

effect on many men of confirming them in unbelief or indifference respecting religion.

9. There is another circumstance which has not a little to do with the comparative estrangement of the men from the church, and that is the greater difficulty which the Christian minister encounters in finding them and cultivating their acquaintance, as compared with the ready accessibility of the women in their homes. A pastor in calling upon the families of the community soon meets and gains the confidence of all the ladies of whatever age. But many of the men he never finds in their homes, and their business or work is such that they are almost inaccessible away from their homes. Thus the personal influence of Christian ministers is brought to bear more generally upon the women than upon the men of a community.

10. Not to prolong the discussion, it must be borne in mind that the evil under consideration, the disparity between the sexes in church-membership, tends to perpetuate and even to aggravate itself. In the numerous families in which the wife and mother is a professed Christian and the husband and

father is not, it is but the natural course of things that the daughters should follow their mother in her religious faith, and the sons should take after their father in his irreligion or unbelief. In those cases, by no means rare, where the mother sends her little boy to the Sunday-school on the Sabbath morning, and the father takes him, or permits him to go, to the baseball ground in the afternoon, it requires no prophetic gift to foresee what course that boy will probably pursue as he grows older. The mother may try to teach her boys something of Christian truth and duty, but the irreligious example of the father will probably prove more potent with them than the religious teachings of the mother.

Other points might be made, but surely enough has been said to show that the disparity in question is amply accounted for by the difference in outward conditions bearing upon the sexes, without attributing it to any innate diversity between them, or to any unequal adaptation of the Gospel salvation to them, by which one sex should be placed permanently at a moral and spiritual disadvantage compared with the other.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Dr. John Watson on Preaching.

THE clear-cut thought of the sermon of "Ian Maclaren," printed in the sermon section of this REVIEW, makes it clear that he can preach. We had occasion, however, in a note in the October number on "How to Make a Sermon," to remark that "a very good preacher may be a very poor teacher of the art of preaching." Dr. Watson is the Lyman Beecher lecturer at Yale this year, and we give in outline three of his lectures, in order to let our readers get a glimpse of his qualities as a teacher of the art of preaching. He opens with

The Genesis of a Sermon.

Six processes enter into the genesis of a sermon.

The first is *Selection*. In distinction from the classes of men who drudge and agonize and groan in getting a text, or who mark out mechanically and pursue a beaten track, or who leave the selection to "divine guidance," the true preacher does not select the text at all; it selects him, making friends with him gradually. It comes to him as the outgrowth, the flower and fruitage, of all his years and culture.

The second process is *Separation*. This is the extrication of the particular