

who mixed up so much of the absurd in his vaticinations. Let us, however, give him his meed of praise without grudging, for he was one of the great and noble of our race, who have attempted to lift humanity to a higher plane than where they found it. And he succeeded in his effort.

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BE NATURAL IN THE PULPIT.

PROTESTANTS have ever been peculiar in exalting the sermon. They recognize the pastor as above all else a herald, proclaimer, speaker, whose specialty is vocal address. In strange contrast with this belief is the fact that the one branch of training most generally slighted in preparation for the pulpit is the art of speaking. Teachers and pastors thus guilty, shield their negligence under the specious plea that they need only be natural. This dictum is injurious because of its resemblance to truth, whereby it deceives many, and hinders those whose judgments would urge to better attainments. The sophistry lies coiled in the definition of "natural."

Is there such a thing as a natural delivery? We know that some things are invariable when left to nature. Certain substances crystallize with perpetual uniformity of color, angle, and density. Every plant, vine, and tree bears "seed after his kind." Even the brutes show characteristic habits indicative of their species. Is there in man's habits of speech a definite character that can be invariably recognized as natural, so that any departure therefrom can be rightly stigmatised as unnatural and abnormal? Is it not true that habits of speech differ in endless variety? What is natural in the Caucasian is not in the Ethiopian. Between those of like race there exist as marked difference, due to climate and other environments, so that the Scotchman and the Spaniard are as unlike in speech—apart from mere language—as they are unlike in looks and disposition.

Persons of the same circumstances, indeed of a single family, differ widely in their methods of delivery. The gay-hearted youth does not find it natural to speak with the same force,