

gratified with a reputation for wit than for wisdom ; this probably because the world at large enjoys it more, the average man being tamely respectful to wisdom, but eager and alert toward wit. Instances are not rare of men with whom the habit of facetiousness, satire, punning, grotesque allusion, and mirth-provoking anecdote has grown, all unconsciously, till it has weakened the unity, authority, and usefulness of their preaching. The restraining influence of conscience and spiritual earnestness ought to prevent such a result.

"I wonder, Mr. Spurgeon," said an old, respected minister to that incomparable preacher, "that you should allow yourself such freedom and discredit your sacred calling by making so many jokes in the pulpit." "Ah," said the preacher with a sigh and a twinkle, "you would not wonder if you knew how many more I kept to myself." It is just this self-control that saves the wise and witty man from the bathos into which the witty but unwise precipitate themselves.

The true preacher will never lose sight of the tremendous and eternal issues of his calling ; will never forget that his mission is an embassy from a throne of infinite majesty and love to those who, in endless caravan, are passing through life's brief span ; that his work is to guide, cheer, inspire, and defend these people ; and while wit and humor have their place and work in this function, they are to be used with delicacy, chasteness, discretion, and moral earnestness, and must always perform a very *subordinate* part. The Scriptures say, "Mirth is a medicine," but they do not direct us to the apothecary for our *regular diet*. In the same way wit and humor are the condiments for flavoring some portions of our moral nutriment ; but if the preacher will persist in putting salt in our coffee and pepper in our bread, much more if he furnish our table chiefly with mustard and capers, it would only be poetic justice if his people grow so spicy as to perform the practical joke of sending him in his resignation.

II.—OUR TRINITARIAN PRAYERS.

BY ROBERT BALGARNIE, D.D., BISHOP-AUCKLAND, ENGLAND.

II.

"GIVEN self, to find God."* As we have been created in the "image and likeness" of the Trinity, the world's earliest Bible, the first and clearest revelation of the mystery of the Godhead will be found in man himself. If man resembles his Maker not only in his moral attributes, and in these but dimly, but in the nature and constitution of his being ; if soul, body, and spirit be three conceivable hypostases in one visible person-

* "Hypatia," chap. xlii.