

not a church member, whenever I approach him with words of solicitation, meets me with scorn and with allusions that are downright insulting. Does not a decent self-respect require me to let him alone hereafter?—A.: What are those allusions about, that you feel insulted over them? The probability is that he has some basis for them, or thinks he has. The first thing for you to do is to get that man's opinion of you in full. It will probably do you more good than the opinions of all the rest of the church. And then you will not have to strike in the dark.

"DUBIOUS."—Is it right for me to conceal from a church for which I am candidating my consciousness of certain weaknesses that may unfit me for the position?—A.: If you are tolerably sure you are unfit for the position, you have no sort of business candidating for it. Your own opinion of yourself, however, is probably the last thing anybody would want. Moreover, is not the Lord to have something to do with you and your weaknesses if He assigns you that field of labor? Remember the rebuke He gave to Moses. Give the church a *fair opportunity* of judging you; beyond this you need not feel called upon to "run yourself down."

"R. V. S."—Is it right for a pastor to appropriate to the use of the church what is known as "conscience-money"? Quite a sum has been sent to me through the mail. I have no hint as to where it is from, but feel assured it was not the giver's to give.—A.: Why, use it for the church, of course. What else *can* you do? If it is impossible to find the rightful owner, the church has the same right to it you would have to money you found, and whose owner you could not find. Besides, if the Lord's steward loses the funds, and you, finding them, return them to the Lord, who is wronged? Probably the money *can't* be returned to the owner now, or the sender's awakened conscience would have caused him to do so.

"PASTOR H."—Ought I to allow a blatant infidel in my neighborhood to say what he pleases, and I remain silent?

Or should I take up the gauntlet and answer him in my pulpit?—A.: The best answer we can give to the brother is a paragraph from the "Autocrat of the Breakfast Table," by Dr. Holmes: "If a fellow attacked my opinions in print, would I reply? Not I. Do you think that I don't understand what my friend, the professor, long ago called the hydrostatic paradox of controversy? Can't know what that means? Well, I'll tell you. You know if you had a bent tube, one arm of which was the size of a pipe stem, and the other big enough to hold the ocean, water would stand at the same height in one as the other. Controversy equalizes fools and wise men in the same way, and the fools know it."

"JUVENUS."—A.: No; your intense self-consciousness in public prayer is not a hopeless indication. It is probably just the reverse. You say you can't feel as you do in private prayer, but "the thoughts seem more on the people than on God." Well, that shows that you have had little experience, but not necessarily that you have little piety. It shows you appreciate the importance of the situation and your own weakness. It is an experience we have all had to go through. Don't shirk your duty because of it. As a practical remedy, we would suggest that you fix your mind upon the afflictions, the trials, the temptations of persons present, until your heart is full of sympathy for them, and then out of your full heart endeavor to talk to God. Try to pray in public as you do in private.

"G. P. A."—Our new church edifice has a kind of ringing sound from the speaker's voice which prevents many from understanding what is said, and makes it unpleasant for all listeners. The auditorium is amphitheatre in style, about seventy feet by fifty in size, and rather more than the ordinary height. It has open timber finish, ceiled with ash. The speaker stands on the side of the room, in front of the orchestra. There is no alcove except for choir. What can be done?—A.: Stretching wires across the church below the ceiling,