

element a young preacher should avoid in his discourses. (N.B.—If he cannot help being verbose and long-winded, his only salvation lies in a powerful and perfect delivery, as will be noted in its place.) Hence, moral, "be a full man"—keep well stocked; have something worth listening to, other if not your own. (Let not a foolish pride come in here.) "Honesty and modesty" are the "marks of a gentleman." But the fact will be found this, a certain and large class of people will come to Church if in their opinion there be anything worth coming for, *i.e.*, something which they could not learn equally well at home. Whence it is derived troubles them not.

The preceding Note dealt with the producing or creative powers of the mind; the present one regards the use of quotation. The armory whence these are to be drawn is the Note Book. Every sermon may well contain at least one acknowledged extract, both on the principle of variety and because it gives additional weight to your own statements. Who does not know that a man is liable to "Preach himself out," especially if he goes upon extemporaneous orders, just as a novelist is to write him or her self out? One of the saddest criticisms the writer ever heard was innocently made by a poor unlettered old Churchwoman: "When Mr. — goes into the pulpit I always know what he is going to say." Let it never be known what you are "going to say." Keep ahead of the people in that respect. It is a duty.

Now, it is an acknowledged fact that now-a-days in literature, plagiarism, at least occasionally, is unavoidable. A man never knows when he is *not* a plagiarist. That he is unconsciously so adds nothing to the point. The fact remains, "there is nothing new under the sun." And in no field of literature is this misfortune (if misfortune it be) more palpable, and from the nature of the case more necessary and expected, more pardonable, nay, more welcomed, than in pulpit literature. (The only field for art and originality open to the preacher as such lies in *presentation*, in the garb wherein he may strikingly or beautifully clothe his well-known message, sweet though it be already.) If this, then, is true, *viz.*, that more or less of plagiarism is expected from the pulpit, why should it be thought a thing unworthy that we should frequently let some of the greater lights, contemporary or otherwise, speak for themselves—men from whom we should probably receive impressions *in any case* by reading—giving their words as well as their thoughts, first hand, to the congregation, instead of a compound of ourselves and them? That an occasional sermon, entire from an acknowledged leader, much more portions and extracts, will be welcomed by the people, provided it is not in the tongue of the Chaldeans, has been indicated already. (For, to anticipate once more, clearness of thought throughout is the Alpha and Omega of a successful discourse.) There is no end to the material from which the pastor may draw, towards making his sermons effective and his preaching powerful. From whence shall he not gather, if only time and

inclination say aye? For instance, how sparingly by some is the English Bible actually *quoted*! its things are given but not its language. But words these that are "winged" and speak, which cannot be recast except to weaken them, which are "like creatures that have hands and feet," and at which for smoothness and music, for beauty and sublimity, all modern poets seeking inspiration have sought to kindle their own fires. How many dozens of texts it contains bearing directly upon almost every subject which is preached upon, and what a multitude bearing indirectly; besides those graphic histories and appealing parables for illustration—like, pictures in a child's story-book, scattered about through much that is dark, like stars on the night sky, embodying its didactic principles before the eyes of all men!

But apart from this deep source, through everything that we ever read we should keep one eye open for our sermons. This is worth noting. It is said that the Rev. Dr. George Jeffrey of Glasgow, Scotland, has preached more than forty-six years to the same congregation; and to one of his former parishoners, now a New York merchant, Dr. J. explained the secret of his being able to interest the same audience so long. "I read every new book that has a bearing upon my special work," he said, "and make extracts from it and index them, so that at any moment I can find them when wanted. In this way I keep myself from moving in a rut. I work as hard as I used to at twenty, and I keep so far ahead with my sermons that there are always ten or fifteen lying in my drawer ready to receive the results of my last readings. I call them sleeping sermons, but it is they that sleep and not the people who hear them." For this is the work of our life, my fellows. All else should be but secondary. In the words of the solemn service "so that as much as lieth in you, ye will draw all your cares and studies this way"—to this service.

And while thus reading generally, therefore, the note-book—at least in cases where we want the exact words—should be ever within reach. Surely no day's reading, if any reading be done, will be of so light and trifling a character as not to contribute one item for the Note book. Its stock of extracts and ideas should be kept up and increased, as month by month some of them are scratched out and embodied in written sermons. Clippings from religious or other papers; whole articles even, followed by original remarks; extracts from books borrowed or not permanently accessible; references to pages of books in one's possession. (One of our fellow candidates got quite a number of ideas from the works assigned for ordination examinations, and has them still—embalmed in his note book—and is to-day no doubt glad to possess them. All such as these may swell the *vade mecum*, and make it soon a mine of wealth from which one may enrich his harangues and smile upon his enemies, whatever the subject. And with the world so full of books as it is, and our time so brief at best, our reading should never be wholly in vain for this end, nor will it be if we have devoted our lives to this service.