

substitute a newspaper for a Bible, and consequently get their chief knowledge of Holy Scripture from the pulpit, it is eminently wise to give them plenty of it. Let them have something more than the minister's opinion of religious truths, but frequently and pointedly the Word of the Lord itself. The original fountain is more satisfying than the water of life out of any man's bucket.

Do you say the people do not listen to a lot of quotations that they have read again and again? Very true. An artless selection of proof-texts, or even they may be pleasing incidents, may defeat the end of pulpit discourse, which is to impress the heart with religious truth. It is not enough to toss a handful of jewels in the air before them. There must be at least one striking point of detail to catch the thought. Each jewel must be *so held*, as to flash the light of heaven; then all will desire it. Let them all be well selected and neatly strung on an argument, or on a line of strong truth, so as to maintain the unity and beauty of the discourse, and no congregation—swine excepted—will be indifferent.

Sometimes concordance-work so multiplies proof-texts and references, as to obscure by multiplicity and division of attention the very point which the preacher desires to emphasize. This is frequently the make-shift of intellectual laziness. The substitute for labored thought—a mélange of Biblical stories instead of a message from God, by ministerial lips to human hearts. Herein lies the abuse of such illustrations and not the proper use.

We have been looking at the needs of the hearers. Let us now look toward the speaker and see how this use of Biblical narrative fits his need in the preparation of sermons. Our first impression comes from the vast abundance of illustrative material contained in the Bible, especially in the historical records. The Bible has no competitor in this line. It is a rich and also an exhaustless mine of illustrative gems. Many are on the surface. But the rich veins run deep and in all directions. The writer carefully read the story of David and Goliath, and found the various details of this one interesting incident furnished illustrations for fifty-two topics appropriate to pulpit use.

Their practical character is another feature, commending their common use. Anybody can find them. All can use them. The most illiterate exhorter, or the wisest scholar. The gifted man of letters and intellectual polish can here exercise his inventive genius and his highest skill in application, while the humble preacher who hardly knows how to hunt for one, will pick up these Scriptural illustrations when his mind is warmed by the heat of discourse. It has often been observed that uncultivated minds use pictures rather than words to convey ideas. The Red man has a picturesque language, because the Indian intellect understands pictures better than words. The untaught Freedman listens to the discourse of an able clergyman till