

Choice of Words.

The following are a few of the more common errors made in the choice of words:

First, more words are used than are necessary. Second, a long word is taken when a short one would be far better.

Third, words are used in wrong meanings. Fourth, pronouns are used so indiscriminately that we never know who's who.

The inclination to use long words, and many of them, is the practice very often of men who are imperfectly educated.

An old gentleman acquaintance has the following story as an illustration of the same thing. At one time he was a teacher in the south of Scotland. The minister one day entered the school when a class happened to be reading the thirty-second chapter of Genesis, containing the account of the meeting of Esau and Jacob.

Many of the pithiest and most beautiful passages in our literature are composed nearly of monosyllables. The best writing might, as a rule, be read by a child. In the fine old Scottish version of the 100th Psalm, there is not a word of more than two syllables, and scarcely a dozen of these.

Our language, although it is a most conglomerate affair now, is drawn principally from two great sources, Saxon and Latin. We can not do without our Latin words; no writer can get along without them; but still it has been proved from tables we have seen the more Saxon one can use the better.

Now the journals are not altogether to be blamed for this. It is the common usage of society. In ancient days the world was divided into Jews and Gentiles; later we had clergy and laity; now we have ladies and gentlemen, and the other people, to describe whom we have a few choice terms such as the above-named—a person, a party, an individual, etc.

Conditions of Successful Work.

Every true child of God aims to do some work for Him. If salvation is one of the grand works of the Bible, service is another, scarcely less emphatic. In every sphere "it is more blessed to give than to receive," and to save is greater than to be saved, even as the Son of man came not to be served, but to serve.

Work, of some sort, for Christ and for souls, is needful to the growth of our trust life. Love such as we learn of God, is expansive, expulsive, explosive. Expansive, because it makes our nature nobler, our sympathies broader; expulsive, because it drives out evil affections; explosive, because it must have vent in speech and not in words and works.

If we have first come to realize that there is some work for us to do, which can be done by us alone, the next thing is to find just what it is. This we may do so on wires, to wit, by looking at our

own fitness. For what am I specially adapted? The discovery of a real faculty, however undeveloped, may be to me like a divine finger pointing to my sphere of duty. But we may not always trust our own self-estimate. If God's providence plainly opens the way, or God's grace seems to impel to a certain work, to turn from it because we doubt our own powers may be to repeat the mistake of Moses, when he excused himself from addressing Pharaoh because he was of slow speech, forgetting who hath made man's mouth. Exodus iv. 10-16.

It is of the first importance, also, that there should be humility enough to accept the humblest sphere and the most obscure service, only so that we do the very work God wills, like Newton's angels, equally willing to be a sovereign or a scavenger if he appoints, and content with any service rendered to him.

But let us go a little deeper, for we have not touched bottom yet in this great question of conditions of service. The late venerable and beloved Dr. Thomas H. Skinner used to say to us, who were his students in the seminary, "Brethren, God may give to a church and a pastor every type of piety, but that which is found in a sense of the powers of the world to come, and the impatient will remain unconverted;" but when a preacher or common disciple in any way gets this consciousness of eternal realities, he is prepared to lead souls to Christ. Such a consciousness in the worker begets a similar consciousness in others, and so the most remarkable results often follow the simplest and most unlettered testimony to Christ, for it is uttered with an intense and burning earnestness, kindled by a coal from God's altar above. The highest form of work for souls aim to bring them under the power of the world to come; and to do this we must first come under that power ourselves, and by God's grace realize the awful gravity of eternal issues.

Another fundamental preparation for the highest service is found in the self-oblivion which really seeks only God's glory. It is said of our blessed Lord, "that He made Himself of no reputation," literally, "He emptied Himself," and we must be emptied of self if we would be used of God. Paul (2 Timothy ii. 20, 21), compares the universe of God to a great house with its vessels of gold and silver, wood and earth; some to honor and some to dishonor. Who is ready to be an earthen vessel, frail indeed, that the excellency of the power may be of God and not of us? A mere vessel, that all the glory may be His? Who will empty himself of self-seeking, jealous for his own reputation, love of applause, ambition after exalted positions of honor and power, that he may be filled with the Word and Spirit of God? Ah, brethren, here is the obstacle to our largest usefulness. We are willing that God should be glorified if we may be glorified too! But to be "nothing" in human eyes, to be accounted as foolish, weak, base, despised, yes, as things that "are not," that we may be chosen to confound the wise and mighty, and bring to nought things "that are,"—ah, that requires a new baptism of the Holy Ghost! And if we look about to-day and ask, Who are they whom God has honored with the largest serviceableness? we shall find that they are principally conspicuous for their low estimate of self. They feel and they lead others to feel, that all saving and sanctifying power is of the Spirit of God. For God to use them, is to direct the eyes of men to himself; to use others, would be to divert the eyes of men to His instruments, and so to encourage a sort of hero-worship, an idolatrous confidence in human intellect or ability. Perhaps no one condition of large and successful service is so important and radical as this, that the servant of God shall lose sight of self, and be clothed and filled with humility. Here is the soul and essence of consecration, and the inmost secret of an abounding usefulness.

The writer adds a brief acrostic, suggested by the passage already referred to, in Paul's second letter to Timothy:

THE EARTHEN VESSEL.

Vessel—the work of the Potter's skill, Earthen am I; and shaped at his will; Serving his pleasure: 'tis all I know; Shall I demand why he made me so? Evermore, Lord, give me grace to be Lowly of heart, and meek, like Thee!

Vessel—chosen God's grace to bear, Earthen and frail, His power to declare; Sanctified from its past abuse, Set apart for the Master's use; Emptied of self, that so I may Light, love and life from Him convey.

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- Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, M.A. Rev. Principal McVicar, L.L.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. John Long, M.A., Dundas. Rev. Prof. McKerran, M.A., Kingston. Rev. W. D. Halliwell, B.A., Pembroke. Rev. G. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A., Bathurst, N.B. Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O., etc., etc. Rev. Alexander McKay, D.D.

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We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone. Circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send US ANOTHER NAME we shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this particular.

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