

in the church all the good they get from them, and a great deal more?

*The secret of getting the men back to the churches*, is the burning one of the church to-day. Blaming the Sunday paper will not do it; you must improve the Sunday service; inviting them to worship as beneficiaries on First avenue while you worship on Fifth will not do it; you must respect manhood. We must make our churches so attractive and so useful, and must render their beneficent work such a warrant for their existence, that men will of their own accord visit them, feel at home there, and stay. The preacher who has the faculty of metho-dizing his people into a working community, providing the humane and spiritual wares that men require and at fair cost, is on the way to happiest results. "The question is really not, Why do the masses neglect the church? but, Why do the churches neglect the masses?"

But after all the *preacher is a preacher*, and he must furnish the truths that educate, stimulate, save. As a preacher he must give his utterances a certain magisterial prerogative of compelling attention, interest, acceptance.

One important condition shall be, that he *take certain things for granted*. I mean certain axiomatic and accepted truths. Prolivity of proof of things that prove themselves excites fatigue, begets doubt. All the time you are thus discussing, the wearied people say—"We believe all that." They are reading telegraphic despatches ten words long, and will not wait for prosy epistles that lengthily rehearse old news. The old laws of rhetoric about introductions to gain attention from your audience are out of date; the way to win it is to have something to say. They will have no patience with your fighting dead enemies. Life is too short; there are living foes to take up your time and strength. No man has the right now-a-days to preach even "a grand sermon" unless it meets some want. One thinks of the celebrated English bishop who preached a labored discourse on the existence of God. Desiring to know how his mighty argument affected the congregation, he asked one of his plain folk about it, and received reply—"Well, my lord, I must say, I believe in God still!" The faith of God's people is too sacred a matter to be experimented with, on occasions of every juvenescent doubt and beardless doctrine. The Church of God has stood too long to have its foundations exposed and undermined by every novice in religious architecture. The Gospel is too good and too ancient to stand on the perpetual defensive. The herald of salvation, the proclaimer of God's law and grace, desecrates his position by too frequent excuse and vindication of his mission. *The pulpit is no place for apologies*. It is a maxim of war that on open ground the army fighting on the defensive fights at disadvantage. If the pulpit has been dull, spiritless, uninspiring, it is because of too little faith in itself, its attitude of defence, its attempts to demonstrate