

subject if they gave their minds to it—especially with every opportunity for preparation and no chance of interruption. The man who cannot do it should not be allowed to enter a pulpit. A five minutes' speech, however unpretentious, rough, or even halting, is listened to with more attention, and makes more impression, than half-an-hour's reading of the most learned, thoughtful, and polished essay. Politicians know this and act upon it. Why do not parsons?

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A NECESSARY EVIL.

Controversy in itself and apart from its results may be an evil. But it is a necessary evil. Truth is thrashed out by controversy. People in a sentimental sort of way often deplore controversy. But it is after all the only way we have of getting to the bottom of things. Surgical operations are very painful things, and we would be a vast deal happier without them. But they must be accepted. So religious controversy hateful as it is in its nature, must be accepted as a necessary and indispensable part of our moral training. Controversy is the greatest of all enlighteners. It is the fuller's soap and the refiner's fire. Progress—political scientific and social—would have been impossible without it. Every inch we have gained represents bitter and protracted controversies. The same law applies to religion. Men are not moral machines. The truth can be sifted out and preserved only by controversy. Controversy is certainly not to be sought. Nor is it to be avoided when vital principles are at stake. A man may decline controversy on minor questions of ritual, doctrine,

or practice. but when the fundamentals are called in question he is bound to take up the challenge. The marvel is that thoughtful men cannot see this, and will persist in talking so much shallow nonsense about the "squabbles of theologians." What about the "squabbles" of politicians, of scientists, of doctors and lawyers, and all the rest of mankind. The real (and the only) evil of controversy is the spirit and style in which it is too often carried on. But this is by no means peculiar to religious controversy.

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SPECULATION and gambling, said Archdeacon Diggle at the London Church Congress, were not synonymous terms. All gambling was speculation, but all speculation was not gambling. Gambling was not a necessity of human life; speculation was. In commerce, indeed, he did not see how any traffic, even of the simplest kind, could be carried on without some degree of speculation. And if some degree of speculation, some measure of dependence on probabilities, necessarily entered into transactions of the simplest kind, it manifestly could not be eliminated from those of a more complicated character. Nor was such elimination even desirable. For without the vitilizing breath of speculation, not only would most trades perish, but much industrial enterprise would die still-born. Even speculation in "futures" (as they were called) was not wholly reprehensible. Speculation, too, in shares and stocks sometimes worked salutary results.

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No man ever did a designed injury to another but at the same time he did a greater to himself.—Home.