

political but his religious *principles*, then he has preached wisely and expediently.

2. He must preach in *love* so that his pastoral relations to his people shall in nowise be affected. Each and all must continue to feel that he is their spiritual guide and helper, one whose sympathy is unailing, whose earnest desire for their soul's welfare is the predominant idea in all his life.

3. He must preach in *humility*, genuine humility, not laziness or cowardice. Some men appear humble because they are unwilling to take the trouble to make up their minds, others because they are afraid to take the consequences of plain speaking. The truly humble preacher is not the man who is always saying "it seems to me," "but I may be mistaken," etc., but the man who with clear and firm convictions yet realizes that he is not God, and that his wisdom is not infinite, that whatever wisdom he may have is not his own but came from the Spirit of God, and that that Spirit speaks in very diverse ways the one great truth of God.

To preach this is not merely lawful but expedient. Would that from every pulpit throughout the land such sermons might reach those whose eyes are dimmed by the glamour of political gain, whose ears are dulled by the clang of political strife!

As a nation never have we had a keener sense of what was right, never have the foes of right been more insidious or more powerful. Let the pulpit speak, but be careful that it speak from the Bible, that it speak in love, that its voice be not the thunder of personal ambition, but the still small voice of the Spirit urging men to do what they know to be right.

Church Attendance.

"WHY do so few mechanics, artisans and laborers attend church?"

is a question asked over and over again by every earnest pastor. The reply given to one who had just undertaken city work among such men gives food for thought. "Largely because of the drink habit, but also because as a rule their employers go." In further explanation the man, himself a mechanic, said: "When an employer takes every opportunity to get the better of his men, squeeze a little more work for the same or a little less pay, or expects them to assist him in defrauding his clients, during the week, his Sunday piety is not apt to be attractive. To fill a contract for 10 inches of stone in a foundation with 6 inches of stone and 4 of brick, does not indicate such an ideal of character as the employee cares to follow."

As we listened to these words there came to mind a story told of one of New York's most esteemed Christian business men, by one who knew him long and loved him well. "He made it a principle always to pay every bill as it came due. He never ran up an account. But—(and the friend paused) but, he would often when the bill was presented, if it was a dollar or two over \$20, \$50, etc., say 'We will make it a round sum,' pay the less amount and dismiss the man, to whom that difference very probably represented the comfort of his profit."

We do not forget that there are many employers who are not of this class; but there are too many who are, and one such, who holds a high place in the church, has more influence to keep those who work for him out of the church, than all the pastors can exert to bring them in.

The same reason doubtless operates to a greater or less extent with the young men even of our well-to-do families. We hope to present in our next number some statements in regard to them, and bespeak from all our readers careful attention to the subject, and some investigation, that they may be able to judge as to the accuracy of the statements. We would be glad to have every pastor inform himself so far as possible on two points: 1. What proportion of the young men in his community attend service on the Sabbath. 2. The causes that operate for absenteeism,