

everything. The true teacher of elocution may be as "rare as Haley's comet;" but the whole Church suffers, the power of noble men has been sadly crippled by the inexcusable neglect of this simple grace of the pulpit. Shall Paderewski practice six hours a day to make his body the perfect instrument of spirit in giving the message of music, and the interpreter of the divinest art, the Gospel of the new creature, stand before men untrained and unconscious of his lack?

The highest power of the word is inseparable from its sound. It can never then be a question of indifference how the sound is made. There is life in the spoken word not found in the written. The voice is something more than a wonderful instrument of sound: it is the personal, vital organ of the soul. Its sounds are living human pulses. Through them the speaker may breathe his own life into the souls of his hearers. Shall these sounds be the feeble and unworthy expression of the man? Shall they confine and hinder and dwarf the soul? Or shall they be the free and adequate instrument of the immortal spirit and thought within? The reality of the message demands reality of utterance.

Foremost and always the man will be true to himself. He will sacredly guard and free and sanctify the personal quality of voice and manner, his own best and noblest self, the invisible and indefinable relation to character. Every man has two instruments of self-expression, the voice and the action. The voice finds the ear: the face and gesture find the eye. The soul may flash upon the face the light of its thought and passion, and motion may interpret and enforce. Happy the preacher in whom all the personal elements of expression unite, who speaks with the whole man! The personal elements will unite for the sole purpose of setting forth the truth in a way to instruct and persuade. They will give it distinctness. Lack of finish is lack of fidelity. They will serve the truth in lowliness of spirit, abhorring all artifice and affectation and sensation. There will be the simplicity of all deep and sincere souls. There will be no air of abstraction or introspection, no far-away look or tone. Speech will leap forth with that directness and intentness of aim born of the inward glow and vividness of truth. Speech will not be spoken like fiction, but with the earnestness of conviction. There can be no reality of speech in drowsy reading or ministerial drawling. It is only leaven that can leaven; fire that can kindle fire; a live man that can quicken the indifference and formalism of the mass. "He stood as if pleading with men," is Bunyan's noble picture of the preacher.

Such a man will seek the mastery of self, the cultivation of spiritual sensibility that shall make his speech a ready adaptation to the highest use. In such speech there will be a harmony of the inner and outer world, a fitness of time and place, a graduation of voice and manner to the varying need of thought and feeling and need of the audience. The varying phases of vocal quality are the spiritual barom-