

strike and stick, to speak or to write that which at once pleases and is understood, and becomes assimilated with a hearer's mind and a thing never forgotten—that, we may depend upon it, is a very difficult thing and a very rare attainment.

(c) Let me observe, in the next place, that when I talk of simplicity in preaching, I would not have my readers suppose I mean *childish preaching*. If we suppose the poor like that sort of sermon, we are greatly mistaken. If our hearers once imagine we consider them a parcel of ignorant folks for whom any kind of "infant's food" is good enough, our chance of doing good is lost altogether. People do not like even the appearance of *condescending* preaching. They feel we are not treating them as equals, but inferiors. Human nature always dislikes that. They will at once put up their backs, stop their ears, and take offence, and then we might as well preach to the winds.

(d) Finally, let me observe, that it is not *coarse* or *vulgar* preaching that is needed. It is quite possible to be simple, and yet to speak like a gentleman, and with the demeanour of a courteous and refined person. It is an utter mistake to imagine that uneducated and illiterate men and women prefer to be spoken to in an illiterate way, and by an uneducated person. To suppose that a lay-evangelist or Scripture-reader, who knows nothing of Latin or Greek, and is only familiar with his Bible, is more acceptable than an Oxford first-class man, or a Cambridge wrangler (if that first-class man knows how to preach), is a complete error. People only tolerate vulgarity and coarseness, as a rule, when they can get nothing else.

Having made these prefatory remarks in order to clear the way, I will now proceed to give my readers five