

slavery in the United States than all other means put together. Also Burke's Reflections. When England, in sympathy with France was just on the verge of joining the Revolutionists, Burke's Reflections turned the whole tide of British thought, and saved England from shame and disaster."

## SECOND AFFIRMATIVE.

"In the brief space of time allotted to me to speak in favor of the influence exerted by our pulpits, I will only endeavor to give a few of the many salient points which appear to me convincing as to its power.

First :—Colloquial interchange of thought has a greater effect than the production of the pen. No multiplication of books can ever supercede the human voice. No newly-opened channel of approach to man's mind and heart can ever do away with man's readiness to receive impressions through his fellow-man. The strong, clear, melodious voice of the speaker makes ever word interesting. Thoughts original and sparkling are emitted, keeping the mind of listener aglow with wonder and expectation. His imagination has no time to sleep but is kept working rapidly. He is every moment wondering what new idea will next be propagated by the speaker and how the thrilling illustration he may be giving will terminate or what the unavoidable truths will finally dictate to him as a rule to obey, for remember he cannot turn to the end of the chapter as in reading, and at once satisfy himself as to the termination of it, but all must be contented to take in the details and reach it step by step. Truth communicated to man by his fellows cannot but have a high effect.

Next :—A strong influence existed in the pulpit when the influence of the press was in its infancy. Striking examples are to be found of this in such men as Knox, Luther, Latimer, Ridley and others who flourished in those earlier times; men

who have become immortalized by their strong, courageous actions on the side of truth, and whose immortality, lasting through centuries, is likely to last for centuries to come. These familiar names are a small proportion of the great number who had an extended influence for good in those remote times. But we will not dwell here, for our discussion has more to do with to-day than in the past.

The majority of reforms take their rise from the pulpit before they are put into print. The press is indebted to the pulpit for a part of its matter. It often owes its ready disposal to some discourse which it contains that originated in the pulpit. It has been said by Beecher—a most powerful example of the recent influence exerted by the pulpit, that he spoke for the press as much as for the congregation around him. His sermons were first preached to a vast assembly and then spread before hundreds of thousands of readers. Newspapers of all denominations deemed it not only a privilege but a great attraction to be able to announce a sermon from this gifted man. This, I think, reminds us of another point, namely :—That a great number can be entertained at one time by the speaker, while in reading an account of it from the press, the enjoyment is limited to one or two. Then the minister is instrumental in spreading the work of the press, for in him we always find a strong advocate on the side of literature especially, that which has a strong tendency to uplift and ennoble humanity.

Next :—It may be said the influence of the pulpit is always beneficial, which cannot be said of the press. The good influence of the latter is often partially counter-balanced by its evil influence. It cannot be denied, articles creep into the press which have not a very elevating tendency. Why are these allowed to enter? Simply because every class of readers must be pleased, and tastes differ vastly.

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