

meagre tribute to the sagacity and patriotism of this great pioneer statesman of the Northwest, who there fell a martyr at the hands of our country's enemies.

But, to fully illustrate our theme, the Statesmanship of Missions, we would have to recite the entire history of these evangelistic movements during the eighteen centuries since the Founder of Christianity first commissioned the builders of His kingdom. Take down your old volumes of missionary records of thirty or forty years ago. Read the stories of solitary labors, of the conversion of little handfuls of men here and there over the heathen world. They awakened but little attention at the time of their first publication. Then

take the map of the world to-day, and locate these apparently commonplace scenes. Behold, they are the centres not only of religious light, but of the dominating forces that make for modern civilization!

Doubtless, the missionaries were wiser than they knew; but they also knew that they were wise. A writer, speaking of the scattering of the early Church by persecution, describes the disciples as cinders piloted through the air by Providence, kindling Christianity where they fell! But the cinders were each a man with glowing brain, as well as with ardent love and quenchless devotion; each one himself kindled by the All-wisdom that sent him forth.

MISCELLANEOUS SECTION.

DR. R. S. STORRS' PASTORAL EXPERIENCE.

THE ADVANTAGES OF LONG PASTORATES AND OF PREACHING WITHOUT NOTES.*

ONE obvious advantage of a long pastorate is that it brings to the pastor a more intimate knowledge of his flock and of the institutions connected with the church. This helps him to a more acute perception of his duties, and gives to his labors generally more intelligent direction.

Dr. Spring, a good many years ago, said, that frequent moving made a man indolent in his preparations for the pulpit. He almost unconsciously falls into the habit of using over his sermons. His mind is not impelled to fresh work all the time, as it is when he has substantially the same people to talk to Sunday after Sunday. I think there is a good deal in that. When one stays many years in the same place, he must necessarily widen his range of study. All the time he is seeking new lines of thought to illustrate the old truths, and he must be careful to preserve continual variety in the method and form of his teaching.

There are no disadvantages growing out of long pastorates that occur to me, if a man is on the watch to keep his mind fresh and in sympathy with his congregation. If he is naturally lazy, or has formed habits of indolence, he might fall

into ruts and relapse into inactivity. Taking for granted that he has a purpose in his ministry, and desires to make an impression of the truth, I think there are no disadvantages so far as he is concerned.

This is a sort of traditional thing in our family. My great-grandfather spent all his ministerial life at Southhold, L. I., as did my grandfather at Long Meadow. All of my father's public life—62 years, from 1811 to his death in 1873—was passed as a pastor at Braintree, Mass.

In the past twenty years—just half of my term of service as pastor of the Church of the Pilgrims—I have preached entirely without writing. I had always preached more or less without manuscript, but had principally relied upon written sermons.

WHY I MADE THE CHANGE.

Because I thought it was the more natural way to speak to people directly, instead of reading an essay prepared beforehand. I think that under this stimulus the active forces of the mind work more freely at the time of delivering the sermon, provided one has carefully considered his subject in its import and relation and mentally arranged its salient features according to their

* In interview for the HOMILETIC REVIEW.