

he cannot lay aside his burden, forgets it in meeting his fellows about a fountain, and soothes his weariness and his resolution with the sparkling sight, and the noise of the freshness.

To come to our anticlimax, for such we are afraid it must be called after all this grave sentiment and mention of authorities. The following dialogue is the substance of a joke, never meant for its present place, that was started the other day upon a late publication. The name of the book it is not necessary to mention, especially as it was pronounced to be one of the driest that has appeared for years. We cannot answer for the sentences being put to their proper speakers. The friends whom we value most happen to be great hunters in this way; and the reader may look upon the thing as a specimen of a joke run down, or of the sort of nonsense above mentioned; so that he will take due care how he professes not to relish it. We must also advertise him, that a proper quantity of giggling and laughter must be supposed to be interspersed, till towards the end it gradually becomes too great to go on with.

A. Did you ever see such a book?

B. Never, in my life. It's as dry as a chip.

A. As a chip. A chip's a slice of orange to it.

B. Ay, or a wet sponge.

A. Or a cup in a currant tart.

B. Ah, ha; so it is. You feel as if you were fingering a brick-bat.

A. It makes you feel dust in the eyes.

B. It is impossible to shed a tear over it. The lachrymal organs are dried up.

A. If you shut it hastily, it is like clapping together a pair of fresh-cleaned gloves.

B. Before you have got far in it, you get up to look at your tongue in a glass.

A. It absolutely makes you thirsty.

B. Yes. If you take it up at breakfast, you drink four cups instead of two.

A. At page 30 you call for beer.

B. They say it made a Reviewer take to drinking.

A. They have it laid on the table at inns to make you drink double. The landlord says "A new book, sir," and goes out to order two neguses.

B. It dries up everything so, it has ruined the draining business.

A. There is an Act of Parliament to forbid people's passing a vinter's with it in their pockets.

B. The Dutch subscribed for it to serve them instead of dykes.—*Leigh Hunt.*

CONTRIBUTED.

ELOCUTION IN THE PULPIT.

THERE are many ministers of the gospel occupying pulpits among the various denominations who condemn the elocutionary art in the services of the sanctuary. These men will tell you that the services should be conducted in a natural way, and not in the mechanical style of the elocutionist or mere reciter. "Give the people the word" they say, and that is all that can be done.

Again, they assert that if you teach a man to speak by the rules of the elocutionist you make him stiff, formal and artificial. It is to be regretted that such utter ignorance of the simplest rules of elocution, to a very great extent, explains the meagre congregations which attend the services at many of our churches. How can people be expected to come to church to listen to a preacher who, in an unintelligible manner, will gabble off the Scriptures and labour through his sermons in the "natural way," as he is pleased to call it?

This natural way generally consists in a most unnatural whine in reading the Scriptures and in the delivery of the sermon, which will either have the tendency to put you to sleep or so grate upon your nerves that you determine never to enter that church again. If we take the whiners and ranters out of the churches we will have a very small number of good preachers left.

It may be asked what is the cause of this awkward and uncouth delivery and how can it be remedied?

Carelessness in articulation, stiffness in gesture and neglect of voice culture, and sometimes a poor imitation of a favorite speaker are the general causes of bad delivery.

The Universities and Theological Colleges will keep men under their care for seven or eight years, and the faculty will cram them with Arts and Theology as a preparation for the great life work of preaching the gospel, and at the end of this long term it is common to find that that branch of their education and training, which is above all others the most important, because by means of it all the other knowledge is to be used for the elevation of humanity, public speaking has been entirely neglected.

Teachers are provided in all the other branches of learning, but that art "by which man masters men" the student is left to discover for himself, or at best a teacher is provided for a few weeks. Elocution cannot be mastered in a month or in a year. By careful training every day during the University and Theological course of seven or eight sessions a student ought to become a polished and eloquent speaker. His voice would be developed and brought under control, his gestures, which at first had been studied mechanically, would become graceful and natural. The training and criticism would remove awkwardness and mannerisms.

There is no reason why every man should not have a good clear delivery and graceful style. There is not such a difference in men's "gifts" as many imagine. The gifts nearly always come by study, and "the gift of gab" perhaps more than any of the others requires training, pruning and polishing.

The people demand good speakers, and many a man who is well qualified in every other respect to take charge of a congregation is refused on account of his "bad delivery." The frequent use of this expression by the people should be a warning to Divinity students not to neglect the cultivation of those powers by which they hope to be able to sway men's minds and lift humanity up to a higher life. I hope to have the opportunity in a future issue of speaking more definitely on "What elocution is and how to study it."