes of assault. Rationalism, Romanism, and Infidelity are ever assuming new aspects, and he who would counteract their pestilent influence must be able to trace them through all their "tortuous sinuosities," to tear off their subtle disguises, and expose them in all their hideous deformities. Endeavour, then, to understand the characteristics and tendencies of your own times, the relative positions of truth and error, and the various antagonistic forces with which you have to contend. By familiar intercourse with those to whom you will have to minister the "Word of Life," get an intimate acquaintance with their temptations and trials, their doubts and difficulties, their prejudices and passions, their desires and aspirations, that you may penetrate into the inmost recesses of their hearts, and be able to administer instruction, reproof and consolation, as their different cases may require. Of what avail would it be to prepare sermons distinguished by profound thought, logical power, rhetorical beauty, and all the qualities of elaborated and finished compositions, if they were not fitted to the capacities and conditions of those who hear them.

4. A good pulpit delivery is essential to effective preaching. The following extract from the biography of Whitfield deserves your attention:—"Whitfield sought out acceptables tones, and gestures, and looks, as well as acceptable words." Was Whitfield right? Then many are far gone. Let the rising ministry take warning. "Awkwardness in the pulpit is a sin; monotony is a sin; dulness is a sin and all of them are sins against the welfare of immortal souls. There was a remarkable simplicity of style in Whitfield's sermons; but I believe the extraordinary effects which attended their delivery were owing still more to his captivating eloquence. Promiscuous thousands hung upon his lips with almost breathless awe. But if his sermons had been delivered