

—very pat to that text—and for some reason wishing to change the text (probably for the sake of seeming to have a new sermon), he looked for another text having the word “steadfast” in it, and fell foul of Paul’s anchor. His mishap is a warning against fitting new texts to old sermons. A good sermon is apt to be indissolubly married to one text and to refuse to commit bigamy.

### Things a Preacher Should Remember in the Pulpit.

- That to his Master he standeth or falleth.
- That the life is quite as effective a preacher as the tongue.
- That “a word fitly spoken is like apples of gold in pictures of silver.”
- That he is God’s “ambassador.” “As though God did beseech you by us, we pray you, in Christ’s stead, be ye reconciled to God.”
- That the most glorious and responsible of all callings is that in which he is engaged. He must demean himself accordingly, both in the pulpit and out of it.
- That long and formal prayers are not conducive to the ends of worship. Brevity, warmth, directness, simplicity in thought and language, will find response in the hearts of the people.
- That the spirit and impression of the devotional part of the service will gauge the interest

and effect of the sermon. It is the best possible preparation for seed-sowing.

—That the infinite treasure of God’s grace is committed to “earthen vessels, that the excellency of the power may be of God, and not of us.” Not I, but Christ. Not talent, gifts, genius; but the Holy Spirit must be his main reliance.

—That preparation, mental and spiritual, to lead the devotional service, is quite as important as preparation for preaching. Preaching would be far more effective than it is, if more life and power were put into the praying and the singing.

—That some soul may have come to God’s house disconsolate in spirit, or burdened with a sense of sin, or hungry for the bread of life, or feeling in the dark after Christ. To remember this will touch his heart, and help him to divide the Word aright, and give to each a portion in due season.

### Things a Preacher Should Forget in the Pulpit.

- That he has a reputation to look after. If he does his duty, God will take care of that.
- That some of his people are given to criticise his sermons and find fault with his methods of work. Possibly he gives them some occasion.
- To “trim his sails” lest a fearless and faithful utterance of God’s Word, and a firm adherence to Christian principle, should give offence and drive away his supporters.
- That social distinctions have any significance in the kingdom of grace. “There is no difference”—no rich or poor, no high or low, no class or caste—but all are on a footing of equality before God. The Gospel levels all human distinctions. He must recognize none.

## PREACHERS EXCHANGING VIEWS.

*Some said: “John, print it;” others said, “Not so.”*

*Some said: “It might do good;” others said, “No!”*—BUNYAN.

### Church Entertainments.

As the season when they are most in vogue is near at hand, is it not desirable that pastors should discuss the whole subject in the light of Scripture and experience, with the view, if possible, to ascertain what is the best course to pursue in reference to them? That they are carried to excess often, and in many ways are injurious, I think few thoughtful persons will deny. I am willing to contribute some thoughts and give the fruit of my observations as to their effects.

I do not believe it wise to suppress them altogether. I know some pastors who are so strongly opposed to everything of the kind as to interdict them, and talk and preach against them, much to the disgust of a portion of their people. They see nothing in them but frivolity and sin, and the desecration of God’s house. This is not wise. I ob-

serve that such pastors lose their hold on the “young people,” and sour the minds of others, and come to be regarded as morose, “strait-laced,” and unwilling that their people should have even innocent amusement. The social element in man is strong, and just begins to be understood by the Church; and, instead of ignoring this element, the pastor should press it into the service of religion. The young people, especially, are bound to have entertainment and amusement; and if they cannot find it in church circles in which they move, they will seek it elsewhere—at the club, the theatre, the saloon, and even worse places. Hence there is necessity laid upon the Church to provide rational entertainment and the opportunity of social intercourse so far as it can be done consistently. And I fully believe that pastors, in the way of suggestion and co-operation, might render