

thought, with one eye on the platform. Whatever could 'point a moral or adorn a tale' he carefully appropriated and thrust into some mental pigeon-hole, where he could lay hands on it and bring it out on occasion. In speaking of his habit of preparation, he said: 'The chief thing I aim at is to master my subject. Then I earnestly try to get the audience to think as I do.'" Appreciation, appropriation, application, are the trine elements of ministerial as of oratorical success. It may be said with truth that the preacher should never be out of his study except when he is in the pulpit. Every place should be to him a study. The street, the home of his parishioner, the social resort, the museum, the library, the place of amusement, all should be regarded by him as offering opportunities for the better qualifying of himself for that which is his distinctive work—the preaching of the Gospel of the grace of God. If he so regards them he will never run dry. His presentation of truth will ever be fresh and refreshing.

Pulpit Language:

We commend to our readers the terse utterances of President Patton with reference to the language in which our preachers should deliver the messages entrusted to them. "It should be," says he, "the English of to-day. We want that kind of English that is now so pat and full of pith, that is heard everywhere on the street, and which the newspapers have learned so well how to use effectively." The essence of effectiveness is simplicity. Nowhere more than in the pulpit should words that have to be defined be avoided. Professor John P. Gulliver, of Andover Theological Seminary, said in a recent sermon, that he one time asked President Lincoln, whom he knew well, how it was that he had acquired such a remarkable happiness in his way of putting things. "Well," said Mr. Lincoln, "if I've got any power that way, I'll tell you how I suppose I came to

get it. You see when I was a boy, over in Indiana, all the local politicians used to come to our cabin to discuss politics with my father. And I used to sit by and listen to them, but father wouldn't let me ask many questions, and there were a good many things I didn't understand. Well, I'd go up to my room in the attic and sit down, or pace back and forth, till I made out just what they meant. And then I'd lie awake for hours oftentimes, just a-putting their ideas into words that the boys round our way could understand." There is beauty as well as strength in simplicity. Plainness and ugliness are by no means synonymous, though by an abuse of language they have come to be so regarded. The grandest passages in the writings of the greatest of the apostles are those in which he uses "great plainness of speech." It is he who becomes as a little child in expression as well as in character who does best service in the pulpit, "leading" his hearers into the truth which it is their supreme interest to know.

One Cause of Ministerial Failure.

IN explaining the reason for the failure of the first trans-Atlantic cable, Peter Cooper said: "In passing it into the vat manufactured for it, where it was intended to lie under water, the workmen neglected to keep it immersed, and on one occasion when the sun shone very hot down into the vat, its rays melted the gutta-percha, so that the copper wire inside sunk down against the outer covering." The minister who is not careful to keep himself immersed in the Spirit of the Master, but allows himself to come into too familiar contact with the spirit of the world, is but a poor conductor of the truth which he is intended to convey, and should not wonder if his ministry prove a failure. Of none is it more true that he must live in the Spirit and walk in the Spirit, if he would know the joy of success in the winning of souls to Christ.