

and appreciating the fitness of things with a corresponding tact and disposition to turn everything to the best account. This implies calm and clear judgment, the absence of conceit and selfishness, with a susceptibility of benefiting by experience. Multitudes have undertaken to write the history of success, but who has attempted to write the history of failure? No one: and therefore an interesting and instructive portion of human history remains unwritten. Should some melancholy Plutarch yet arise to gather up and write down the names and biographies of those who have started in life with high hopes and bright prospects, and have ended in miserable failure, the record would contain much that would interest us. Its length would certainly surprise us. It would tell of multitudes wrecked on the ocean of life by the curse of lust and intemperance. It would tell of disappointed ambition, of blighted hopes, of chagrin and despair. It would tell of mighty powers of intellect wasted on wild and visionary schemes; of the dissipation of energy: of misdirected and misapplied power. It would tell of well-meant benevolence misunderstood and thwarted; of noble plans never executed; of good resolutions never carried into effect. But it would also furnish a long array of names of those who have never accomplished anything for lack of *common sense*. Who has not known men of talent to fail from this very lack? Who cannot name preachers who might have been eminently useful, even powerful, had it not been that they always spoiled themselves and their work by displaying a want of discretion? We have all listened to amazing displays of learning. We have been dazed and overwhelmed by wonderful metaphysical speculations. Rude and uncalled-for scolding with assumptions of great personal influence and authority have sent hungry souls away unfed. Vulgar and grossly suggestive allusions have excited the blush of shame, till the expression of disgust is scarce withheld. Many such are doomed to travel. The Church is willing that they should do so for years; and perhaps it is the best thing they could do, if not for the Church, at least for themselves; for is not "travel" prescribed as one great means of acquiring knowledge and culture? Surely, if a man has no common sense, he deserves to buy it. Without it men do not succeed in other callings; and it cannot be a disparagement either of the Work of the Holy Spirit, or of the power of the Gospel to specify it as an important element of pulpit power.

(4.) But, perhaps next to the endowment of the Holy Spirit, the grand secret of efficiency—the secret of all art—lies in the power of throwing one's soul into the work. What man, what woman, has ever succeeded in anything without enthusiasm? What sculptor, painter, musician, or orator has ever yet become famous without it? This has been the secret of success with all those who have sent their names down to future times, and in our day of high pressure, of specialties and competition and rapid progress, success without it is impossible. And surely in the highest of all arts—that of preaching—no man can refuse to give his whole soul to the work. To make known the Way of Life is surely the loftiest and noblest work that can absorb the powers of man. And *should* it not absorb them? That is a wonderful work. It cost untold suffering to lay the foundation for it. It calls into operation all the means of grace. It involves co-operation with the Most High. It interests all hearers, and shall we not give ourselves wholly to it? Then shall we be men of power in the highest position that man can occupy.

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