

As a pastor our young minister had a good chance to find books in large numbers and great variety, for he studied every shelf and table in all the homes of his people, and he made out a complete list of the volumes he found. He classified them, and could tell by turning to his pocket catalogue where in his parish he could find all the available books on any special subject. Keeping in his memorandum-book a list of topics he wished to investigate, he would call here and there, and turn to good account the various libraries of his parish. He was surprised to find how many strong and standard volumes were scattered among his people. By a little planning he was enabled to make pastoral visiting any opportunity for reading and study. His habit lost him no friends, and his example set older folks and younger at work consulting and reading books which, although in their own libraries, they had hitherto accounted of little or no value. After his pocket list was complete the pastor found that he had in his "charge," scattered among the homes of his people, more than two thousand books, and some of them exceedingly valuable.

Our minister, in a really scientific way, although unobtrusively, studied the people he visited. He studied the social problems, not so much in books as in "folks." He met the problems in the concrete—the sewing-women, the factory-girls, the miners, the apprentices, the servants, the employers, the manufacturers, the politicians, the stable-boys—every class and everybody. He talked to them. He thought about them. He questioned them. He preached to them. He counselled and reproved and comforted, as circumstances demanded. And when in a parlour some distinguished author, college professor, or popular lecturer on political and social economy conversed with our young clergyman, the latter could give facts and theories and suggest practical measures of real value to these professional and lecture-room students of problems in the work-a-day world.

Thus our young "uneducated" minister made his pastoral office and work a school of theological and social training. He studied men individually and collectively. He found books in houses and knowledge in people. The plain and "ignorant" old folks, who had never even seen the city, and knew nothing about the conventional ways of society, had stores of experience in real life to report, wise old maxims and proverbs to quote, quaint criticisms on life to offer; and the student of these old "living epistles" of human and of divine wisdom found many a sharp point with which to prick the folly of the times or draw the tear of sympathy from eyes unused to weep. What an education is possible everywhere for the man who has brains and eyes and heart and will and tact!

Getting a hint somewhere the young preacher resolved to give up the "getting up" of sermons. He resolved to *master subjects and let sermons grow*. It is wonderful how the idea took hold of him. He began to work on one great doctrine or department of theology as if he had suddenly become a specialist on it and must prepare a course of lectures or write a book on it. But where are "the sermons for next Sunday?" He asked himself that a score of times, and kept working away on his "subject." Before Saturday morning came he had incidentally found ten or fifteen texts on which he intends "some time to preach." On a slip of paper he had put down eight distinct topics that he hoped "some day to take up." He had a list of twenty questions bearing on his "subject," which he is