

cleanses from guilt, is just the story that they need to hear; and it comes home to them with all the more power because they have not been case-hardened by its frequent repetition in their ears, as those have who all their lives have been sitting under the sound of the Gospel. It is the dictate of the highest spiritual philosophy, as well as a conclusion from the largest experience and observation, that the subject-matter of our preaching to the unevangelized should be pre-eminently Christ in His person and His work; that in a stricter sense than under any other circumstances we should hold ourselves to the law of the great Apostle, and "know nothing among men save Jesus Christ, and Him crucified."

But passing to a second point, when we come to the manner of the preaching, we may learn much from the study of the sermon to which I have alluded. Taking it again as my guide, I lay down as my first principle that the preaching shall be sympathetic in tone. One of the first rules laid down for the orator is, "Make much use of sympathetic emotion." A great writer on sacred rhetoric pronounces it "the orator's right arm." This is particularly true where those whom you are to address are, from causes already alluded to, disposed to regard themselves as outcasts from Christian sympathy. It is indispensable that there shall be constituted between preacher and hearers at the earliest possible moment the bond of a common sympathy. Unfortunately, the attempts to do this are often exceedingly unwise. There is sometimes a maudlin assurance of profound and pitiful concern that is so patronizing and so condescending in its tone that it offends and provokes. There is with a certain class of self-styled evangelists a species of demagogism that seeks to ingratiate itself with the non-churchgoing masses by pandering to the spirit of opposition to the churches. Men of this class denounce the churches as cold and proud and seclusive. They endeavor to make of the indifference of Christian people in general toward outsiders the dark background on which their own yearning solicitude and affectionate regard may stand conspicuously forth. There are no greater enemies to the community than these mountebanks, whose chief stock in trade consists of abuse of the churches, and who conceive it to be their mission to widen the breach between the churches and the masses of the people, and thus undermine the power of the church to do them good.

The sermon of which I speak was entirely free from both these faults. The speaker in the treatment of his first head—Christ as a Friend—set forth with wonderful power and beauty Christ's philanthropic interest in men—all men. He dwelt upon and illustrated His sympathy with the toils, cares, sicknesses, and sorrows, especially of those in the humbler walks of life. While the preacher made no reference to his own sympathy with men, yet, from beginning to close, you were impressed with the thought that the disciple had caught the spirit of the Master, and that there was in his bosom, tho not ex-