

ning will arouse the mind and give it a desire for that which follows. "The reason for an exordium," says Quintilian, "can be no other than to dispose the auditory to be favorable to us in the other parts of the discourse." But a sentence such as that referred to awakens an antagonism at the very outset, and it will take great powers of eloquence to regain the good-will thus forfeited.

Professor Hoppin well says, in his admirable work on Homiletics: "The introduction should harmonize with the subject of the discourse, and not strike the mind with incongruity; and as the door ought not to be too big for the house, neither should the introduction be so for the sermon." Napoleon is reported to have said that "the first five minutes of a battle are the decisive ones;" and this remark might sometimes be applied to a sermon.

Getting Truth In.

It is said that a certain minister once asked Dr. Joseph Parker why it was he failed to win his people's attention, and that Dr. Parker having heard him preach, told him, "You did not try to get your thought and belief into the people. You simply tried to give expression to them. It is one thing to get a thought out of yourself; it is another to get that thought into others." The hint is a good one. There are not a few preachers who seem more concerned about expression than impression, telling what they possess rather than making others possessors with them.

No description of the sinfulness of sin could have taken the place of Nathan's "Thou art the man" to David; no theological disquisition could have made Felix tremble as did Paul's reasoning of righteousness, temperance, and judgment to come. The power of a sermon lies rather in its application than in its explication. The preacher is a physician of souls, and should pay less attention to the description of his potions than to their prescription to the case in

hand. He is a good soldier of Jesus Christ, and as such should be less concerned about having his sword admired than about using it in conquest. He is a shepherd, and as such should be more concerned about getting his sheep to the pastures than about portraying the beauties of those pastures. "The secret of oratory," says George Eliot, "is not in saying new things, but in saying things with a certain power that moves the hearers—without which, as old Filelfo has said, your speaking deserves to be called, '*non oraiorem, sed aratorem.*'"

Charities and Correction.

UNTIL the present century the policy of Europe, in dealing with crime and pauperism, was the best possible if the object had been to propagate and increase them both. The States of the new world necessarily copied many of the methods of the old. Unfortunately, along with much that was true and wise, they copied and perpetuated many old blunders; but with the advance of modern thought, especially with the enormous widening of the sphere of scientific knowledge, have come new and better ways of dealing with the defective, the criminal, and the pauper.

To spread abroad and make popular the better ways in charity and reform is the object of the National Conference of Charities and Correction, which meets annually in one or other of our great cities, and will hold its nineteenth annual session in Denver, Col., next June. It combines the best philanthropy of all creeds and all shades of political opinion upon the broad platform of humanity. Its programme for the year has just been issued, and is an interesting paper, its topics covering many of the social problems of the time.

The membership of this Conference is unique. It has no salaried officers and no selfish benefit to offer to any one, so its doors are open to all the world; whosoever will may come in, on a footing of the most perfect equality. The fact that you are interested