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of giving the people substantially the course of the whole Bible in every year. Now, when every man has a dozen Bibles in his house, when our very children are teachers in Bible-classes, or receive instruction in Sunday-schools, it is needless to undertake to read all that Scripture: the advantage and the necessity is not there, and a dull, prolonged service is the result. Nevertheless, the Episcopal clergyman, although he preaches the shortest sermons and, with some remarkable exceptions, puts less force into his sermons than he puts into any other part of his work, he, I think, more generally remains than goes. He holds on. This is because the parochial work is more faithfully attended to than it is by clergymen in other denominations."

"As to the other strings to the bow?"

"Well, as I have just said, these are the family life — clergymen making themselves acquainted with the families in their parish, being the confidant of the children—the counselor in times of perplexity, and the comforter in times of trouble, taking hold of the schools, having an active interest in the temperance question, bringing a moral influence to bear upon every side of public and private life. Then suppose he *does* preach mild and short sermons on Sunday; the people bear this; they are willing to bear it because they like the man and they like his other work."

"Do you apprehend that any reason for the de-

cline is attributable to the fact that people are so much more intelligent than formerly, that they read magazines and papers and books, so that the preacher is compelled to be increasingly diligent to keep up with his people, but, instead, as he grows old he is apt to grow indifferent, and thus fall behind?"

"Well, without putting it in that way, the average of intelligence rises among the common people faster than it does in the pulpit. You see, every grade that you raise the average of the common people it goes back on the pulpit with a peculiar stress; that is, it demands from this one man a breadth of knowledge and of education out of all proportion. That is to say, he may know one thing better than this or that parishioner; but take a thousand parishioners reading in every direction, and if the minister is to know all these things he has to know all in one man that his parishioners know in a thousand men in order to be their equal.

"I should say, in a general way, the lack of social and moral influence is the reason of the repeated dismissals of, and dissatisfaction with, the minister. It is not the lack of the intellectual element, but of the moral and social element. People will forgive much in an earnest man, a man that makes his people's welfare his own, who is with them in sickness, in their troubles and perplexities—who is their counselor and confidant. The grip of the pastor is harder to break than that of the preacher."

# QUERIES AND ANSWERS.

"S. H. H."—A.: An excellent work on The Prayer-Meeting is by Rev. L. O. Thompson, "The Prayer-Meeting and its Improvement." F. H. Revell, Chicago. \$1.50.

"J. A. P."—A.: The sermon of Pres. Edwards referred to in HOMILETIC MONTHLY, January number, pp. 193, 239, is not published as we know of except in his works. It is too long to reproduce in HOMILETIC MONTHLY.

"W. A. S."—A.: "The Heroism of Christian Women" is an excellent biography. We know of no paper published devoted to biography of women. "The Mothers of Great Men," which we have

just published, price \$3.00, you will find a very valuable help in treatment of your subject.

"R. H. P. M."—A.: Michelet was an intense hater of the Jesuits, and everything Jesuitical in Church and State. So far as the many authorities at our command shed light on the subject, Dr. Storrs is right in his position.

"SKEPTIC."—A.: The fallacy of your reasoning lies in this: You do not recognize the fact that the Church—the Church which God and angels recognize on earth—is composed of *real* and not of nominal Christians. It is said that the merit of Joseph Milner's