

known and to feed on popularity. Advertising is resorted to; and strange subjects, drawn from the recesses of fanciful but poverty-stricken brains, are given out. Theories, flimsy and ingenious, that will never satisfy a hungry soul, are announced with the greatest assurance and enlarged upon with the greatest confidence. Anecdotes and arguments that excite surprise and wonder, are dealt out to tickle the ears of a sensation-loving people. Antics and eccentricities are adopted to attract attention. Foaming, furious oratory and violent gesticulations, born of the will and vanity of the preacher, and having no connection whatever with moral earnestness, are indulged in. And the unskilled critic says: "What a great oration, what a learned man, how earnest!" and the shrewd man of the world sees through the sham and consequently conceives a dislike to preaching, and to religion of which it is the exponent.

But while we thus sling a stone against sensational preaching, we would not wish to be understood as upholding great propriety of discourse so as to sacrifice freedom of utterance, as denouncing vivid description and passion in the pulpit. We hold that the preacher should employ these, but let them arise in a legitimate way and have a proper relation to truth. We may even appeal to man's fear and through that, excite his higher faculties. The faculties are so linked together that they are all auxiliary to one another; and if you stimulate the one you help the others. So the stirring up of the lower faculties of man excites the higher, enabling them to grasp truth more surely and vividly. In the telling of the "old, old, story" there is ample room for vivid imagery and glowing eloquence. But in order to do this of course it is necessary that the man be in earnest, that he be thoroughly imbued with the spirit of Jesus Christ and that he have thought into his subject carefully until it is a living thing to him. In other words he must have some verity to give out. Then he will be a truly sensational preacher. He will be following in the footsteps of Whitfield, Nettleton, Edwards, Knox & Luther. Then the people will crowd into the church. Their moral nature will be stimulated, enthusiasm will be kindled, they will be lifted into a higher place of life and God's cause will be advanced in the world.

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ALMOST every church has a Y. P. C. Association; and the Toronto Presbyterian Ministers' Association expresses the sensible opinion of many when they point out that these societies are very liable to abuse. The office of the Church is to build up spirituality, and, although music and recitations and songs and debates are capital, yet a church society whose sole end it is to furnish this entertaining programme does not fall into line with the loftier business of the church. The Association therefore warns the churches that the spiritual matters are indispensable, and that if secondary æsthetic enjoyments chime in with them, all well: if they do not, all wrong. Perhaps it would be well if Y. P. Missionary societies should *absorb* Y. P. C. associations. The religious element would be ensured in that case. One week they could meet to discuss the topics of missions: the next week secular themes. This might lead to crowding out the higher things to make room for the lower; but a little judicious oversight could make sure that missions be kept steadily before the society. And certainly if the society would undertake some missionary work in the locality, the spiritual element would be in no danger of declining.