

important service in arranging for concerts, readings, charades, sociables, etc., for their people, and thus help supply a felt want, and keep many of them away from the theatre and other places of evil resort.

On the other hand, it is too true that many churches have gone to excess, even the "excess of rioting," in these matters. The house of God has been turned into a house of merchandise, and feasting, and frivolity. All sorts of worldly "entertainments" are given by the church, or its representatives, and questionable methods, if not the principle of gambling, are resorted to in order to raise money. I have been pained beyond measure at such exhibitions which I have witnessed and known of. Surely, no pastor ought to countenance a thing of this kind. He should set his face as a flint against it, and use his utmost endeavor to reform these excesses, or do away with them entirely. These things have become a great scandal. The world, the secular press, sneer at them. Money thus raised is raised at too great a cost. The tendency of such entertainments is in the direction of worldliness and questionable amusements and practices, if not of something worse.

MODERATION.

#### Pulpit Exchanges.

THERE is a diversity of practice among pastors on this subject, and also of opinion in reference to its beneficial effects. I know some pastors who are so exclusive in their devotion to their own particular church that they never seem to have a thought or wish in regard to neighboring churches and ministers. They are known to be averse to exchanging services, and so they are never seen in any pulpit save their own, and the people to whom they minister seldom if ever hear the voice of neighboring brethren. I know other pastors who make it a habit to exchange very frequently. They are always ready for it, always seeking it, and will scour the country far and near for the opportunity. Now, is such a course a wise one in either case? I should like

the testimony of observation and experience on this point. Obviously the thing may be carried too far. If a minister resorts to *frequent* exchanges to get rid of preparing sermons, it is a personal injury to him. If every three or four Sabbaths the pastor is away and another takes his place, the continuity of his preaching and ministry is broken, and it cannot fail to induce bad habits on the part of his people. As a rule, people much prefer to hear their own pastor, and his services are more likely to do them good. On the contrary, it almost seems selfish, heartless and egotistic for a pastor never to leave his own flock to serve another, and never to invite a neighboring brother to his pulpit. I believe it will do any minister good, mentally and spiritually, occasionally to break away from the established routine and put himself in different circumstances, and look into new faces, and cultivate a feeling of sympathy and good fellowship beyond his own immediate circle. And, certainly, every people like sometimes to see a new face and hear another voice in their pulpit. They may hear no better preaching and praying than they are wont to, and yet it may do them more good; get them out of the ruts or grooves in which their minds have been running. And then such interchange of service promotes Christian fellowship. If it extends to different denominations, so much the better; it will tend to draw them together and break down the walls of separation.

EXCHANGE.

#### A Clean Press.

THE virtuous public are not half awake to the tremendous power for evil of a perverted, prostituted press. It is impossible, even to those who have given attention to the subject, to gauge the corrupting and demoralizing effect of the sensational books and papers, "cheap and nasty," which by the million are printed and sold and make their way into the homes of the people, and are stealthily read in our academies, and colleges, and female seminaries, and public and private schools, and