

II. In the traditions of the church. The early history and habits of a parish create an almost irresistible inertia. If the people of a church supported this service at the beginning or in the more recent past, and the outside public got into the habit then of attending it, nothing but the dullest preaching or the most stupid administration could counteract this tendency; but if the conviction became formed back in those earlier days that it was quite the unnecessary and quite the unconventional thing to do to wend one's way twice on the Sabbath to the house of the Lord, alas! for the preacher who attempts to overcome the imperiousness of this tradition.

III. In the atmosphere of the church. Some churches pulse with a warm, cordial, active, social, hospitable life. You can feel this the moment that you enter them. You find yourself at home within their walls, even though all the worshippers are strangers to you. The preaching may be very ordinary, the singing worse than poor, but the general effect of the service is wholesome and cheerful. Such churches never want for people to fill their pews; it is the cold, exclusive, formal, over-dignified, unhospitable congregations who must face the unwelcome scene, if it is unwelcome, of empty pews at the second service.

IV. A fourth reason for the failure of this service may often be found in the attitude which the pastor himself assumes toward it. There is nothing more contagious than indifference, and the pew catches it instantly from the pulpit. If a minister has little concern for this part of his work, takes little time to prepare the second sermon, hurriedly recasting an old one or carelessly throwing together a new one; if he is without ingenuity or aptitude for choosing his theme or arranging the order and character of his service, he must be content with one congregation a day: but let him come to his pulpit at night with a fresh, short, helpful discourse, the best he can prepare; let him take pains to select popular hymns and provide for hearty singing; let him put vigor and brightness himself into the service and educate his people to do so, and, unless there are some unusual obstacles and drawbacks to contend against, that minister's second service will be as well attended as his first.

These causes which I have thus been tracing are all suggestive. If we should let them speak for themselves they would enumerate some such recommendations as these:

(1) A minister must enlarge, broaden, and diversify his parish, if he would always have a large congregation to preach to. The more people a church touches during the week, the more it will have to fill its seats on Sunday; and the greater the number of classes it reaches, the larger and more numerous will be the tributaries that supply its second service.

(2) The atmosphere of a church must be made wholesome, cheerful, and inviting, if it is to attract people in any considerable numbers to its second service. This atmosphere results sometimes, though not

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