

(b) It must be intelligible, not couched in phrases that have lost their meaning, or decorated with the jargon of the schools ; but uttered in such speech as "wives and wobsters" use, the mother tongue, which "common people" readily understand and gladly listen to. (c) It must come home directly to men's "business and bosoms." Irrelevant disquisitions only disgust. Men come with needs and sorrows, sins and problems, living interests of every day, concerns that affect their ordinary life, and (oftener than one might guess) with racking doubts and haunting fears To these we must fit our discourse ; else our best eloquence will be wasted, and our ripest scholarship be but Dead Sea fruit. (d) It must be sincere. The unpardonable sin of the ministry is professionalism. Our sermons must be the verbal expression of the life we lead. Here is our commonest, our deepest guilt as ministers. That we should so live during week days that people don't believe what we say on Sundays. We cannot evade our responsibility in this matter. We must represent Christ in our character, if we are to preach Him from the pulpit. (e) It must be earnest. This does not mean emotional ; though emotions of the purest kind cannot but throb through the speaker's heart, and be evoked in the hearer's. But it does mean that no man can preach who is not moved by a twofold passion, a passion for God, and a passion for man. Such qualities as these make good preaching ; and they are within the reach of every preacher.

(3) There is room and need, in the special circumstances of the Church, for special evangelistic efforts. The forms which these will assume must be determined by local circumstances. We suggest the following : (a) A series of sermons, e.g., at evening services, which shall follow some predetermined line, and aim directly at conviction, repentance and faith. (b) A week or fortnight in which the people of the congregation shall be summoned, night by night, for humiliation and prayer, for waiting on God, and for hearing the direct and simple appeals of the Gospel. There is often no need for a professional evangelist, or for outside help of any kind. Let minister and people make this effort in the privacy and intimacy of mutual knowledge and trust. (c) The same type as the foregoing, extended however, to include a group of congregations. The size of the group must be determined by ministers in conference or by Presbyteries. It may assume the form of what is sometimes called "campaign" evangelism, the aim being to reach and move a whole community. If (a) and (b) were diligently employed through a whole winter, (c) might follow by a natural impulse. Is it too much to hope that some such course