

to me, a most likely type. He is restless and nervous, it is true, but his restlessness and nervousness only tend to make him more enterprising and aggressive. His habits may unfit him to sit through a long service in the church, but they often make him better able to perform a valuable service for the church. He is secularly absorbed, yet his secularity has not robbed him of his innate good-nature and kindness. He is fond of pleasure, and still it can be said that his pleasure-seeking does not crowd the stern and sober duties of life off his calendar. He is, for the most part, kind-hearted, courteous, sensible, manly, responsive. Surely such a person as this ought not to be a hopeless case. He is not. If we will study his tastes and temperament, his habits of mind and habits of life, and will apply to his case the principle of adaptability, we shall have no difficulty in reaching him, nor, after we have reached him, of interesting and influencing him.

What kind of a sermon does the man of to-day want? The sermon which is fresh, practical, simple, sensible, and straightforward, and deals with modern topics, the affairs and interests of our present-day life. Rhetoric he does not like. Philosophy he is equally averse to. Theology is unpopular with him. Sensationalism he despises. What he wants is plain, homely, wholesome truth put tersely, earnestly, and interestingly—the truth as it is in Jesus brought down to date and applied to the life that now is.

There is no need of our becoming shocked right here, and making loud and passionate protestations of our duty to preach the Gospel without modification and without conformity to the demands of the world. This is not modifying the Gospel; this is not conforming it to the world. It is simply adopting the apostolic principle of becoming all things to all men, varying our methods, but not altering the truth, adapting and applying the

Gospel to the needs and conditions about us—the very things which Christ did, and did invariably. Study our Lord's methods, His parables and metaphors, His incidents and illustrations, and you can not object on conscientious grounds to a homiletic response to the homiletic needs of the times.

II. Continuing our confessions, we shall have to admit that the men are also neglected pastorally. When are our calls made? Occasionally in the evening when all the family are likely to be at home; now and then, perhaps, on a holiday when the same conditions are probable, but usually, about generally, our visits are paid in the afternoon, and therefore are calls upon the women and children. We do not see much of any of our men, and some of them we do not know at all. Many a man who is now indifferent to the church would respond to its calls and enter into its life with interest and cordiality if he knew his pastor and was held and influenced by his personality. Personal influence is one of the strongest scepters we wield. How can we hope, without it, to make ourselves a power with men? We can not hope to, and we shall not. Contact with the men of our parish will not be found so impossible or so difficult a thing as we sometimes imagine it to be. We could easily give up an evening a week to pastoral work, and perhaps more, if we would cease making so many outside engagements. We might divide the time devoted to pastoral visitation between the men and women, calling at the houses as we have been doing, but also calling equally often at the offices and business houses of our parishioners. The latter calls can not, of course, be of the same length or the same character as the former; indeed they should not be calls at all, in the strictest sense, but merely a drop-in for the purpose of a handshake and an interchange of greetings—brief, informal, and cordial. Any man receiving such an attention, whatever his standing, appreciates it, and a feeling of