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PASTORAL THEOLOGY:  
THE  
THEORY OF A GOSPEL MINISTRY.

BY  
A. VINET,  
PROFESSOR OF THEOLOGY AT LAUSANNE.

Translated from the French.

---

"Let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth."—ECCLESIASTES v. 2.

"Quand on ne serait pendant sa vie que l'apôtre d'un seul homme, ce ne serait pas être en vain sur la terre, ni lui être un fardeau inutile."—LA BRUYERE.

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WITH NOTES, AND AN INTRODUCTORY ESSAY ON THE  
PASTORAL OFFICE,

BY THOS. O. SUMMERS, D.D.

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Nashville, Tenn.:  
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## ADVERTISEMENT BY THE EDITORS.

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THE volume which we now present to the public was not prepared for the press by M. Vinet. It consists merely of notes which were used as the basis of a course of lectures prepared for the students of the Academy at Lausanne. These notes, which are for the most part drawn up with the greatest care, yet sometimes appear to be simply an outline, which the professor designed to complete in the delivery. This will account for those imperfections in the form which would certainly have disappeared if the author had himself given a finishing stroke to his work. We have, however, thought it best to publish it in the state in which we found it, without allowing ourselves to remodel any part. But as we had, for some parts of the course, more than one original manuscript, the task has often fallen to us of completing one by the aid of another. Further, when something additional seemed indispensable in order to elucidate or complete the idea of the author, we have inserted developments derived from the note-books of M. Vinet's auditors. These might have been multiplied, but we have only employed them where we thought them necessary, and all additions of this kind have been placed in brackets, [], in order that the reader may recognize them.

M. Vinet has himself translated several passages taken from ancient or foreign authors, which he introduced in the course of the work. Those which yet remain in the original language, we have ourselves translated.

The appendix at the end of the volume consists principally of passages from authors, to which M. Vinet merely refers, but which appear to have been read by him during his lectures, and which serve to elucidate his thought; several have been completely transcribed by him in his note-book. They appeared to us at once too extended to be inserted in the course, and yet so important that we could not content ourselves with simply referring to them. Bengel's "Thoughts," which will be found in the Appendix, have been translated from the German by M. Vinet, and published separately in a small 16mo pamphlet.

Allusions will occasionally be found to the institutions of the National Church of the Canton de Vaud. We may remind the reader that the greater number of M. Vinet's hearers were preparing for the ministry in this Church, with which he did not cease to be connected, so far as worship is concerned, until a Free Church was established in the Canton de Vaud, in consequence of the resignation of a large number of the pastors in the National Church.

We hope that this course of Pastoral Theology will be well received, not only by ministers of the gospel, and students in theology, for whom it is more immediately designed, but also by the religious public generally. M. Vinet's fundamental idea should recommend his book to the serious attention of all friends of the gospel. The pastor is not, in his view, an isolated being, banished from the general community of Christians into the retirement of a remote and solitary dignity, to which obscurer believers may not aspire. He regards him not so much above them, as at their head—their advanced leader in the work of love. Accordingly, his functions are not his exclusive prerogative; on the contrary, all ought to associate actively with him, and will, in fact, so associate with him, according to the measure of their faithfulness. The pastor is not different from the Christian; he

is the *typal* Christian—the example for his flock. 1 Tim. iv. 12. All Christians, therefore, will find that precious instruction may be gathered from this book. If they receive it as we dare hope they will, we shall not delay in publishing also the “Homiletics, or the Theory of Preaching,” the manuscript of which is also in our possession.

## PREFATORY NOTE.

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THIS edition of Vinet's work on Pastoral Theology is a carefully revised reprint of the Edinburgh edition. We have inserted various marginal notes, and prefixed an Introductory Essay on the Pastoral Office, with the hope of making this great work more available to the Church in this country.

THOS. O. SUMMERS.

NASHVILLE, TENN., August 2, 1861.

INTRODUCTORY ESSAY  
ON THE  
PASTORAL OFFICE.

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IN ancient times, the character and work of civil and religious functionaries were frequently set forth under the beautiful and expressive imagery of a shepherd feeding and superintending his flock. And whereas the kings, priests, and prophets of Israel, instead of duly tending the sheep of God's pasture, scattered the flock, and drove them away, and visited them not, he threatens to remove them from their office, and promises to supply their place with shepherds of a different character. To what extent the promise was fulfilled after the captivity, (which was then imminent,) under the comparatively faithful and successful administration of Ezra, Nehemiah, and the Maccabees, it is not easy to say; but from various evangelical allusions in the prophecies, it would seem that the grand fulfilment was reserved to the times of the gospel dispensation. It finds its nucleus in the office and work of Him who is styled the good Shepherd, the great Shepherd, the chief Shepherd, the Shepherd and Bishop of your souls.

The fulfilment of the promise is developed in that wonder-

ful and gracious economy in which the ascending Saviour, among the largesses which he bestows on his Church, appoints over it not only such extraordinary officers as apostles, and prophets, and evangelists, but also, "in lowlier forms," pastors and teachers, who are "set in" the Church and made overseers of the flock of God by the Holy Ghost.

In one comprehensive sentence their authority, their character, and their work, are indicated: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. iii. 15.

Here is, first, their authority—"I will give you pastors."

This is the language of Jehovah, and it intimates a great and necessary truth. In every sense in which the right of propriety can be recognized, the flock belongs to God. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture." "I am the good Shepherd: the good Shepherd giveth his life for the sheep." It is therefore reasonable to conclude that he will have something to do with the appointment of those who are to oversee the flock. In some way or other he must appoint the shepherds. He is "the door" for the shepherds as well as for the sheep. And his solemn asseveration intimates that he attaches no small importance to this fact: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." "The tenth of John," says Bishop Burnet, "is the place which both Fathers and more modern writers have chiefly made use of to show the difference between good and bad pastors. The good shepherds enter by the door, and Christ is this door by whom they must enter—that is, from whom they must have their vocation and ministry." Hence the Church has ordered this portion of Scripture to be read as

the "gospel," at the ordination of elders. There are two ways in which men are called to the ministry.

The first is by inward prompting. This consists in an influence of the Holy Spirit on the soul. It is what is implied in the question proposed by the Church to the candidates for this office: "Do you trust you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promotion of his glory and the edifying of his people?" In some cases, this influence is felt more particularly in the region of the intellect. A man is led to survey the great work which has to be accomplished in the world, and the necessity of the multiplication of laborers in order to its accomplishment, and to inquire if he may not be needed for this service. He is led to push the inquiry until the subject takes possession of his thoughts, and he is inclined to say, "Here am I: send me." Sometimes this influence is felt more fully in the emotional department of a man's nature. He is led to mourn over the sins and sorrows of the human family, to desire earnestly the salvation of men, and to rejoice in all the successes and triumphs of the Saviour's cause. He is thus drawn into the field of active enterprise, and before he is fully aware of it himself, he is going after the wandering sheep and bringing them to the fold. In other cases the influence is realized more powerfully in the conscience. Whether or not a man has any special appetency to the work, it assumes the form of imperative and paramount duty, and he is heard exclaiming, "Woe is unto me if I preach not the gospel!" The Divine origin of this influence may not be—in most instances it is not—fully appreciated at first. There is generally a series of mental exercises, not unfrequently of a painful character, involving self-examination, scrutiny of motives, invocation of direction, human and Divine, before a man settles down with a rational, moral conviction that it is his duty to

devote himself to the work of the ministry. Alluding to the question in the ordinal, Bishop Burnet says: "Many may be able to answer it truly according to the sense of the Church, who may yet have great doubting in themselves concerning it; but every man that has it not, must needs know that he has it not. The true meaning of it must be resolved thus: The motives that ought to determine a man to dedicate himself to the ministering in the Church, are a zeal for promoting the glory of God, for raising the honor of the Christian religion, for the making it to be the better understood and more submitted to; and when to this he has added a concern for the souls of men, a tenderness for them, a zeal to rescue them from endless misery, and a desire to put them in the way to everlasting happiness; and from these motives, feels in himself a desire to dedicate his life and labors to those ends; and in order to them, studies to understand the Scriptures, and more particularly the New Testament, that from thence he may form a true notion of this holy religion, and so be an able minister of it: this man, and only this man, so moved and so qualified, can in truth, and with a good conscience, answer, that he trusts he is inwardly moved by the Holy Ghost. And every one that ventures on the saying it without this, is a sacrilegious profaner of the name of God, and of his Holy Spirit: he breaks in upon his Church, not to feed it, but to rob it. And it is certain that he who begins with a lie, may be sent by the Father of lies; but *he* cannot be thought to enter in by the door, who prevaricates in the first word that he says in order to his admittance." These are strong words; but the honest prelate, who wrote his book on the Pastoral Care by order of the Queen and Primate, by whom and by other dignitaries of the Anglican Church it was endorsed, saw no reason to weaken his testimony on this important subject, when in his seventieth year he issued another edition of it, with a new and memorable Preface.

But this inward influence is connected with a second thing, outward vocation. It is reasonable to suppose that Providence will open the way for the discharge of any duty to which a man may be prompted by the inward motion of the Holy Ghost. The wisdom of God will prompt no man to do what his power and grace will not enable him to perform. No man is called to the ministry who has not the physical ability to execute its functions. If any man, therefore, think that he is moved by the Holy Ghost to engage in this work, he may be sure that he has mistaken his impressions, or that the call has a prospective bearing, if he is so entangled with the affairs of this life that he cannot command the external facilities necessary in the premises. So with regard to intellectual capacity. If a reasonable share of common sense and mental training do not obtain in connection with the supposed call of the Holy Ghost, a man need not apprehend that he will be punished as a delinquent if he does not enter the ministry. The same principle applies with still greater force to moral acquirements. The question whether or not God ever calls any one to the ministry while he is a child, or while he is unregenerate, need not embarrass us. If the Spirit of God moves Samson in the camp of Dan; or Samuel while a child in the temple; or John the Baptist from his mother's womb, it is not that during their childhood they should deliver Israel, administer justice, or herald the approach of the kingdom of God: it is rather that they should be preparing themselves for these undertakings, when they shall be mature enough to enter upon them. In all cases of this sort, outward circumstances will be providentially so arranged as that those who are not disobedient unto the heavenly vision shall be sure to have the path of duty made straight and plain before them. If a man think he is called of God, and that he has the qualifications requisite for the work, he may reasonably expect that the discovery of the

fact will be made by others—at least, that if he makes known his impressions to the Church, the Church will not fail to endorse them. The Church, indeed, may call those whom God has never called; and it may reject those whom God approves; nevertheless, the voice of the Church is not to be ignored. If the Church repudiate a man's claims, it is *prima facie* evidence that he is mistaken. He himself should suspect that this is so. Hence he should more fully investigate the case, using all the means in his power to reach an unbiased conclusion. If after all both parties remain of the same opinion—the man thinking he is called, and the Church thinking he is not—it would seem to be safe for him to let his zeal for God and the salvation of men body itself forth in some of the thousand forms and methods in which a man may do good without assuming the peculiar responsibilities of the ministry. This may, indeed, be the purport of his vocation; for the Holy Ghost is constantly moving men and women to “occupy” their respective talents in the various departments of usefulness which the Church indicates and sanctions. “Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.” But if a man still feels that it is his duty to expound the Scriptures in a public capacity, to call sinners to repentance, and in order to the due performance of this work to separate himself from all worldly cares, on the correct and scriptural principle that they who preach the gospel should live of the gospel, let him go forth on his own responsibility, preach to as many as will hear him, trusting for his support to the contributions of those who may be disposed to favor his claims, or, in the

failure of this dependence, to a special Providence, or a miracle. Let no man hinder him—to his own Master he standeth or falleth. Meanwhile, let him not complain that honest, independent men will not swerve from their judgment, patiently and prayerfully formed, in a matter so transcendently important as the recognition of a call by the Head of the Church to preach the gospel. We say recognition; for, as Bishop Burnet says, “Christ, rather than the Church, confers orders. The forms of ordination in the Greek Church, which we have reason to believe are less changed, and more conform to the primitive patterns than those used by the Latins, do plainly import that the Church only declared the Divine vocation. ‘The grace of God, that perfects the feeble and heals the weak, promotes this man to be a deacon, a priest, or a bishop;’ where nothing is expressed as conferred, but only as declared; so our Church,” continues the venerable prelate, “by making our Saviour’s words the form of ordination, must be construed to intend by that that it is Christ only that sends, and that the bishops are only his ministers to pronounce his mission.” “Pray ye therefore,” says our Saviour, “the Lord of the harvest, that he will send forth laborers into his harvest.” Let the Church do all that it can to increase the number of its faithful pastors; but let it not forget that the Holy Ghost makes men overseers of the flock.

The second thing to be noticed is *the character* of those who are thus called to the pastoral work.

God says they are “pastors after mine heart.”

This implies, first, that they are such as will concur with him in his purposes. As he said of David, who was the shepherd-king of Israel under the theocracy, “I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will.” David entered into the Divine desigus in regard to the government of Israel, and showed

himself strong, and brave, and faithful in overseeing and defending the great national flock which was committed to his pastoral care. It is just so with every true Christian pastor. The great Shepherd never places a thief or a robber, much less a wolf, in charge of his fold. Every good shepherd feels an interest in the sheep for their sake, and also on account of their great Proprietor. But this point needs no elaboration.

It is implied, secondly, that God qualifies pastors for the work to which he calls them. He sees in them those traits which under the influence of his Spirit may be developed into pastoral qualifications before he places the shepherd's crook into their hands. If they respond to that influence, this will show itself in an aptitude for the work to which they are called. They will take a delight in it. They will call off their attention as much as possible from all other cares and pursuits. They will acquire those qualities of mind and heart which will approve them as ministers of Christ, and not unauthorized intruders into the sacred office. In some measure they will be like the great Shepherd himself—they will not count their lives dear unto themselves, but will be ready to lay them down for the sheep. They will know how to lead them to fold, and pasture, and stream—to defend them from prowling beasts of prey, feeling it to be their highest honor and their greatest joy to spend and be spent in promoting the safety, and improvement, and increase of the flock.\*

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\* Chaucer, in the Prologue to the *Canterbury Tales*, gives a fine portrait of a good priest :

But riche he was of holy thought and werk;  
 He was also a learned man, a clerk,  
 That Cristes gospel trewely wolde preche;  
 His parishens devoutly wolde he teche:  
 Wide was his parish, and houses fer asonder,  
 But he ne left nought for no rain ne thonder—

The qualifications of pastors are set forth by Paul in one of his pastoral epistles, 1 Timothy iii.: "A bishop must be

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But Cristes lore, and his apostles twelve  
He taught, but first he folwed it himselve.

In modernizing the style, Dryden has marred the beauties of this charming picture.

See also Goldsmith's inimitable description of the country parson. The insertion of a few of those exquisite verses will be excused:

Thus to relieve the wretched was his pride,  
And even his failings leaned to virtue's side;  
But in his duty prompt at every call,  
He watched and wept, he prayed and felt for all.  
And as a bird each fond endearment tries,  
To tempt its new-fledged offspring to the skies,  
He tried each art, reproved each dull delay,  
Allured to brighter worlds, and led the way.

Beside the bed where parting life was laid,  
And sorrow, guilt, and pain, by turns dismayed,  
The reverend champion stood. At his control  
Despair and anguish fled the struggling soul;  
Comfort came down the trembling wretch to raise,  
And his last faltering accents whispered praise.

At church, with meek and unassumed grace,  
His looks adorned the venerable place:  
Truth from his lips prevailed with double sway,  
And fools, who came to scoff, remained to pray.  
The service past, around the pious man,  
With ready zeal, each honest rustic ran;  
Even children followed with endearing wile,  
And plucked his gown, to share the good man's smile:  
His ready smile a parent's warmth expressed,  
Their welfare pleased him, and their cares distressed:  
To them his heart, his love, his griefs were given,  
But all his serious thoughts had rest in heaven.  
As some tall cliff that lifts its awful form,  
Swells from the vale, and midway leaves the storm,  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head.

How different this picture from that drawn by Milton in his *Lycidas*, where he speaks of

—such as for their bellies' sake  
Creep, and intrude, and climb into the fold.  
The hungry sheep look up and are not fed.

blameless"—free from reproach, giving no just cause for accusation—"the husband of one wife"—one who had not been a successive polygamist, previously divorced wives still living: not an uncommon thing in ancient times, or even now in non-Christian countries\*—"vigilant"—or circumspect in his deportment—"sober"—distinguished for gravity and sobriety—"of good behavior"—orderly and decorous in his demeanor—"given to hospitality"—not merely from a benevolent disposition to entertain strangers, but as the Corinthians said, There was always somebody in the house of Cydon, showing that he was a man of affairs, so the minister's house should be a place of resort for spiritual counsel and aid. He must be "apt to teach"—possessing the necessary knowledge and the capacity to impart it. As his great business is to expound the Scriptures, an acquaintance with exegesis is indispensable. He must know the principles of interpretation, and acquire a facility in their application to every passage of Scripture which it may be his duty to ex-

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\* Conybeare and Howson say: "Many different interpretations have been given to this precept. It has been supposed (1) to prescribe marriage, (2) to forbid polygamy, (3) to forbid second marriages. The true interpretation seems to us to be as follows: In the corrupt facility of divorce allowed both by the Greek and Roman law, it was very common for man and wife to separate, and marry other parties, during the life of one another. Thus a man might have three or four living wives; or, rather, women who had all successively been his wives. An example of the operation of a similar code is unhappily to be found in our own colony of Mauritius. There the French Revolutionary law of divorce has been suffered by the English government to remain unrepealed; and it is not uncommon to meet in society three or four women who have all been the wives of the same man, and three or four men who have all been the husbands of the same woman. We believe it is this kind of *successive* polygamy, rather than *simultaneous* polygamy, which is here spoken of, as disqualifying for the presbyterate. So Beza."

plain. In order to this, he will find it expedient to acquire as much knowledge as possible of language, logic, rhetoric, mental and moral philosophy, and physical science—the world within and the world around us—in order to secure an apparatus of illustration by the use of which he may interpret the great mysteries of our salvation. “How much learning,” says Archbishop Leighton, “does it require to make these things plain!” “We justly reckon,” says Bishop Burnet, “that our profession is preferable either to law or medicine. Now, it is not unreasonable that since those who pretend to these must be at so much pains before they enter upon a practice which relates only to men’s fortunes or their persons, we, whose labors relate to their souls and their eternal state, should be at least at some considerable pains before we enter upon them. Nay, if every mechanical art, even the meanest, requires a course of many years before one can be master in it, shall the noblest and the most important of all others, that which comes from heaven, and leads thither again, be esteemed so low a thing that a much less degree of time and study is necessary to arrive at it than at the most sordid of all trades?” Donne gives us the idea in a pastoral image with a terrible sarcasm: “After an ox that oppressteth the grass, after a horse that devours the grass, sheep will feed; but after a goose that stanches the grass, they will not: no more can God’s sheep receive nourishment from him that puts a scorn upon his function, by his ignorance.” Another and still greater pulpit satirist says: “If he has nothing to trust to but some groundless, windy, and fantastic notions about the Spirit, he would do well to look back, and taking his hand off from this plough, to put it to another much fitter for him.”\* A man who is called to the

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\* Dodsley in his “Art of Preaching,” a parody on Horace’s “Art

ministry must not, indeed, wait until he is an accomplished divine before he essays to preach. "Life is short, and art is long," says Hippocrates—an adage which applies with greater force to the work of the pastor than to that of the physician. As a man must not wait till he is perfectly versed in pathology and materia medica before he practices medicine, so a man must begin to preach before he is a profound theologian. "The mind is weak and narrow, and the business difficult and large; and should I say," adds South, "that preaching was the least part of a divine, it would, I believe, be thought a bold word, and look like a paradox, but perhaps for all that never the further from being a great truth." But a man ought to question his call if he has not "a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith," and the ability to "speak justly, readily, clearly," as Wesley expresses it. Then, as Bishop Burnet suggests—and the Methodist Discipline concurs in the suggestion—certain studies should be made prerequisite to admission to deacon's orders, and others, in advance of them, prerequisite to admission to elder's orders; and after that, through the whole course of his life, let the minister give attendance to reading, and study to show himself a workman that needeth not to be

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of Poetry," has some fine suggestions as well as some biting sarcasms; *e. g.* :

In every science, they that hope to rise  
 Set great examples still before their eyes:  
 Young lawyers copy Murray where they can,  
 Physicians Mead, and surgeons Cheselden;  
 But all will preach, without the least pretence  
 To virtue, learning, art, or eloquence.

But some with lazy pride disgrace the gown,  
 And never preach one sermon of their own:  
 'Tis easier to transcribe than to compose,  
 So all the week they eat and drink and doze.

ashamed, rightly dividing the word of truth. "Not given to wine," says the apostle—as tippling disturbs the normal action of the mind—"no striker"—as Theophylact says, neither smiting with the hands nor unseasonably with bitter and severe words—"not greedy of filthy lucre"—so as to make a gain of godliness, a simoniacal use of his holy office—"but patient"—that is, gentle and mild—"not a brawler"—that is, not contentious or quarrelsome, a peaceable man—"not covetous"—not fond of money, but setting an example of liberality—"one that ruleth well his own house, having his children in subjection with all gravity"—that is, maintaining, like Abraham, the dignity of a patriarch in his own family; "for if a man know not how to rule his own house, how shall he take care of the Church of God?"—if he cannot govern his family, he ought not to attempt to govern the Church—"not a novice"—a neophyte, one newly converted and inexperienced in Divine things—"lest being lifted up with pride," or blinded with vanity—a little knowledge frequently generating self-conceit—"he fall into the condemnation of the devil"—stumbling, by reason of his blindness, he falls after the example and realizes the punishment of the devil.—"Moreover, he must have a good report from them that are without"—his character should stand fair even in the estimation of those who do not belong to the Church—"lest he fall into reproach"—that is, deserved censure—"and the snare of the devil"—who is always trying to get ministers to compromit their reputation before the world, in order to destroy their usefulness. If these apostolic canons and constitutions be faithfully observed, ministers will not need the pseudo-Clementines to tell them what manner of persons they ought to be so as to make full proof of their ministry.

And this brings us to notice the third and principal point, the work of those who are called to this office. God says

they "shall feed you with knowledge and understanding." As capable shepherds, men who know how to take care of the flock, they shall give it due oversight. A minister's work embraces enlightened instruction and judicious supervision. The instruction is preaching, both homiletical and catechetical.

Homiletical instruction should be based upon as thorough a knowledge of the word of God as the minister can attain. He must "preach the word." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Christian ministers should learn a lesson from Mohammedan doctors in regard to this matter. They spare no pains to ground the faithful in their knowledge and belief of the Koran. So the Jewish Rabbis. "It is the only visible reason," says Bishop Burnet, "of the Jews adhering so firmly to their religion, that during the ten or twelve years of their education, their youth are so much practiced to the Scriptures, to weigh every word in them, and get them all by heart, that it is an admiration to see how ready both men and women among them are at it. Their Rabbis have it to that perfection that they have the concordance of their whole Bible in their memories, which gives them vast advantages when they are to argue with any that are not so ready as they are in the Scriptures. Our task is much shorter and easier, and it is a reproach, especially to us Protestants," adds the venerable prelate, "who found our religion merely in the Scriptures, that we know the New Testament so little, which cannot be excused." An extensive acquaintance with the Holy Scriptures, and a capacity to expound them, would give great interest to our pulpit performances, and, if it did not preclude, would render inexcusable the popular and indiscriminating denunciation of long sermons; but in the absence

of this, it is to be feared that what was said by Cicero of the orations of Demosthenes cannot be said of our sermons, the longest of them are the best.

Homiletical instruction should also be specific in its character—judiciously adapted to all sorts and conditions of men. Only in this way can it be good to the use of edifying. The strong meat which is of use to those who are of full age is unfit for newborn babes, who must have milk—food adapted to their receptive, digestive, and assimilating powers. Those who have hearty appetites will thrive on provisions which would starve those who have them not—delicate valetudinarians, with whom the Church abounds. The kind of food necessary in special instances, the amount suitable for particular times, the manner of serving it in all cases—these are points of immense importance, and successful attention to them will elicit all the intellectual and moral powers of a minister, occupy his time, exercise his holy ingenuity, tax his patience, demand his prayers, and provoke the almost despairing exclamation, “Who is sufficient for these things?”

Catechetical instruction rests on a similar basis, and has also its proper specific application. It belongs inherently to the pastoral office—unless any one will suppose that it is the business of a shepherd to take care of the sheep, but that he may leave the lambs to take care of themselves. It is obvious that instruction different from that of the pulpit is indispensable for children and other novices in religion. The greatest lights of the Church have testified that it requires great wisdom, and skill, and talent, and tact, and painstaking perseverance to teach the young. The pastor, therefore, cannot perform this work by proxy. He has not catechized the children of his charge when he has merely put a catechetical primer into their hands. However serviceable a catechetical manual may be, and really is, the instruction in question is rather oral than otherwise, as indeed is indicated by the term

*κατήχησις*, from *κατά*, intensive, and *ἦχος*, (whence our word echo,) a sound. The catechumen repeats, or echoes, what the catechist announces; and the repetition must go on until the former shall comprehend the instruction. This does not necessarily require the form of question and answer, but it very naturally runs into it. The pastor has not discharged his duty to the children when he has told their parents to catechize them, or formed them into schools, or classes, to be taught by others an hour on the Sabbath. Assistance of this sort is not to be despised. In the primitive Church the bishop secured the aid of deacons, exorcists, and others, as catechists, to enable him to make full proof of his ministry among the young; but he never dreamed that their services were substitutionary of his own, but only auxiliary to them. He considered it his business to make them apt to teach, that they might assist him in teaching the young. The responsibility lay upon him. He had to do as much as he could in his own proper person, and then to do as much more as possible by proxy. The Fathers attached immense importance to this duty. "A good life," says Clement, "is begun in catechizing." "Let us persevere in catechizings," says Cyril. Luther laid a greater stress on the catechetical instruction of the young than on the homiletical instruction of adults. He published a catechism, which Vinet greatly eulogizes, and out of which the Moravians diligently instructed their children. The leaders of the Reformed Church on the Continent attached great importance to this work, as may be seen in their writings and synodal acts. So also did Cranmer and the other fathers of the Church of England. Archbishop Secker prepared a model for catechizing, which has been recommended by the authorities of the Protestant Episcopal Church in the United States. Bishop Jeremy Taylor wrote largely on the subject, and scrupled not to say, "Catechizings are our best preachings." The Puritans were very assiduous

in their discharge of this duty, and urged it upon pastors as of paramount importance, as may be seen in the Discourses of Thomas Watson and others, on the Assembly's Catechism. In the counter-Reformation, the Papists laid special stress on catechizing. After noticing the attention paid to this duty by the Jews and Christian fathers, Dr. Donne says, "Go as low as can be gone, to the Jesuits; and that great catechizer among them, Canisius, says, We, we Jesuits make catechizing our profession. And in that profession, says he, we have St. Basil, St. Augustin, St. Ambrose, St. Cyril, in our society. And they have him who is more than all; for, as he says rightly, Christ's own preaching was a catechizing. I pray God that Jesuit's conclusion of that epistle of his be true still: If nothing else, yet this alone should provoke us to a greater diligence in catechizing, that our adversaries the Protestants do spend so much time, as he says, day and night in catechizing. That man," continues the eloquent old Dean, "may sleep with a good conscience, of having discharged his duty in the ministry, that hath preached in the forenoon, and catechized after. Will any man doubt whether he be painful in his ministry, that catechizes children and servants in the sincere religion of Jesus Christ? The Roman Church did as they saw us do: they came to that order in the Council of Trent, that upon Sundays and holidays they should preach in the forenoon and catechize in the afternoon." Ranke tells us that Augier, the great orator, whom the Jesuits opposed to the Huguenots, published a catechism which "had prodigious success: within the space of eight years 38,000 copies of it were sold in Paris alone." In view of all this, which is but a glance at the subject, it is marvellous how catechetical instruction could ever have fallen into such neglect as it has among the pastors of the various Protestant communions. Well might John Wesley exclaim, "What a pity that all our preachers have not the zeal and wisdom to catechize!"

Catechetical preaching should consist in a regular training of the young, according to their baptismal vows. By their baptism they are bound to renounce the world, the flesh, and the devil; to believe all the articles of the Christian faith; and to keep God's holy will and commandments. But how can they do all these things unless some man guide them? And who shall lead them, and teach them their duty in all these respects, but the pastors and teachers of the Church? The whole Christian course is embraced in these requisitions—repentance, faith, and holiness. And are these great interests to be neglected by ministers on the ground that parents and Sunday-school teachers will attend to them? How many parents are there that are utterly unqualified to teach their children! And how few Sunday-school teachers know how to do it aright! It would seem to be less unreasonable for parents and others to baptize their children, and then hand them over to pastors for instruction in the baptismal covenant, than for pastors to baptize them, and then leave them to be instructed by others. Of course it is the duty of parents to bring up their children in the nurture and admonition of the Lord; but it is the duty of ministers to see that they do it, and to aid them in their efforts. We do not see why ministers should watch for the souls of their adult members as those who must give account, and yet neglect the children on whom they have placed the sign and seal of the covenant, unless these "little ones" are not worth accounting for to the great Head of the Church! What if it should be the case that the good Shepherd knows every lamb, as well as every sheep of his fold, and in intrusting the flock to the superintendency of under-shepherds, expects them to feed his lambs as well as his sheep: suppose they despise or neglect these little ones, will they be able to render up their account with joy and not with grief? The neglect of this training of children, on the basis of the baptismal covenant, gives great ad-

vantage, says Bishop Burnet, to those who reject infant baptism; and it may not be out of place to add that due attention to it will do more to support this scriptural ordinance than polemical defences, however important they may be in their place.

Let us now notice the other branch of the pastoral office—the superintendency of the flock. This superintendency is both general and special. The general superintendency is compassed by the pastor's visiting his people as much as may be on all ordinary occasions. Bishop Burnet remarks, with a slight sarcasm, "He understands little of the nature and the obligations of the priestly office who thinks he has discharged it by performing the public appointments. Every man, especially if his lungs are good, can read prayers, even in the largest congregation, and if he has a right taste, and can but choose good sermons out of the many that are in print, he may likewise serve them well that way too!" The pastor must make it a point to visit every family in his charge, and if possible every individual. And he should especially contrive to find access to those who do not profess godliness. Wherever it is practicable, the minister should visit the people at their homes—whether once a month, a quarter, or a year, must be determined by the conditions of time, place, strength, and the like. Let the conversation on such occasions be directly or indirectly of a religious character, according to circumstances; and let the visit be halloved by devotional exercises when convenient, though this point must not be pressed. Inquiries should be made for the children, kind words said to them, books, papers, tracts, and the like, be put into their hands. These seeds have a germinant power in them, as may be seen after many days. Condescending and kind inquiries after the domestics, and pleasant words spoken to them, will not always be lost upon them or upon their superiors. A friendly call upon men at their

houses of business may be an effectual pastoral visit, though not a word may be said specifically on the subject of religion. Let such visits be mere calls for genial salutation and kindly recognition, but generally nothing more. Let them be brief. A minister loses caste when he sits down by the hour on boxes and benches, talking on miscellaneous topics, laughing and joking, whittling and smoking, making himself, in a sinister sense, the cynosure of every eye. He may be considered "a good fellow," but the sharp edge of his pulpit ministrations will be blunted by such a course. But the most vigilant and faithful pastor cannot make full proof of his ministry, in this interest, by domiciliary visitation. The pastor must visit his people at their social assemblies. He must be with them at their meetings for prayer, to see that all things be done decently and in order—to lead and to guide their exercises, interspersing edifying lectures and warm exhortations, thus fanning and keeping alive the spirit of devotion. He must especially attend their meetings for Christian fellowship. He may have assistants—he ought to have assistants in attending to this great interest; but he must be the moving-spring of the whole machinery. These meetings will furnish him the means of maintaining Church discipline, as well as Christian communion. He can thus find out how the souls of his people prosper, and can have a word in season for every one, as his particular case may demand. He can call them all by their names, and thus gain such a personal acquaintance with them, as we are informed by ecclesiastical history obtained in the primitive age of the Church. A minister can do a thousand important things in the class-room which he cannot do in the pulpit. Members of the Church, too, who will not attend meetings of this sort when conducted by other persons, will attend them when conducted by the minister; and in what other way can he more profitably occupy a portion of his time?

The special superintendency consists in visits made by the pastor to his people on all extraordinary occasions. He should be present at every marriage to bless the nuptials. He would do well, moreover, to suggest to every bridal pair the principles on which the family institution may be safely, happily, and permanently based, to assist them in establishing the domestic oratory, to indicate the number and character of books suitable for a domestic library, according to their means and mental development, and in other unmentionable ways to aid them in taking a new start in life.

He should avail himself of the first suitable opportunity to offer his congratulations when a birth occurs in any family under his charge—to rejoice with them that a child is born into the world—assisting them in devout thanksgiving for the gracious Providential interposition—claiming the little stranger as a member of the family of Christ, and placing upon him the Saviour's mark and badge in holy baptism, as soon as the parents can bring him to the church to dedicate him to God—and duly registering him among the catechumens of his charge.

He should be present as often as may be at family anniversaries, reunions, and the like, in order to increase the domestic joy by sharing it, and to sanctify it by gently infusing the religious element; thus making those occasions which too frequently develop a worldly spirit in the participants, tend to their improvement in the knowledge and love of God. Job, as the priest of his family, did well in sanctifying his children by offering burnt-offerings for them, for fear that they might have sinned in their festivities; but he would probably have done better if he had been also personally present on all those occasions.

A judicious, faithful pastor can do immense service in a family, when there are disturbances and threatened alienations between man and wife, parents and children, superiors

and menials : differences may be adjusted, passions restrained, misunderstandings rectified, and scandals prevented. A minister of the Prince of peace is never more in his proper work than when he is thus making families dwell together peaceably in a house. This is, however, an undertaking of great difficulty and delicacy : it will require much caution, prudence, self-control, patience, and charity ; and there are some ministers who had better not undertake to perform the task in person, but rather by a judicious proxy, or, as Bishop Burnet suggests, in some cases, as “in admonishing men of rank, it may be often the best way to do it by a letter.” When a pastor has the confidence of the parties, and knows how to keep within his proper vocation, he can be of immense service in cases of this unpleasant character.

A pastor can do much good by visiting his members when they have experienced reverses in business : the harvests have failed, banks have broken, patronage has fallen off—incompetency, perhaps dishonesty, is charged on the unfortunate parties—now is the time for the pastor to visit them, to cheer them, to counsel, encourage, and aid them. He may not be able to disentangle their affairs, or to give them much material aid ; to mollify the feelings of creditors, or to suggest the proper movements for the future ; but he can show a disinterested regard for their welfare, inspire them with hope, and assist them in securing the sanctification of their temporal adversity to their spiritual prosperity.

In times of sickness, as a matter of course, the pastor should be unfailing in his attendance on the members of his charge. “One of the chief parts of the pastoral care,” says Bishop Burnet, “is the visiting the sick ; not to be done barely when one is sent for : he is to go as soon as he hears that any of his flock are ill.” Of course, if they are not members of the Church, and he can have access to them, he ought to be still more prompt in visiting them. Let the

pastor be with the sick as much as possible, and as far as may be consistent with the sanatory regulations of medical advisers. If, as is frequently the case when children are sick, he can do nothing else, he can sympathize with the family, and show his concern for them; and if he is a true man—as every good pastor is—that concern will be real, and not feigned. In some instances he may extend to them physical relief—occasionally, perhaps not often, by watching with them, procuring medical attention, the aid of nurses, or financial assistance. It were to be wished that every minister had some acquaintance with physiology, pathology, and materia medica—not that he might invade the province and prerogative of the physician; rather, indeed, to prevent a pragmatism of this sort—as “fools rush in where angels fear to tread”—but to suggest such professional assistance as may not have been thought necessary by the friends of the sick, or, in extreme cases, to supply the lack of medical attendance. He should be present too on such occasions, as the confidence reposed in him makes him a suitable person to suggest the adjustment of temporal affairs, writing letters, making wills, and the like. It is scarcely necessary to add, that in this last matter he should be exceedingly careful not to interfere with the free disposal of a dying man’s property: if he has not made his will in health, and constituted benevolent and pious institutions in part the testamentary beneficiaries of his estate, it is very questionable if a minister of religion should dictate to him in the premises, when he is fast approaching his end. The honor of religion is worth more than the profit that will accrue to it from any legacies, and it must not be compromised by any movement on the part of its ministers which will bring their motives under suspicion. The main business of a pastor in the house of affliction is to administer spiritual aid. He ought to make this a special study. To some the duty is more difficult than to

others; but if a man cannot qualify himself for its performance, it would be better perhaps for him to seek a release from his ministerial vow: he has mistaken his vocation. The pastor should study the various characters of men; the effects of different diseases upon both mind and body; the modes of approaching men under peculiar circumstances; the proper method of introducing religious conversation; the suitable topics to be presented. He should have treasured up in his memory the most salient and serviceable passages of Scripture, hymns, etc., to be recited or sung as occasion may suggest. He should know how to probe the conscience without needlessly wounding the feelings, to excite fear without inducing despair, to inspire tranquillity without saying "Peace," when there is no peace. He should thus seek the conversion or spiritual improvement and comfort of the sick, with a reference at the same time to the religious welfare of their friends. Indeed, in many instances this should be the matter of primary concern. By the admonitions and devotions of a sick-room, thousands of ungodly persons who never enter a house of public worship may be reached. The sick may not much need, or may not be much benefited by those pastoral visits, when their relatives and attendants may receive impressions and hear words whereby they may be saved. Even the kindly feeling and sympathy of a good pastor will win upon the ungodly friends of the sick for whom he is thus interested, when all other means shall have failed.

But death comes to every family. The pastor may not rejoice when he comes; nevertheless, the unwelcome messenger frequently proves his valuable and efficient assistant. Let the minister never fail to go to the house of mourning. Let him be sure to weep with them that weep, even if he should not always rejoice with them that do rejoice. Let him be present to offer Christian condolence to the bereaved: he can imitate his Master, by weeping with the sisters at the

tomb of their brother, though he cannot comfort them by saying, "Lazarus, come forth!" Let him never grudge to preach a funeral sermon for an infant or a servant—let him perform obsequies for saint and sinner. Death is a great Koheleth—in both senses: a powerful preacher himself, and a wonderful assembler of the people. Men who will never go to church for a Sunday sermon, will listen to one at a funeral. If the preacher is wise, he will choose out acceptable words, hitting words, words profitable for doctrine, for reproof, for correction, for instruction in righteousness, to be used on such occasions. He will have a variety of subjects studied and prepared, so as to be ready for any emergency, having nothing to do when suddenly called on to exercise this function of his office, but to make a special application to the particular case. It may not be amiss to suggest that, as a general rule, it is best to say but little concerning the deceased. In many cases the company in attendance will be better acquainted with the main points in his history than the preacher can be; and it seems absurd to ask them for biographical items merely to state them publicly to the parties who furnish them. There are, of course, exceptional cases, such as public men, whose lives may have been of general interest, and whose funeral discourses should be prepared with more labor and care than can be given them in the short interval between their death and burial. In some cases too the period of sickness may have been very edifying, and the death may have been very triumphant—a judicious minister may then descend to particulars of personal interest more than on ordinary occasions. In no instance, probably, would the pastor be justified in saying that the man whose body he is burying had died in sin and gone to perdition. It is his business to state clearly the prerequisites of salvation, and leave his auditors to deduce any unfavorable inference which an ungodly life and melancholy death might warrant

or demand. His great design is practical improvement. Even condolence itself must be secondary to this. Many, indeed, attend funerals, even when they are properly solemnized, without bearing away any permanent salutary impressions. But the same may be said of thousands who constantly attend on sermons in the sanctuary. Yet it pleases God by the foolishness of preaching to save men; and experience proves that when God makes men's hearts soft by his providence, they are more likely to take the saving impressions of his grace. It may not be amiss to remark that in conducting funeral services, the pastor should be specially careful that there be nothing awkward in his manner: let there be no balk here. Let the service be read in proper order, according to the ritual, and with due solemnity.\* An early visit to the house of mourning, after the interment, will in most instances be gratefully appreciated, and not unfrequently be promotive of beneficial results. The pastor, however, must be careful not to deal too much in the commonplaces of comfort and sympathy; and especially must he be cautious in administering consolation to those whose friends have died in their sins. Grief, however intense, must not be mollified at the expense of truth. There are seasons when silence is the best sympathy, and the bereaved sufferers must be quietly commended to the mourner's God.

But these suggestions must close.

What an extensive, multifarious work is that which the pastor is called to perform! Were he called to preach alone, to do this as it ought to be done, and as often as most pastors

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\* The minister should precede the corpse to the grave, standing at the head of it uncovered when reading the service there—gently interfering to prevent mistakes and unseemly movements in those cases where the attendants may chance to be lacking in any respect, so that there may be nothing to jar the feelings of bereaved friends, or others.

have to do it, would seem to be enough to occupy all a minister's time and thought. As he is constantly giving out, he must be constantly putting in, unless, as South expresses it, he be content to "turn broker in divinity," that is, a dealer in old household goods, having nothing new in his treasure; whereas the good householder brings forth both old and new, by which Christ did not mean, says the wise and witty divine, "that he should have a hoard of old sermons (whosoever made them\*) with a bundle of new opinions; for this certainly would have furnished out such entertainment to his spiritual guests as no rightly-disposed palate could ever relish, or stomach bear." "Because the preacher was wise, he still taught the people knowledge, and sought to find out acceptable words, even words of truth." But he must not only do this, both in catechizing and sermonizing, he must also, as far as possible, personally superintend all the members of his flock. He must not only instruct all who come to him, he must go to all within his reach, and use all the means in his power to bring the careless and indocile under instruction. Those who need it most must be the special objects of his solicitude.

What an important work is this!—feeding the flock of God! The government of states and empires is not so important as the care of the Church—the salvation of souls—souls for whom Christ died—souls that must live for ever in bliss or in woe! Pastors watch for souls! How expressive is that time-honored, much-abused title of a pastor, *curate*, one who is charged with the *cura animarum*, the cure, or care, of souls!

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\* Pulpit plagiaries seem to have been as common in former times as now, from the frequency with which they were satirized:

Who knows not smooth-lipp'd Plausible?

A preacher deemed of greatest note

For preaching that which others wrote.—CHURCHILL.

What a responsible work! Pastors watch for souls as they that must give account. They are in the direct employ of God—they act in the stead of Christ. They are his under-shepherds. How great, then, their responsibility! “Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.” Warn them, and then whether they do good or evil, whether they live or die, thou hast delivered thy soul. Warn them not, and their blood shall be required at thy hand. “For they are the sheep of Christ which he bought with his death, and for whom he shed his blood. And if it shall happen that any of them do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that shall ensue.” Pregnant are the words of Jeremy Taylor: “Be sure there is not a carcass, nor a skin, nor a lock of wool, nor a drop of milk of the whole flock, but God shall for it call the idle shepherd to a severe account. I remember,” he adds, “a severe saying of St. Gregory, One damnation is not enough for an evil shepherd; but for every soul who dies by his evil example, or pernicious carelessness, he deserves a new death, a new damnation. Jacob kept the sheep of Laban, and we keep the sheep of Christ, and Jacob was to answer for every sheep that was stolen, and every lamb that was torn by the wild beast; and so shall we too, if by our fault one of Christ’s sheep perish.”

But what an honorable work is this! It is in substance the work which priests and prophets performed in ancient times. It is the work which Christ himself performed when on earth. It is the work which he commissioned his apostles to perform. And every true pastor is a successor of the apostles in the exercise of this their ordinary and transmissible function. Pastors supplement and extend the ministry of their great Master. He is now in heaven—they represent

him on the earth: what an honor is this! See what Paul thought of this work: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." So addressing the bishops, or pastors, at Ephesus—"Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. Therefore, watch and remember, that by the space of three years I ceased not to warn every one night and day with tears. I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house." This pastoral work must be an honorable as well as a responsible one, since it is spoken of in such terms by one who "was not a whit behind the very chiefest apostles," and second to no mere man that ever lived upon the earth.

We may well conceive highly of its vastness, importance, responsibility, and dignity, if *he* taxed his powers to the utmost to fulfil its duties, and was forced to exclaim, "Who is sufficient for these things?" He considered it a ministration which exceeds all others in glory. And in the same style it is spoken of by him who was considered the chief of the apostles, being first in the sacred college, to whom the great Shepherd said in impressive terms, "Feed my lambs!" and with the emphasis of repetition, "Feed my sheep!" That the apostle had a clear, if not a full conception of the magnitude and dignity of the work, appears from his own language, with which we will close these reflections: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by con-

straint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

# PASTORAL THEOLOGY.

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## INTRODUCTION.

§ I.—SUBJECT DEFINED.—WHAT IS THE MINISTER OF THE GOSPEL?—THE IDEAL MINISTER.

WE have already defined practical theology. It is an art resulting from a science, or science resolving itself into art. It is the art of practically applying, in the ministry, the knowledge acquired in the three other purely scientific regions of theology. It seems, then, that we might very justly give the name of Pastoral Theology to that collection of rules or directions which we have denominated Practical Theology. But although the idea of a pastor, *seelsorger*,\* and of the pastorate, governs and embraces all parts of practical theology, we may also isolate it, and consider it apart as a moral element which is not only found in each separate part of practical theology, but which itself, as distinguished from Catechetics and Homiletics, † forms a separate region, a special object of study.

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\* One of the German equivalents for pastor. Literally, *one who takes care of the soul*.—ED.

† We might add Liturgies; but the small space which we give to this part induces us to include it in our course of theology or pastoral prudence. As regards ecclesiastical right, which might have

[The expressions *pastoral duties* and *pastoral prudence* are incomplete. They present the subject too much from the standpoint of art—in a merely practical point of view. This, however, is not the only aspect to be taken; the speculative side must find its place: action is the last result of speculation, but, whatever be the nature of the action, the preparation for it will not be sufficient if it has been considered alone: disinterested study is demanded. We ought not to study the theory of an evangelical ministry merely in order to know what we have to do; we must also study it as a fact presented to us, and which claims our acquaintance. Disinterested speculation is of the very highest advantage. He who has only regarded the various elements of his profession as they are presented to him in active life, will act neither with liberty, with intelligence, nor with profundity. For these, among other reasons, we call this course a Theory of Evangelical Ministry.]

Perhaps, however, the distinction here introduced is not a true one. Perhaps Catechetics, Homiletics, etc., are not, in their substantial nature, different from Pastoral Theology. Yet, because of the extent of these parts, of the details which they demand, and of the disproportioned space which, if treated in the whole extent of their scope, they would necessarily occupy in a course on Pastoral Theology, we detach them, in order, by a more deliberate study, to master them more easily. We shall, however, be on our guard against the notion that the foremost of these categories

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for its object the comparative study of different ecclesiastical legislations or constitutions, and which, in this sense, is a science, it becomes an art, and consequently a part of practical theology, so far as it gives practical guidance to the pastor in the observance and execution of the ecclesiastical laws of the community to which he belongs. The little which we shall say of it will find its appropriate place in the course.

represents a whole, or even a reality: the reality is only found in the collected view of the three functions—worship, preaching, catechetical instruction. The minister fulfils all these at once by the mere circumstance of his being a minister: he would not be a minister did he not unite them all. Not that these spheres may not be distinguished and even separated, but never in an exclusive manner, that is to say, [in such a way] that any one who occupies the one sphere is excluded from the rest; for they mutually suppose and involve each other.

Nevertheless, the idea of this unity has its date: it is Christian. No other religion has either conceived of or realized it.

In the Old Testament the office of *priest* and that of *prophet* were distinct and separated. The distinction belongs to the Old Testament, the identification belongs to the New. The two systems are characterized by these two facts. A perfect harmony between the form and the idea did not exist, and could not arrive till after the introduction of the spiritual law, the law of liberty. In these two features, in these two distinct plans, are exemplified the letter which kills, and the spirit which gives life. The economy which was to unite these into one whole was also to unite in one man the character of priest and that of prophet.

On this point the primitive Church presents us a phenomenon which corresponds to the entire spirit of the Christian system, which did not hastily repudiate all the traditions of the theocracy. It divided the ministry into several different ministries. We do not find that all the ministers did the same thing, nor that all did all things. We might believe, according to Eph. iv. 11, and 1 Cor. xii. 28–30, that this division of labor\* had been formally ordained by the great

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\* There is no reason to think that this division of labor was abso-

Head of the Church ; but whether this was actually the case, or whether we are only to recognize here a providential dispensation, or that the distribution of extraordinary gifts (*χαρίσματα*) explains this circumstance, still there is no proof that this distinction, of which, moreover, it is very difficult to form a just idea, is to be maintained as a permanent institution. In any case, in order to renew it, the *charismata* would have to be renewed.

It is abundantly evident that men were regarded as ministers of the Church whose qualifications would not allow them to be *ministers* in the sense in which we employ the term. There were *deacons*, appointed to serve tables ; there were *presbyters*, (whence the word *priest*, though not the idea, is derived,) who did not teach at all ; but it is clear, from 1 Tim. v. 17,\* that those among them who taught were of the high-

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lute in its character. We find (Acts vi. 10) that the deacon Stephen (ver. 5) was a preacher, or prophet. Administration of rites and preaching the word were separated in St. Paul. "Christ sent me not to baptize, but to preach the gospel." 1 Cor. i. 17. Besides, this is not a question of rite. Either it is out of the sphere of religion, which cannot be admitted, or it is not assigned specially to one of these classes of functionaries. This is not, however, to assert that all may celebrate it.

\* "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

[Joseph Mead, in a Discourse on this text, (Works, fol., p. 70,) says: "None of the Fathers which have commented upon this place, neither Chrysostom, Jerome, Ambrose, Theodoret, Primasius, Œcumenius, or Theophylact, (as they had no such, so) ever thought of any such lay-elders to be here meant, but priests only, which administered the word and sacraments." By priest he means presbyter, (from which the word is derived,) and not *sacerdos*. He says this is the only place on which the Presbyterians build their "new consistory." He then proceeds to show "how many ways this place may be expounded, without importing any such new elders. The first is grounded upon the use of the participle in Greek, which is

est rank, and had the highest repute, since the word is the grand instrument and the essential characteristic of the gospel dispensation ; and it was, in fact, to this class of presbyters that the title of minister or pastor became finally appropriated as their distinctive appellation, and this class has absorbed in itself the functions of all the other classes, so that it constitutes, in itself alone, the ministry of the Christian Church.

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often wont to note the reason or condition of a thing, and accordingly to be resolved by a causal or conditional conjunction. Elders that rule well, let them be accounted worthy of double honor, and that chiefly in respect or because of their labor in the word and doctrine. And this way goes Chrysostom, and other Greek writers. A second exposition is taken from the force of *κοπιῶντες*, which signifies not simply to labor, but to labor with much travail and toil. Let elders that govern and instruct their flock well, be counted worthy of double honor, especially such of them as take more than ordinary pains in the word and doctrine." The third interpretation makes "the apostle speak here of priests and deacons: Let the elders which rule well, whether priests or deacons, be counted worthy of double honor; but more especially the priests, who, besides their government, labor also in the word and doctrine." The fourth interpretation makes two sorts of elders, both priests: "one of residentiaries, and such as were affixed to certain churches, and so did govern and instruct their flock; another of such as had no fixed station, but travelled up and down to preach the gospel where it was not, or to confirm the Churches where it was already preached—elsewhere known by the names of evangelists and doctors, or prophets—both these sorts of presbyters were to be counted worthy of double honor, as well those that ruled well as those that travelled up and down to preach the gospel, but especially these latter, because their pains were more than the others." His fifth exposition gives two sorts of elders, ecclesiastical and civil: q. d., "As all elders, whether of the commonwealth or of the Church, that rule well, are to be accounted worthy of double honor, so especially the elders of the Church, that labor in the word and doctrine." Cf. Wesley and A. Clarke, *in loc.*: on the other side, see Macknight.—T. O. S.]

[The evangelical ministry is essentially a ministry of the word; all other ministrations are subordinated to this; they are so many modes of speaking, of declaring the word of God. Christianity is a word, a thought of God, which is destined to become the thought of man. Now word and thought are inseparable; a thought is an interior word, and in ancient languages the same term is employed to express both ideas—*λόγος*. That grand revolution, which we call the advent of Christ and of the gospel, has not rejected worship and symbolism, but it has spiritualized it, has reconciled it to the thought, and therefore to the word. The minister is a man who speaks the word of God; he does not repeat its phrases. The priest was a slave; but the minister is the free associate of God. And as, through the unfortunate and necessary exclusion of the laity, there are no longer ministers of alms, for example, of science, etc., the minister unites in himself all these offices, because he was already the minister *par excellence*.]

The minister who thus inherits all the different ministries of the Church, has taken, in the fulness of his qualifications and of his activity, the name of *pastor*. It is remarkable that, of all others, this is the name which is most rarely applied to the minister in the New Testament.\*

What then is the pastor?

The name indicates the character of the office; he *feeds*; he nourishes souls with a word which is not his own; (as the shepherd nourishes his sheep with grass which he has not made to grow;) but he feeds them by means of his own individual word, which reproduces the Divine word, and appro-

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\* In Eph. iv. 11, *pastor* is used synonymously with teacher, or instructor.

[In some of the Puritan Churches the offices of pastor and of teacher were distinct. The truth seems to be that all pastors are

priates it to various needs, becoming in turn a word of instruction, of direction, of exhortation, of reproof, of encouragement, and of consolation.

[The word, then, is his instrument; but this is not all: the pastorate ought to be conceived of as a fraternity, and, after the example of Jesus Christ, the minister ought to sympathize with all the interests and all the sufferings of his flock. He ought to be at once almoner, justice, and schoolmaster.]

[Such is, in our Church, the idea of a pastor. The Catholic Church has dealt otherwise with the essential conception. It was impossible, considering the sinfulness of man, that the Christian Church should, in the very outset, escape the temptation to take a retrograde course. This is the declivity on which we all slide: nothing is so ineradicable as the tendency to return to that which God has abolished.] Chrysostom already regarded the essential feature of the pastoral office to be the administration of the sacrament.\* This was a return towards the ancient legal institute, and it is one of the first traces of that exclusive importance which the Catholic Church has in more recent times given to this part of the functions of the ministry.†

Among the number and at the head of those relics of Judaism, of which Catholicism is full, we must undoubtedly place the dogma of *the real presence*. God is *really* present

teachers, but not all teachers are pastors. Some consider pastors the ministers of large urban churches, and the teachers ministers of smaller country churches—the former being the superintendents of the latter—hence they gradually appropriated the title of Bishops. See Bloomfield on Eph. iv. 11.—T. O. S.]

\* See the beautiful passage in the *De Sacerdotio*, lib. iii., cap. 4.—Appendix, Note I.

† “Die Vorstellung einer übermenschlichen Würde des geistlichen Standes, schon im dritten Jahrhundert.”—*Cyprian's Briefe*.

in the Catholic worship as he was in the Levitical worship. I will venture to assert that, from the point of view occupied by the spiritual Christian, this resemblance in itself will suffice to condemn Catholicism. "Though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. v. 16.

This accordingly involved the restoration of *caste*; for ritual forms may be perfectly well observed by any individual whatever, so that the personality is of no importance. In religious communities where the sacerdotal idea is predominant, as individual life is of small account, so corporate distinctions must proportionally prevail.\*

Among us, the ministry is essentially a *ministry of the word*; with us, so far from the word becoming a ritual form, the ritual form becomes the word; we take, in its fullest acceptance, the idea of the apostles who traced back the work of the gospel to the incarnation of the Word, and we do not find any thing too strong in the words of Erasmus: "*Diabolus concionator: Satanus, per serpentem LOQUENS, seduxit humanum genus: Deus, per Filium LOQUENS, reduxit oves erraticas.*"†

This ministry is essentially moral, since the word is the cardinal principle in it, and it does not allow the word to become materialized and transformed into ritualism. It must be the action of one soul on another soul, of liberty on liberty. Before all manifestations of itself it exists as an energy; after all manifestations it remains such. The Roman Catholic Church, while it appears to confer greater authority and larger scope for action upon the pastor, has in reality limited the pastoral office, by prescribing stereotyped forms

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\* See Lamennais, *Affaires de Rome*.

† "The devil is a preacher: Satan, *speaking* by the serpent, has seduced the human race. God, *speaking* by his Son, has brought back the wandering sheep."—*Ecclesiastes*, lib. i.—ED.

under which it is to manifest itself,\* and by prescribing as rites that which ought to be suggested on every separate occasion by charity and wisdom, according to the requirements of circumstances. [In the one case there is a real library; in the other case there is only a fiction of a library carved in wood. Both communities have confession; but, in the one, confession is of the heart, in the other confession is commanded, and, moreover, as it ceases to be moral and true, it loses its reality. These are the abuses of Catholicism, but we may not exaggerate them: Catholicism, as it has the cross, is also acquainted with the gospel as a spiritual verity. Further, even among Catholics, vivid protestations have been raised against the exclusive predominance of ritualism—especially on the part of the Jansenists, who attach a very great importance to preaching, regarding it as the greatest and most awful of mysteries.† This is a wide departure from St. Augustin, who regarded the eucharist alone as an awful mystery. We may think that there is nothing mysterious in this action of soul upon soul by means of the word, because it is an ordinary thing; as if that which is ordinary were not often very mysterious and unfathomable. The same word acts upon different minds in different modes. Doubtless the character of the individual very much determines the result; but whence comes it that an animated preacher frequently produces no effect, while a feeble preacher often makes the deepest impression upon men's spirits? Why has the soul been reached by the latter, and uninfluenced by the former? How often the conversion of a spirit which is listening to us depends upon the force of a single word! The providential order by virtue of which one soul, one single

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\* It has given a fixed form to all the different impulses of pastoral love.

† See the quotation from St. Cyran.—Appendix, Note II.

soul, is touched among a crowd who remain cold and unmoved—is not this one of the deepest mysteries? Yes, preaching is a mystery, the most profound of all—that which discloses a multitude of other mysteries. In truth, God himself is the real speaker; man is only an instrument.]

The form of the ministry therefore is the word. The object of the ministry is to unite in the school of Christ, “to bring captive to the obedience of Christ,” the spirits which are his: it is to perpetuate, to extend, to deepen continually the kingdom of God upon the earth.

In order to present this idea under manifold aspects, let us, with Burnet,\* collect the different names given to the ministers of the gospel in the New Testament. And let us first of all remark that, in the ecclesiastical, as in the political sphere, all names of functions, dignity, etc., have originally quite another significance and force from that which they possess when they have been adopted by common usage, and thus lost their primal freshness. Like proper names, they are at first expressive of true qualities, but afterwards come to be merely arbitrary signs. In the origin of a truly original institution, the names of offices express the duties, affections, hopes belonging to them: the soul has interpreted these names; and the name which it has found does not so much express a power nicely and exactly circumscribed, a legally-defined attribute, as an energy to exercise, an idea to realize. All true names are adjectives, which only become substantives by the lapse of time.

1. *Deacon* (the word which we translate by *minister*) signifies *servant*, while the idea of liberty† is appended. The term *deacon*, like all terms which are attached to an institu-

\* Burnet's Discourse of the Pastoral Care, p. 44.

† The idea of *Commission*—committed to a certain office—*Commissioner*.

tion, instead of indicating what the thing itself ought to be, instead of expressing the ideal of the thing, does now indicate that which the institution has become, that which it has accidentally been in a certain time and in special circumstances, a form of the thing rather than the thing itself: the ideal gives way to the historic signification, and history becomes a law to the idea. The word *deacon* has taken a special signification, but it was at first general, and designated, without distinction, every minister or servant of the gospel. "Who then is Paul, and who is Apollos, but *deacons* by whom ye believed, even as the Lord gave to every man." 1 Cor. iii. 5. "Giving no offence, that the *deaconship* be not blamed." 2 Cor. vi. 3. "Whereof I was made a *deacon*, according to the gift of the grace of God given unto me by the effectual working of his power." Eph. iii. 7. "Christ Jesus our Lord hath enabled me, for that he counted me faithful, putting me into the *deaconship*." 1 Tim. i. 12. "The gospel . . . whereof I, Paul, am made a *deacon*." Col. i. 23. For the special and subsequent application of the word, see 1 Tim. iii. 8, "The *deacons*\* must be grave." 1 Tim. iii. 12, "Let the *deacons* be the husbands of one wife," and Rom. xvi. 1, "I commend unto you Phebe, our sister, which is a *deaconess* of the church which is at Cenchrea."

We instinctively regard this title, *deacon*, as a special title, because a particular institution is appropriated to this name; but, in the first series of passages which we have quoted, it is no more special than the word *δοῦλος* (slave, servant) in Phil. i. 1, "Paul and Timotheus, *slaves*, or *servants*, of Jesus Christ." And how is it that the members of the clergy do not bear the designation of *douls*, and the ministry that of

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\* The New Testament of the Vaudois ministers (Lausanne, 1839) translates *the servants of the Assembly*, les serviteurs de l'assemblée.

*douly*, as some members of this same clergy have taken the name of *deacons*, and their function that of *diaconate*?

2. *Presbyteros*, (the ancient form.) "Let the *elders* that rule well be counted worthy of double honor." 1 Tim. v. 17. "They sent it to the *elders* by the hands of Barnabas and Saul." Acts xi. 30. Acts xv. *passim*. "From Miletus he sent to Ephesus, and called the *elders* of the church." Acts xx. 17. "For this cause left I thee in Crete, that thou shouldest . . . ordain *elders* in every city." Titus i. 5. "Is any sick among you? let him call for the *elders* of the church." James v. 14.

Our versions commonly render *πρεσβύτερος* by *pastor*, a term which is never applied to ministers, except in Eph. iv. 11, "He gave some . . . *pastors* and teachers."

3. *Bishop* occurs as synonymous with *elder* in Titus i. 5-7, "That thou shouldest ordain *elders*. . . . For a *bishop* must be blameless;" and, in Acts xx. 17, 28, Paul calls together the *elders* of the church of Ephesus, and commends to their care the flock over which the Holy Ghost had made them *bishops*. See moreover Phil. i. 1, "Paul and Timotheus . . . to the *bishops* and *deacons*."

This does not prove that some *bishops* might not have been placed as guardians of other *bishops*—inspectors of inspectors. "Against an *elder* receive not an accusation, but before two or three witnesses," 1 Tim. v. 19, and Titus i. 5, quoted above. But this did not arise from any institution: it was a natural gradation.

4. *Apostles*, or *delegates*. "Our brethren . . . they are the *apostles*\* of the churches, and the glory of Christ." 2 Cor. viii. 23.

It is, however, to be observed that this word is applied

\* Messengers of the assemblies. *Envoyés des assemblées*. (Translation of the Vaudois ministers.)

(κατ' ἑξοχήν) (emphatically, *par excellence*) to those sent immediately by Jesus Christ—Acts ii. 42, “They continued steadfastly in the *apostles*' doctrine.”

Our intention is not to determine the particular work and function which is designated by these several names.\* We believe that the words *elder* and *bishop* denote the administrators of the Churches, whether they were or were not charged with the functions of teaching—a function attached to a gift or a grace, which does not appear to have determined the nomination of *elders* or of *bishops*, since neither of these terms is to be found in the well-known passages, Eph. iv. 11, and 1 Cor. xii. 28–30; and as to the word *deacon*, it has a sense far more general, and, at the same time, far more special than the other two, designating, as it does, either every kind of labor for the gospel, or a very special office in the Church. Our aim is only, without stopping to distinguish these different applications of the ministry, to exhibit, by means of these terms, the characteristics common to all, the characteristics of the evangelical ministry, whatever may be the department in which it is exercised. What we have found common to these three words, that is to say, what we have found without leaving the terms themselves, and investigating their figurative import, are the ideas of *voluntary service*, of *authority*, (founded, in one case, on age,) and of *supervision*.† But it is probable that the figurative expressions will teach us more; for they are designed, in every subject, to reach a profounder depth existing in the idea which is not to be attained to by mere

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\* On this see Neander, *Planting*, Book i., ch. ii. Vulliemin, *Mœurs des Chrétiens pendant les Trois Premiers Siècles*, p. 178, et seq.

† To the first series of names M. Vinet did not add the word *apostle* till his revision of his lectures; for this reason doubtless he does not here take up the idea of *a mission* which is involved in the fourth title.—ED.

expression. Let us then refer to the figurative expressions which undoubtedly are applicable primarily to ministers of the gospel.

1. *Pastor* is not, as we might at first be led to believe, synonymous with the word *elder*, but with the word *teacher*. See Eph. iv. 11.\* We have already mentioned that the duty of an elder or administrator is not included in the formal distribution of powers or of gifts (*χαρίσματα*) of which we have before spoken. Further, the passage in Eph. iv. 11 is the only one in which the term *pastor* is directly applied to ministers of the gospel; but it is unquestionably applied to them indirectly when Jesus Christ is called *the Shepherd (Pastor) and Bishop of our souls*, and when Jesus Christ said to Peter, "Feed my sheep." John xxi. 16, 17.

The word *pastor*, taken in a figurative sense, is to be found in the Old Testament; but it is there applied loosely to prophets and magistrates.† And, moreover, in the theocratic sense, magistrates would be pastors, just as the pastors would be magistrates. They would be two forms of the same office. Nevertheless the 34th chapter of Ezekiel (*passim*) would apply admirably to a pastor in the ordinary sense of the term.

2. *Steward, or dispenser*. "Let a man so account of us as . . . stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful." 1 Cor. iv. 1, 2.

3. *Ambassadors*. "We are ambassadors for Christ." 2 Cor. v. 20.

\* See page 46, note.

† *Ποιμένες λάων*.—"The state is almost realized in which religion and justice go hand in hand in the republic, and the magistrate as well as the priesthood consecrates men."—La Bruyere. *Les Caracteres*; the chapter entitled *De quelques usages*. See Burnct's "Discourse of the Pastoral Care," p. 45.

4. *Angels, or messenger.* "The seven stars are the angels of the seven Churches." Rev. i. 20.

5. *Guide, or ruler.* "Obey them that have rule over you." (Πειθήσθε τοῖς ἡγουμένοις ὑμῶν.) Heb. xiii. 17.

6. *Architect, or builder.* "As a wise master-builder, I have laid the foundation." 1 Cor. iii. 10.

7. *Laborer.* "We are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. iii. 9. "A man that is an householder . . . went out . . . to hire laborers into his vineyard." Matt. xx. 1. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest." Matt. ix. 37, 38. "I have planted, Apollos watered, but God gave the increase." 1 Cor. iii. 6.

8. *Soldier.* "Epaphroditus . . . my fellow-soldier." Phil. ii. 25. "Endure hardness as a good soldier of Jesus Christ." 2 Tim. ii. 3.

Let us remark first, that of all the designations by which we might expect to find the minister of religion named or characterized, there is only one which is wanting in the New Testament, and that is the word *priest*, although the name has been furnished by the Christian term *presbyteros*. Priests may find a place in the spiritual economy of religions which are without the true and sovereign Priest; there can be none in the religion which has received or believes in him. There no one person is *a* priest, because all are priests; and it is remarkable that this word is only applied to Christians in general under the gospel dispensation. See 1 Peter ii. 9. "Ye are a chosen generation, a royal priesthood,"\* in which we find a fulfilment of Isaiah's prophecy, (chap. lxi. 6,) "Ye shall be named priests of the Lord: men shall call you the ministers of our God."

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\* Βασιλειον Ιεράτευμα.—See Neander's "Planting," Book iii., ch. i.

To recover this idea of the ancient sacrifice, which has been abolished in the supreme and eternal sacrifice of Jesus Christ, it has been necessary to create a sacrifice—to perpetuate that which is unique and complete.

For us, who do not believe in the “real presence,” what can remain as belonging to the minister, when, moreover, supernatural gifts have ceased? We answer, the Christian—but the Christian consecrating his activity in order to bring others into Christianity, or to nourish the Christian life in those who have embraced this religion. He does habitually that which all Christians ought to do when special opportunities and methods present themselves. He does it with a degree of authority such as we may suppose to be natural and appropriate for a man who has devoted himself to this work. But he has no peculiar revelation when he declares the wisdom of God as a mystery, 1 Cor. ii. 7; when he presents himself as a steward of the mysteries of God, (1 Cor. iv. 1,) he does not lay claim to more inspiration than that which belongs to the least of the faithful. He is the steward, the dispenser of a common good; he does not take, as Jesus Christ did, of that which is his own, (John xvi. 15,) but of that which belongs to all. If he finds it true, according to the words of St. Paul, that the faithful obey him as their spiritual guide, (Heb. xiii. 17,) the sense in which he understands this leaves the liberty and responsibility of those who obey intact. He protests against the idea of being a “lord over God’s heritage.” 1 Peter v. 3; compare 2 Cor. i. 24. “Not that we have dominion over your faith.” He even contrasts the individuality and independence of the Christian with the servile credulity of the idolater: “Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.” 1 Cor. xii. 2.

The idea of service\* underlies all the titles which they as-

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\* Δούλος is a name more than once applied to the apostles. See

sume, and all the authority which they attribute to themselves; they reject all notions of power as belonging to their own persons. "Who then is Paul, and who is Apollos, but ministers by whom ye believe?" 1 Cor. iii. 5. And observe that these rulers, these ambassadors, call themselves servants, not only of God, but of the faithful themselves. If they say, "Let a man so account of us as of the ministers of Christ," (1 Cor. iv. 1,) they also say, "All things are yours, whether Paul, or Apollos, or Cephas; . . . all are yours, and ye are Christ's, and Christ is God's."\* 1 Cor. iii. 21-23.

Examine all the titles, all the names which are given in

Rom. i. 1; Gal. i. 10; Phil. i. 1; 2 Tim. ii. 24; Titus i. 1; James i. 1; 2 Peter i. 1; Judé 1.

\* As to the speedy introduction of the opposite principle, that is to say, the principle of the personal authority of the priest, see Schwarz, *Katechetik*, pp. 11, 12. Immediately after the apostolic age we find the birth of the *clergy* and the *hierarchy*. (See Appendix, Note III.)

[See also Mede's Discourse on 1 Cor. iv. 1, in which he contends for "two orders ecclesiastical, presbyters and deacons—the masters, priests; the ministers, deacons." He denies that presbyters are ministers of the people. On 2 Cor. iv. 5, where the word is *δούλους*, Mede observes, "The apostle says not they were the Corinthians' servants, but that he had made himself so in preaching to them;" cf. 1 Cor. ix. 19. To call presbyters ministers of the Church, he thinks, involves four solecisms: 1. Deacon, or minister = *Cohen*, from which it is derived; thus presbyters receive a levitical title. 2. Ministers = deacons; hence there is a tautology in the language, ministers and deacons. 3. Presbyter is a name of superiority; minister, of inferiority. 4. In the Presbyterian Churches "there is a worse solecism," the pastor receiving the inferior title, and the "lay-elders, a kind of deacons at the most, and of a new erection too, are dignified by the name of elders and presbyters"—the superior title. He says, not one of the words rendered minister, *διάκονος*, *ὑπηρέτης*, (as in 1 Cor. iv. 1,) and *λειτουργός*, is ever applied to the apostles with relation to the Church, or people.—T. O. S.]

the Gospel to ministers, and you will not find any which departs from the limitations indicated by this idea of the servant of humanity, in regard to its greatest interests, for the love of God. [Every thing in this institution is generous: it knows no other force than that of persuasion, no other aim than the dominion of truth, and its only distinction is in its more absolute devotedness.]

Nevertheless, all these names, all these metaphors, all these passages added to illustrate them, do not embrace the complete sum of the elements necessary to constitute a minister—they do not give us the ideal of a pastor—we need a type, a model, a personification of each idea. Where shall we seek it? If any one has proved himself to be the type of a man, he is therefore at the same time the type of a pastor; for in the ideal man the pastor must appear as one feature of his character: it is impossible that any one who should give a full representation of perfected humanity should fail to be a pastor.

This new man, this second Adam, can only have been such by love; the first object of love is that which is immortal in man; on the soul, therefore, will the love of this ideal man exercise itself; and as the good of the soul can only be secured by its regeneration, and it can only be regenerated by means of truth, so the office of the perfect, the typical Man must necessarily be to give truth to man, to nourish the soul with truth, to feed it in its green pastures and by the side of its still waters: the perfect man must be a pastor.

Accordingly he has said, "I am the good Shepherd." John x. 11. "The Son of man came not to be ministered unto, but to minister."\* Matt. xx. 28.

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\* "Summus ecclesiastes Dei Filius, qui est imago Patris absolutissima, qui virtus et sapientia genitoris est æterna, per quem Patri visum est humanæ gentis largiri quidquid bonorum mortalium generi

Accordingly his immediate disciples have called him "the Shepherd and Bishop of our souls." 1 Pet. ii. 25.

And he himself has given the most sublime comment on the term *shepherd*, by the declaration, "The good shepherd giveth his life for his sheep." John x. 11. [Here the metaphor is insufficient; to give his life for his sheep is not included in the idea of a shepherd.]

And that which he spoke he also performed. He does not wait merely for the sheep, he runs after them, he goes from place to place. (John the Baptist remained in the desert.)

And lastly, the shepherd making himself a lamb, substituting himself for the lambs, has been offered up. He is "the Lamb slain from the foundation of the world." Rev. xiii. 8.

This Divine Pastor, who must be, according to Saint Bernard, the Pastor of the heavenly worlds, and who became the Pastor of humanity, has, in his care for it, embraced all the interests of our race; for it he has done, during the days of his flesh, the good in which it delights, and that in which it has no delight.

Lastly, and we have appropriately left this feature till the last, he has, of deliberate purpose, without external necessity, (in every other respect his circumstances corresponded with his will,) symbolized the spirit of a minister by washing the feet of his disciples, and he has not, by his silence, allowed the meaning of this symbol to remain doubtful. John xiii. 5-16. If, as he himself declared on that occasion, "the servant is not greater than his lord," we have found the true idea of a pastor. [We ought to be servants; but] the idea of service, when fully developed, involves that of sacrifice. [The minister is a permanent sacrificial offering; this he should be. We may say that the Christian is from the first

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dare deereverat, nullo alio cognomine magnificentiùs significantiùsve denotatur in Sacris Literis, quàm quam dicitur *verbum*, sive, *sermo* Dei.—Erasmus, Ecclesiastes, lib. i.

such an offering ; this appellation does not express any thing additional for the pastor. The objection only adds force to our assertion ; for, if the Christian is a sacrificial offering, the pastor, who is a Christian by virtue of his official position, is so much more.]

Let us retrace the course we have taken. The pastor is nothing but the recognized dispenser of the word of God. He is a man who devotes himself to the work of applying to and enforcing upon man the redemptive work of our Lord Jesus Christ,\* inasmuch as God has determined, by the foolishness of preaching, to save men. As Jesus Christ was sent by God, so he is sent by Jesus Christ. He determines, on his part, to do from the principle of gratitude what Jesus Christ has done from a principle of pure love.† He reproduces all that was in Jesus Christ except his merits. He is not, so far as the obligations which are imposed upon him are concerned, either more or less than his Master. He does, under the auspicious smile of Divine mercy, all that which Jesus Christ has done under the weight of Divine anger. By word, by work, by obedience, he continues the life which Jesus Christ in his own person commenced.

#### HYMN.

O King of glory and Man of grief ! whoever loves thee has suffered ; he who loves thee consents to suffer. To him is the promise made of sharing at once thy glory and thy grief.

Even in their dreamy, half-awakened state do men suffer on thine account ; so, without knowing why, suffered the wife of

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\* "God was in Christ reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation." 2 Cor. v. 19.

† "For the perfecting of the saints, . . . for the edifying of the body of Christ." Eph. iv. 12.

the judge who delivered thee up to death. He who has some small love for thee, or who bewails thee, has but to enter upon the road on which thou art going; like Simon the Cyrenian, he will be made to share the sad burden of the cross.

Men curse those who bless thee; humanity excludes them from its universal communion; and, thus exiled from the human family, they are, alas! doubly exiles.

All those who have loved thee have suffered; but all those who have suffered for thee have but learnt thus to love thee more. Grief unites men to thee, as joy unites them to the world.

Grief inspires, as those possessed by a generous wine, those whom thou entertainest at thy mysterious banquet, and hymns of adoration and of love burst forth from their broken hearts.

Happy is he who, like the Cyrenian, shall abase himself to take his part in bearing the cross which oppresses thee. Happy he who shall willingly endure in his own body that which remains, and that which shall remain to the end of the world, to be endured of thy sufferings, for the Church which is thy body.

Happy is the faithful pastor, who, in his flesh, continues thy sacrifice and thy struggle. As long as his struggles and groans shall continue, I see him with the vision of my spirit, leaning upon thy bosom, as, on the day of that funeral banquet, the beloved disciple reposed.

And he, so long as love carries him onward, disfigured by the dust and the blood of his conflict, from place to place, and from suffering to suffering, he, in a hallowed retreat, unobserved by the world, reposes on thy bosom, and regales in silence on the gentle sweetness of thy words.

Happy is the faithful pastor! His charity multiplies his sacrifices, and his sacrifices increase his charity; love which inspires his endeavors is also their exceeding great reward.

Happy is the faithful pastor! That which each Christian would wish to be, he is. That cross which each one attempts to sustain in his turn, he bears unceasingly. That Jesus, from whom the world is continually endeavoring to distract our regard, is for him the world of his life, and the object of his unremitting contemplation.

Happy, thrice happy, if all his desire is that he may add some voices who shall swell the concert of the blest, while he himself may remain concealed amidst the universal joy, only treasuring up in his heart the unseen approval and the eternal *Well done* of his Master and Father.

#### § II.—NECESSITY OF THE EVANGELICAL MINISTRY.

For those who aspire to the sacred office, it is an interesting inquiry, whether an evangelical ministry is necessary at all. At the first glance this investigation may appear quite superfluous. [Facts outrun proofs—our instincts determine the conclusion.] Nevertheless the question is asked, (and one entire Christian community, that of the Quakers,\* has answered in the negative,) whether a particular class of persons, set apart for the superintendence of religious worship and the teaching of religion, is necessary.

In the view of many persons, a sufficient proof of this necessity might be found in the general, and almost universal, prevalence of the institution. This, however, only supplies a very strong presumption; after so much has been established, the question yet remains open.

We shall reply by two methods: one being applicable to all cases analogous to that of the ministry, the other having an immediate reference to the special case before us.

I.—1. Every important function connected with one of

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\* But even among the Quakers, some persons, chosen from the entire company, are invested with a kind of ministerial dignity.

the primary requirements of society—with one of the elements essential to its life—demands men specially and exclusively devoted to that office.\*

2. Every community needs and implies the existence of chiefs—of a government. This government may be composed of one or of many kinds of persons; may be more or less reasonable, more or less perfect. These features are not essential; the principle remains: and a society without a government, a society which has rules, and yet has no one appointed to maintain or represent them, is perhaps even more inconceivable than a government whose action is not limited and directed by any ruler at all.

II.—1. As a general principle, we may affirm that the office of a minister cannot be carried to the perfection which is involved in its idea, except through the agency of men who devote themselves exclusively to it; and there are many things which can generally be accomplished only by such men.

2. In times when religion has itself become a science by the fact of its being cultivated by science—when, having established a crowd of relationships with private and public life, it must concern itself with a vast variety of details and applications—the ministry can hardly be efficiently and completely carried on unless by a man who is a minister to the exclusion of other occupations.

3. There are, in the work of a minister, limits at which each one, or the great majority, will stop, unless a positive duty compels them to go beyond it. Every one will take upon himself only that which is convenient to him, and

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\* The *jury* forms no exception to this. It does not exclude the office of judge. It is only an exemplification of an idea (which religion reproduces in other forms) that a society delegates to special men only that which every one cannot do for himself, and that the delegation only ceases where those who delegate are sufficiently qualified to act on their own account.

many think that even in advancing thus far, they have done too much. [When a thing must be determined by one single person, that person brings his conscience entire to the work ; if there are four, each one only brings the fourth part of his conscience. When a man does not regard his responsibility as absolute, his anxiety only refers to a small part of the thing to be done, or perhaps to no part whatever.] The work, then, would be done only in a superficial, irregular, and interrupted manner, if it could not reckon upon the constant attention of certain men.

Zeal for the advancement of the kingdom of God, and the belief in a universal priesthood, were doubtless not smaller than they now are, on that day when the Holy Ghost said in Antioch, to a *collegium* of prophets and teachers who had already been separated and called by him : "Separate me Barnabas and Saul for the work whcreunto I have called them." Acts xiii. 2.

It may be said that, by what is actually done now, we cannot judge of what the faithful would do if they were unable to place upon the minister the burden of the ministry, which would then be extended to all. We believe that their first act would be to create ministers. For, if it is said that the general zeal would be greater in the absence of these specially appointed men, this zeal, even in its most flourishing condition, as it would not suffice to supply all the wants for which precisely the ministry is instituted, would, in such circumstances, lead Christians to do what, it is supposed, indifference and indolence will make them do ; that is to say, the very zeal of the faithful would prompt the creation of a special office, in order to satisfy those wants which they themselves would be unable to meet. The greater the zeal, the less disposition will there be to leave great interests to be attended to by sufferance, in default of men appointed for the very purpose of attending to them.

Hüffell\* regards ministers of the gospel as the depositaries and guardians of the principle of life that has been deposited in the Church. Christianity is essentially a self-propagating vitality; but if men are not chosen to transmit it, † if this transmission of life is left to the life itself, it will soon cease. Without the ministry, according to Hüffell, Christianity would not have lasted two centuries.

This assertion is perhaps too positive and absolute; but we may not say, generally, that the truth and potency of a work are called in question, if its duration is made to depend upon certain means. Nothing is done without means; and when the means by which an institution is supported are created by the institution itself, when it derives them from its own resources, and selects them in accordance with its own nature, we may not say that it is itself a precarious existence because it makes use of means. Rather must we consider it precarious if it made use of no such means. [If it employs in the ministry its choicest elements, the best part of its substance, in order to propagate itself, does it not increase?]

No one doubts that the life of the Church supposes and demands a perpetual witness, an uninterrupted tradition; and it is necessary that this witness, this tradition, should be guaranteed. A Church would fail in its duty to itself, did it not assure, not only the perpetuity, but also the relative perfection of this witness, this tradition. Rom. x. 14, 15.

\* Hüffell, *Wesen und Beruf des Evangelisch-Christlichen Geistlichen*. Vol. i., p. 28. Third Edition.

† *Vitaï Lampada*. These words, which we place in a note, and which, in M. Vinet's own manuscript, are placed in parentheses in the text, refer probably to the following verse in Lucretius:

Et, quasi cursores, vitaï lampada tradunt.

*De rerum naturâ*, lib. ii., v. 78.—ED.

Herder\* vindicates the institution, but supposes that it may safely be only a temporary existence. We demand nothing more than this: preserve it so long as it shall be necessary, and only abandon it when its necessity has expired. Our conviction is, that that time will never come.

### § III.—INSTITUTION OF THE EVANGELICAL MINISTRY.

Besides the necessity that results from the nature of things, we have to inquire whether there is a necessity of another order—whether this is a positive duty; in other words, whether the ministry is a canonical and Divine institution. Has Jesus Christ himself, or his apostles in his name, ordained that the Church shall have in all times and under all circumstances, special men appointed to the superintendence of worship, and the guidance of human souls?

Answering rigorously, we should say, No. [Jesus Christ has instituted little, he has inspired much. That which distinguishes and separates the ancient world from the modern world is his cross, not his institutions. The rest he left to the Holy Spirit who should come. He has virtually abolished much that he has not formally abolished. He has preferred the invisible, but infallible, influence of the Spirit to the less certain and delicate action of the letter. His kingdom is a spiritual kingdom, and his disciples understood this: accordingly they did not attempt hastily to abolish and pull down what they found existing in the structure of society. And he did not even enable them to see always, and from the first, what, in the ancient economy, was compatible with the new. God did not by one single act communicate all that they required to know, but kindled a light which was, by slow degrees, to dissipate their darkness. All the development of Christianity has proceeded in this way, and we have

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\* Herder. *Provincialblätter*, iii.

yet to hope for a new world of discoveries. However, we only notice this progressive advance in the gospel with reference to secondary points; for, as to the doctrine of Christ, the apostles, from the commencement, were agreed, and have expressed the whole. It is not thus with the institutions of Christianity: they have been gradually adopted according as the wants of the Church awakened its perception of their necessity.]

Jesus Christ called certain from among his followers, intrusted to them a message and functions similar to his own, and said to them, (to them and not to others,) "As my Father hath sent me, even so send I you." John xx. 21.

St. Paul affirms that Jesus Christ "gave to some to be apostles, and some prophets, and some evangelists, and some pastors and teachers."<sup>4</sup> Eph. iv. 11. Here Jesus Christ is represented as exercising a providential oversight in the Church, as the guide of his first messengers; the organization and government of the Church are referred to him; and it is evident, from the words of St. Paul, that Christ designed his Church to have ministers.

The apostles, as they had been sent, also sent others in their turn. The ministry continued of itself, without being formally instituted once for all.

But, on the one hand, Jesus Christ said to his apostles, "Go . . . and preach the gospel to every creature," Mark xvi. 15; and since those whom he immediately addressed could only commence the execution of a command, the completion of which would require centuries, he addressed himself, in their person, to their successors: he supposed that they would have successors, and thereby he has implicitly in-

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\* Bridges remarks how the framing of these words shows the grandeur of the institution.—The Christian Ministry, p. 5. See also Calvin's Commentary *in loco*.

stituted the ministry.\* At least it can only be objected to this, that the carrying out of the work did not demand specially appointed agents, although the commencement of the work has demanded it.

This leads us to our second reflection. It is, that if the circumstances under which Jesus Christ conferred the apostleship have not essentially changed, his command is valid for all times, and is equivalent to an institution. For, not to renew, in circumstances entirely parallel, that which he has himself founded, is, in some sort, to condemn this first establishment, which ought never to have been made if it ought not to have been perpetuated.

[\* Vinet has reference to the transmissible functions of the apostles, not to their superior apostolical prerogatives and powers, such as personal acquaintance with Christ and immediate outward vocation by him, plenary inspiration, universal jurisdiction, and the capacity of imparting miraculous endowments. "The apostleship," says Donne, "as it was the fruitfullest, so it was the barrenest vocation: they were to catch all the world; there is their fecundity—but the apostles were to have no successors, as apostles; there is their barrenness. The apostleship was not intended for a function to raise houses and families—the function ended in their persons: after the first, there were no more apostles. . . . Though historically we do believe it, yet out of Scriptures (which is a necessary proof in articles of faith) they can never prove that St. Peter was Bishop of Rome, or ever at Rome. So then if the present Bishop of Rome be St. Peter's successor, as Bishop of Rome he hath episcopal jurisdiction there, but he is not St. Peter's successor in his apostleship; and only that apostleship has a jurisdiction over all the world. But the apostleship was an extraordinary office instituted by Christ, for a certain time, and to certain purposes, and not to continue in ordinary use." "In some things," says Hooker, (Ecl. Pol., vii. 4,) "every presbyter, in some things only bishops, in some things neither the one nor the other, are the apostles' successors." Under the second point he brings in prelatical succession—for which, however, he fails to bring such warrant of Scripture or ecclesiastical history as would prove its necessity.—T. O. S.]

[It has been objected to this, that ministers ought to be the interpreters of the Holy Spirit; that, consequently, the Divine influence which is distributed among the faithful will, on every occasion of need, select the necessary agents, and call forth the word which is given to meet the exigency. This is the opinion of the Society of Friends: it is a false application of a true principle; for the existence of a special order does not limit the agency of the Spirit, or hinder it from "blowing where it listeth."

[By all the means under our control, it is necessary that we should insist upon the fact that ministers are persons in whom the Holy Spirit speaks. If, after enforcing this, some should be found who are unworthy, while we deplore this, we shall be forced to confess that the same thing might take place where all have the right to speak, but must wait, before they speak, for the impulse of the Holy Spirit. May they not be victims of self-delusion? Will not those who are gifted with a ready utterance speak in order to gain power and influence? The danger will be greater even than it is among us; for these preachers, not prepared by a special course of study, will present fewer guarantees of efficiency.

[It has been said that there cannot be a ministry because there is not a Church; that the Church is an impossibility for this world. This is true, if the ideal of a Church is referred to. It has never been realized, not even in the time of the apostles. But, to-day as then, Christians must hear the preaching of the word, that they may be consoled and strengthened; they must pray in common, render thanks in common; and for this a minister is necessary, a servant of God who shall present the word in a manner level to their capacity, and who, under the guidance of the Holy Spirit, shall supply their lack of strength.]

Certainly missionaries will be required; for in our times we can apply the words which St. Paul used with reference

to his, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. x. 14, 15.

But all the ministers which were given by Jesus Christ to the primitive Church were not missionaries in the special sense which we attach to the word: many of them were really pastors, and, as such, provided for wants similar to those which exist at the present day—similar to those which will always exist. And yet are not all pastors in one view missionaries? Are there not, in the bosom of their Churches, and around their dwellings, souls whom they must seek out, as much so as pagans or idolaters are sought out at a thousand leagues from home? Will the work of conversion ever cease? Must not the net ever be cast out far and near? And, consequently, are not the circumstances which led to the original founding of the ministry the same as those which exist to-day, and do they not demand the same appliances? And should we not be casting off our allegiance to Jesus Christ himself, if we neglected to do now in his name that which, if he were among us, he would do himself?

Let us not forget that whatever we may say now of the abolition of the ministry might have been said formerly against its institution. It might have been said that every faithful man is a minister, which is true; that no faithful man ought to omit "to *show forth* the praises of him who has called him out of darkness into his marvellous light," (1 Pet. ii. 9,) which is also true; that the Christian life is a discourse—that faith produces faith, and so on—all true ideas, but they are not to be so interpreted as to supersede other ideas as true as they, which involve the necessity of a ministry now as they did in former times.

Lastly, let us observe that the apostles have never spoken

of the ministry in such a way as to lead us to think that they regarded it as an accidental, transitory thing, or as a temporary institution.

In fine, we think that, in such a question as this, to take away the terms in which the institution was founded, would be only to remove a word, since if Jesus Christ has not formally, and, so to speak, by letters-patent, instituted the order of the ministry, yet he has not left us in doubt concerning his will on this matter. We shall not in reality depart from the truth, we shall not exaggerate, if we call the ministry a Divine institution.

#### § IV.—DOES THE MINISTRY CONSTITUTE AN ORDER IN THE CHURCH ?

A discussion has been raised upon the question, Is the ministry a separate order?\* The answer to this might seem easy after the solution of the first question, from which, indeed, it is scarcely to be distinguished. [Nevertheless, theologians who agree that the ministry is a Divine institution are divided on this point. It is then worth our while to investigate it.]

If the ministry, that is to say, the consecration of certain particular men to the guidance of the Church, has been instituted, these men, as distinguished from all others, will necessarily form an order, at least in one sense. If there is any discussion, it is, doubtless, on the greater or lesser latitude that the word *order* admits of. For the disputants are agreed as to the institution itself that it is a real and valid existence.

It is certain that this word *order* may suggest to different minds very different ideas. In the case of some it will sug-

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\* In German, *Stand*.

gest the idea of a *levitical tribe* [a sacerdotal caste] so isolated as to form a religious society—exercising exclusive prerogatives—in which the idea of the community starts from them rather than they from the idea of the community—existing by itself, and imposed upon the flock by an authentic Divine institution, or by Providence: in one word, *legitimate*, in the sense which has been given to the word by political parties.

Others who, having accepted the ministry as an institution, would be prepared to accept it as, in a certain sense, an order, refuse to recognize a clerical *order*, if the word does necessarily involve all the ideas which we have just exhibited. In their view the ministry rather constitutes a particular class of persons, a species of functionaries of which Jesus Christ has determined that his Church shall never be deprived; but, according to their idea, the similarity of their functions no more elevates them into an order than the rank of captain or officer constitutes an order of all the captains and officers belonging to an army, who, in fact, are nothing but soldiers occupying a more elevated position and rank. In their view, ministers are no other than the officers of the Christian army, with this primary difference, that each one may become an officer of his chief as soon as he finds soldiers disposed to accept him as such, and to march under his conduct.

Each of these opinions has, however, several degrees and shades. The majority of the defenders of each are influenced in this respect less by a reasoning conviction than by habit or tendency of thought. These contrasted opinions do not, in fact, so much belong to two different systems as to two different classes of minds, and when circumstances have brought into view vivid manifestations of these two classes, and have placed them in the presence of each other, it has been necessary that they should explain themselves; and habit on the one hand, and tendency on the other, have

issued in distinct systems, which have been obliged to give an account of their foundations—foundations which, perhaps, they have not discovered till after their full establishment.

[Those who admit that the ministry is an order are accustomed to look to history; the others rest upon speculation. At the Reformation there was little systematizing: vivid feelings were aroused, while method and form were neglected. Afterwards came a period of repose, and the clergy in certain places formed themselves into an order. In these times we must make our selection: Catholicism presses upon us—we must be Protestants in the most unambiguous mode. We have zealously guarded the shreds of Romanism, now we must resolutely seek for other habiliments.]

Among the most eminent defenders of the second system, we ought, in more recent times, to distinguish Neander. Neander\* notices the tendency which early manifested itself in the Church to constitute the ministry into a caste. He relates the resistance of Clement (A. D. 217) and of Tertullian (A. D. 245) to this retrogression towards Judaism. These fathers placed a value (and Neander, following them, also places a value) on the idea of a universal priesthood. According to I Pet. ii. 9, and Rev. i. 6, Neander and his authorities only admit of the priesthood as an institution in the sense of a convenient division of labor.† See Acts vi. 4, on the appointment of deacons.

Harms‡ replies to Neander that the language of St. Peter is figurative, and that the Hebrew people were similarly designated although they had a priestly order. “And ye

\* Neander, *Denkwürdigkeiten*, i. 64–69, et 179. Planting, Bk. iii., ch. 1. See also Schwarz, *Katechetik*, p. 11. In Notes III. and IV. in the Appendix these extracts will be found translated.

† Neander's Church History. See Appendix, Note V. See also Rettig, *Die freie Protestantische Kirche*, p. 87.

‡ *Pastoral Theologie*, ii., p. 11.

shall be unto me a kingdom of priests, and an holy nation." Exod. xix. 6.

But this is to pass from one side to the other with arguments which, in the one case, destroy nothing, and in the other case construct nothing. For the idea of a universal priesthood does not contradict the idea of a special priesthood; and so Harms is right in alleging on this point, Exod. xix. 6; and, on the other hand, a special priesthood need not be so appointed as to be incompatible with a universal priesthood.

It seems to me advantageous to remark, as confirmatory of both these truths, that those who in the Bible have spoken of a universal priesthood were themselves invested with a special priestly dignity, and maintained that character in the presence of those whom they addressed. In their view, the two priesthoods, or the two ministries, did not exclude one another.

Moreover, in the new economy, it is certain that in one respect the universal ministry is the sole reality; not that it has excluded the other, but because, in this new economy, the other ministry no longer exists—I mean the priesthood properly so called; no one is specially a priest, but each is a priest so far as he is united to the High Priest, who is Jesus Christ. The only ministry that remains is that of the word, and that is at once special and universal. And here, then, we repeat our observation, that the inspired men who have recognized this ministry as universal did not the less exercise it in a special manner: it did not enter into their thoughts to deny either the one or the other.

They have also recognized the fact, that the faithful disciple is directly taught by God, and that consequently his chief Shepherd is in heaven. They have strongly insisted on this immediate relation that has been established between every faithful man and Him who is at once the object and the

author, (the head and consummator,) of his faith.\* This is, in fact, the essence of true religion, the spirit of the true worshippers of the Father, the characteristic of a worship in which God reveals himself as Father; and accordingly we shall find, even under the elder dispensation, vivid traces of this idea. (See Jer. xxxi. 31-34.) But these same men who proclaim the immediacy of the intercourse between the faithful and God, and who do not offer themselves as mediators, or as substitutes for the only Mediator, do not the less exercise the ministry of the word, which has for its distinct object, and for its final aim, to promote this immediate intercourse. They have not in any respect contradicted themselves. There is then no necessity of opposing either the universal ministry to the special ministry, or the special ministry to the universal ministry; but as they are identical in nature, as they do not differ in respect of any of the elements which belong to the constitution of either, as the one has no virtue and no illumination which has been denied to the other, it is necessary that we should carefully recognize what Neander has asserted, that the special ministry only exists by virtue of the principle of the division of labor, and for the different reasons which we ourselves have already indicated. If we seek for the reason of an institution, for the idea which has given it birth,

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\* "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." Heb. viii. 11. "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but the same anointing teacheth you of all things." 1 John ii. 26, 27. "They shall all be taught of God: every man therefore that hath heard, and learned of the Father, cometh unto me." John vi. 45. See Isaiah liv. 13, "All thy children shall be taught of the Lord." See also Luke ix. 50: Num. xi. 29: John iii. 27.

we do not therefore deny the real existence of the institution, nor do we take aught from the authority of its founder.

The truth on this question may find its proper limitations on one side, (that is to say, on the side which tends to the too absolute distinction between the clergy and the laity,) in the words which we have already quoted from 1 Pet. ii. 9, and Rev. i. 6, "Ye are a royal priesthood;" and it may find its corresponding limit on the other side, (that is to say, the side which tends unduly to confound the two,) in the words of St. Paul: "Paul, separated unto the gospel of God." Rom. i. 1.

There is, then, an *order* in no other sense than this: that there is a peculiar class of men who are indispensable in the constitution of a Church—a class which is set over each Church, coördinate with the other parts which compose it, and forming its living centre—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 12.

This order could only become a *caste*\* [in the following cases:]

1. In the case of its being hereditary, as in the Mosaic economy; or transmitted, as in the Romish Church. The first of these cases is nonexistent; and, as Protestants, we repudiate the second. Transmission, in the Romish Church, has neither sense nor reason except it be connected with the mystery of the real presence, and of an infallible interpreter. Remove these two dogmas—make the pastor simply the administrator of a worship in which there is no element of mystery, and the preacher of a word which the Holy Ghost may explain to another as well as to himself, and what rational

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\* "The word *caste* is applied to certain classes of persons to distinguish them from the rest of the nation to which they belong."—*Dictionnaire de l'Académie.*

or psychological foundation can there remain for succession? On the other hand, admit the dogma of succession, and you are bound to find a vindication and a substantial basis for it in one or other, or even in both of the two dogmas which we have referred to. The basis of history or of legitimacy can never suffice to preserve an institution; it can only stand by virtue of human, interior reasons: make the transmission of ecclesiastical powers to rest on a historical basis, and, however solid may be this basis, you deprive them of every sufficient reason and efficient means for their perpetuation. In our national Protestant Churches, our ministers are consecrated by other ministers, to which no objection can be offered; but this does not prevent our finding, if we trace back the consecration to its original source, men who were not themselves formally consecrated by others, but had consecrated themselves; the right then of doing the same thing belongs to all.\*

2. A caste would be formed if the minister were not a citizen in the fullest sense of the term. It is quite possible that civil institutions may occasionally limit or extend the qualifications required for citizenship, but these restrictions are not created with it, they are not inherent, nor are they required by any of the elements which compose the institution. The case is different with the Romish priest, who cannot become a citizen except by departing from his own character as priest. The possession of constitutional power which has, in certain countries, been attached to the *order*, is a very different thing from the aptitude for public business which may belong to the

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[\* None, however, are at liberty to ignore the Divine call, or the formal recognition of the Church, where the latter can be secured. This is done in nearly all Churches by the imposition of the hands of ministers—a ceremony which claims apostolic precedent, though not precept.—T. O. S.]

individual, and is an intrusion by the Church or by the clergy into the domain of civil affairs.

3. In the case of ministerial functions being exclusive, a *caste* would be formed. It may perhaps be convenient for a society, as such, to make use of particular men or orders of men; but, apart from this, the functions of the ministry may be performed by any of the faithful.

The ministry then does not constitute a caste: it does not even, except by accident, form itself into a separate body. Undoubtedly this accidental feature is of frequent occurrence, but still it remains accidental. Corporate existence is not essential to the ministry.

To sum up in conclusion: An ecclesiastical ministry is formed by the consecration, under certain conditions, of certain members of the Christian society to occupy themselves specially, but not to the exclusion of all others, in the administration of religious worship, and the guidance of human souls. A religious society can, moreover, decide that the solemn observances which are performed at its meetings shall be exclusively presided over by those particular persons who are denominated ministers or pastors.

It seems easy to keep within the two prescribed limits; if we are absorbed in either to the exclusion of the other, it will be at the loss of some evangelical truth. But it is certain that we cannot lose one of these without losing the other also; a choice between the two will never have to be made; we shall preserve or we shall lose both at once.

This discussion is not an easy one. The attack and defence pass from one side to another without meeting one another, each party advancing that which the other does not reject, and repudiating that which the other does not care to defend. But this discussion, which could not have arisen at any other period, marks a kind of mental action, which it is incumbent upon us to observe, and may help us to determine

with more accuracy our position in the Church and in society.

This mental action is of a very singular character; it indicates the coëxistence of two contradictory elements. Every thing that can be done to make us a caste is done, and yet incessant fears are expressed lest we should become one. It is not remembered that it is in the very nature of a body in exile to form itself into an empire, and that it will shortly not be able to see even its equals where it is not allowed to see those who are similar in position and action to itself. We create, or at least we strengthen, the *esprit de corps* by this constant fear of it.

The clergy itself is undecided between the recollection of its ancient authority and the feeling of its actual position.

That interest in religious questions, which is revived no longer among the masses, but among a certain number of individuals, tends to confer importance upon the clergy; that same interest also invests the laity with some of the functions of the clergy, and more or less effaces the limits which divide them.

This position of things ought certainly to teach us one thing—to remain or to enter only on those terms which are required by the gospel, and which we have already described.

In every Church, therefore, which is organized according to the word and according to the Spirit of Jesus Christ, there will be ministers: whether or not they form a distinct body, they will never—let me urge this upon you—they will never form a *caste*. They will belong, in every thing that does not exclusively affect their distinctive official duties, to the general company of other Christians and other citizens, and their only inalienable attributes will be such as are defined and limited by the interests of the order.

## § V.—EXCELLENCE OF THE MINISTRY.

The ministry that is necessary to Christianity, which shares in the necessities of Christianity, and which, moreover, was instituted or intended by Jesus Christ, cannot but be, according to the expression of St. Paul, “a good work.” 1 Tim. iii. 1.

Let us, however, study it in itself, and indicate the principal characteristics which may recommend it to us.

At first sight, and looking from only a terrestrial point of view, the art *par excellence* is that of ruling minds; (*ars est artium regimen animarum*;) and although others besides the preacher may succeed in this, yet certainly when he succeeds, he does so in a more definite and profound way, because of the nature of the motives which he employs. He excites and fortifies in man all those thoughts which ought to determine and regulate his entire life.

Regarding the subject from a still higher point of view, we know that the great prerogative, or one great mission of the preacher, is to keep before the view of men, who are always in danger of being absorbed in the things of earth, a faith in things invisible, in the spiritual world, and to be, among men, the man of the soul and of eternity.

To those whose chief attention is devoted to social interests, the minister is the first instrument of civilization, inasmuch as he is the primary agent in forming general morals. As he strengthens and propagates, so far as he can, those maxims which teach men how to live truly, as he is the magistrate for consciences, the counsellor of benevolence and peace, he represents the highest element in social existence. As he is the religious trainer of the people, he cannot remain indifferent to intellectual culture; he is its promoter; he is everywhere the head of the popular school, as well as the leader of the Church; and here again, in this relation, the

minister of the gospel is the minister of civilization.\* The prophet and priest of the middle ages, and the missionary among savage tribes of this age, have been ostensibly and openly chiefs of the society. Every society has been more or less theocratic in its commencement. The birth-time of society is the time when men have less perception of second causes, and where, in every case, they ascend to the first cause. Afterwards they do not care to ascend so high. So it is in the governance of society. Religion now governs and directs civil order only indirectly, and according to the measure of its influence; and the minister is placed in a corresponding position. Society does not recognize its real chief. But it must be that the most grave and solemn moments in individual and public life will belong to religion, and consequently to him; that a number of weighty interests will constantly be intrusted to him; that the lowest depths of the human spirit will be opened up to him by a religious power which is the strongest of all powers. Always does his hour return, [and, with him, religion penetrates into the midst of those interests which are abandoned to him. Wherever religious institutions are feeble, where the Church has almost lost its reality, the pastor alone remains; to him all eyes are directed. It is with the pastor as with the Sabbath. Happy is he for whom every day is a Sabbath; and happy will be those times in which the individual importance of the minister shall decrease because all Christians will be ministers.]

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\* [All this applies specially to the Christian minister; for, apart from Christianity, the minister is often, and especially in these days, the representative of the anti-social and anarchical element—the minister of darkness. But, even in false religions, he is not such, if we look at their starting-point. Whatever illusions may have mixed up with religious traditions, the truth has always found its place, and, in it, civilization is provided for. The want of a religion is a noble want; everywhere has it been the cradle of society.]

His every-day life, instead of being trivial, as the life of men in general is, is solemn. His duties belong to the very foundations and roots of human life. By his ministry he is brought into contact with whatever is serious and important in life. Those great pauses or resting-places—those significant moments—belong to him—birth, marriage, and death.

His life is a life of devotedness, or it has no meaning whatever. [His career is a perpetual sacrifice into which he introduces all that belongs to him. His family, as a consecrated family, belongs to the ministry, and shares in its privations. As Jesus came into the world not to be ministered unto, but to minister, so with the minister; and this is his glory. "To serve God is to rule with him." He seeks the glory of God directly, yet does he seek it as the servant of man; for to serve men from love to God, is to serve God. The minister is a man of benevolence and compassion. And no one is deceived in him: every one, even the natural man, asks charity of the minister; every one reproaches him if he displays hardness, avarice, coldness, unkindness. All this is peculiar to Christianity. In nations which are not Christian, even among the Jews, the priest has not this character; and sometimes he is regarded as a formidable and malignant being. But now the greatest unbeliever yet believes Christianity to be a religion of kindness.] A minister is a man to whom God has said, "Comfort ye, comfort ye my people." He is, among men, the representative of a thought of mercy, and he represents it by making it incarnate in his own life. To succor is the minister's life.

Lastly, the ministry, at least in the Protestant Church, [and among the Presbyterians,\*] must rather be the goal of ambition, never its point of departure. [Only more that is

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[\* Vinet wrote this as a minister of the Church of the Canton de Vaud: it is equally applicable to ministers of all our Churches.—T. O. S.]

convenient in position, and more agreeable in locality, can distinguish one minister from another. It is a noble sight to witness his ambition determinately fixed, his desires imperiously limited. Man is only too much harassed by his desires; he is a fevered patient who knows not which way to turn himself; in order to calm him, the floodgate of his desires must be closed. The minister is as much shut up to his ministry as any other man is to his profession; and he may satisfy that striving after development which is one of the characteristics and prerogatives of our nature. But the feature by which he is distinguished is, that once a minister, he is all that externally he can be; his place is taken, and he may never leave it.]

Let us now rise to the point of view supplied by Christian faith. The dignity and excellency of the ministry follows:

1. From the excellency of the doctrine which he preaches. It is a "wisdom among them that are perfect," 1 Cor. ii. 6; that is to say, a wisdom which renders men as perfect as they can be; not a show, or a fragment of truth, but the truth itself in its completeness. [Nothing is more grand than this mission. Whoever should infallibly possess the truth, on any subject whatever, would be already a most important person. Jesus Christ, before Pontius Pilate, exhibited at once a witness for and the royalty of the truth. Indeed, he testified to the truth—the supreme truth, that which explains and rules the life—the everlasting truth, the truth that enters into man's relations with God. What work then can be so high as that of preaching it? And that is the wisdom of the pastor.]

2. Because this doctrine is a revelation of God. The Divine oracles have been intrusted to him. They are the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man, . . . and which God hath pre-

pared for them that love him." 1 Cor. ii. 9. The minister, then, is the immediate messenger of God: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." Matt. x. 40.

3. Because the minister is a co-worker with God. 1 Cor. iii. 9. God himself shares his responsibility, enters into his cares, promises to work for him and by him.

4. Because it announces and offers salvation. If this ministry were one of condemnation, if the pastor preached, in the name of God, only the law, he would fulfil his duty with anguish and terror, and still his duty would be excellent; but as God has shown his glory chiefly in pardoning, so he has placed the glory of the ministry in the fact of its being a ministry of pardon. Accordingly St. Paul, speaking not only of the two economies, but of the two ministries, says: "God hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." 2 Cor. iii. 6-10. Besides, it is abundantly evident that as the glory of God's mercy consists in the union of two inseparable things—mercy itself and its fruits of justice—so the glory of the Christian minister is composed of these two elements. Isaiah appears to have had this in view when he said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. lii. 7.

These two elements unite again in the power conferred on the apostles, and, after them, on all Christian ministers, the power of *binding* and *loosing*. Matt. xviii. 18. [The minister can only bind while he looses, and loose while he at the same time binds. He binds when he attaches the conscience by mystic links and chains of adamant to the perfect law; he looses when he detaches us from the law of precepts, proclaims the abolition of servitude, and declares an amnesty from God. These two things are two poles which always correspond to one another.]

It is true that the minister is a *savor of death* to those for whom he is not a *savor of life*: the head corner-stone is also "a stone of stumbling and rock of offence, even to them which stumble at the word, being disobedient;" (1 Pet. ii. 8;) and the condemnation of him who has heard without believing is so much the more great; but this is a necessary consequence of the nature of the ministry which he exercises, and does not in any degree diminish its excellence.

To say all in one word, let us transfer to the ministry all the excellence that is proper to Christianity; let us impute to it all the benefits which Christianity brings, since it is their channel, and it perpetuates them; or, if it seem good, let us measure its excellency by the excellency of Christianity; then, and not till then, we shall have said enough concerning it.\*

#### § VI.—DIFFICULTIES AND ADVANTAGES OF AN EVANGELICAL MINISTRY.

After having thus established the excellency of the ministry, it might appear idle to draw up any balance-sheet of

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\* See Erasmus on the Dignity of the Ministry. This piece has been translated by Roques in his *Pasteur Evangélique*. See Appendix, Note VI.

advantages and disadvantages which it can offer, as a profession or as a position, to those who consecrate themselves to it. But although this excellency involves the whole question in the case of him who recognizes and feels it; and although, in the case of one who does not feel it, the question of the advantages and inconveniences of a position which he ought never to embrace has not even an interest of curiosity, yet I do not think I am called upon to place myself in so absolute a point of view; I must reason as if the second question possessed an interest entirely independent of the first.

Let us begin with the difficulties, the pains, and the dangers of the ministry.

The ministry is very different according as it is regarded at a distance or near at hand; and it is important for us to view it closely. [It is not possible to have a true knowledge of its duties when it is regarded at a distance; it is, however, necessary to gain a general acquaintance with them:] "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Luke xiv. 28-30. Doubtless it is necessary to be a Christian at any cost whatever; and from this very necessity we may conclude that the cost is not too great for any one. But the qualifications required for a pastor are not interchangeable with those that are demanded for a Christian: others are added; those already possessed require to be enlarged; and it is this augmentation that we have to compute. [We ought to see if the cost is too great for us; thus we shall avoid wearisome and discouraging surprises.

[There are two ways of making this examination. In the first place, we may examine all those extreme positions, extraordinary situations, perilous cases that belong to the work of the ministry. If there is any thing that is tragic in Christian life, it exists much more in the life of a pastor, who is the pattern-Christian. In the second place, we may examine

ordinary cases: the difference does not lie in the nature of these cases, but in their frequency.

[Extraordinary cases are so called because, through the goodness of God, they are rare; but it cannot be superfluous to speak of them. There have been times when "those who builded the wall . . . with one of his hands wrought in the work, and with the other hand held a weapon." Neh. iv. 17. Perhaps this is the case now. Ordinary or extraordinary times are not so because of that which meets the eye; in reality, all times are what we ourselves make them. All may be sublime, and the most extraordinary we may make prosaic. The ministry is extraordinary at all times. There is a heroic way of conceiving of it, and that is the only true way. The ministry is an office of devotedness, and in order that we may not take one thing for another, we must elevate the ministry to the full height of its grandeur, and see it in the most arduous periods of its existence. For ourselves, we are perpetually descending below our truest height: what then can be more fatal than to seek an ideal of the ministry in some middle point, instead of ascending to the summit of its activity and danger? In order, therefore, that we may not remain content with too low an estimate, we ought to seek our ideal in the most exceptional cases, and ask ourselves whether we should be ready to accept such a ministry as missionaries undertake among barbarian peoples—such as the martyrs passed through. We ought at the outset to place before us that which is only not impossible, or we do not attain to an adequate idea of the ministry. In whatever position it may be exercised, the ministry retains its identity; nothing can make it change—neither times of difficulty nor times of repose. For a time God may allow us to enjoy a quiet position; but the ministry selects the most perilous situations—it is always a complete sacrifice of body and spirit in the service

of the Church. We should therefore place before our minds the greatest difficulties, not only that we may bring an extraordinary spirit to ordinary occasions, but because that which might appear to us impossible, will be found not to be so.

[The history of the Church is made up of a succession of periods of troubles and of peace, and these periods were unforeseen. The most profound disturbances are not always announced by unmistakable presages, and certainly not by distant warnings: on the evening the heaven is calm, on the morrow a storm breaks out, and nothing can enable us to anticipate its approach: "As the days of Noe were, . . . they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away." Matt. xxiv. 37-39: Luke xvii. 26, 27. Our age has great faith in institutions and their power, and doubtless they are mighty forces; nevertheless the claws of the wild animal soon grow again. Human nature always retains its savage state—it is only tamed by society. There are passions which only sleep in the heart of man, and, in spite of the security which is provided by social institutions, we can never be sure against that hatred of men to the gospel, which is always alive in their hearts, and which will even more violently display its rancor as Christianity advances. We must then regard revolutions and persecutions as probable, even as we regard pestilences in nature as probable. Especially do storms break over Christianity because it must, more than any thing else, attach unto itself hatred and love. Its normal condition is neither absolutely one of trouble nor one of peace. In truth, it does not want peace. God grants peace in order that it may again be tempered for fresh battle; but a too long calm might be fatal to it—it must have troubles and tempests.

[Every one therefore who enters the ministry ought to

bring these epochs vividly before his mind, and to ask himself, What shall I do? It will perhaps be necessary that in a plague or a time of war, I should give my life for my flock, even as Jesus Christ gave his life for us. And shall I be prepared to do so? In our times there is no persecution; often, the idea is only ridiculed. These times may change: we may be persecuted—that is, threatened in our property, our families, our persons. Such a situation is as natural as any other: it is not more natural to go with regularity and tranquillity to church, and to go through its services peacefully, than to go to the funeral-pile, to be persecuted through wife and children, to excite the anger of the great of the earth, and perish under the strokes of their fury, to be exiled, or to exercise a laborious ministry in the extremest poverty. We might even say that peace is the exception. All crises, moreover, are not of an exterior character: there are times as difficult as times of persecution—times of heresy or error, when the greater number of those associated with us in the ministry do not preach the gospel. These also are times in which to struggle for truth, and to shrink from no sacrifices. Even now do we see error and heresy erecting themselves: we have to fight those who are weakening the gospel—and we ought consequently to expect calumny and hatred from many quarters.

[In our country, and in our day, the ministry may be exercised in a position that is, in a material point of view, independent; but is it certain that this will last, and that we shall not one day be called upon to exercise our ministry in poverty? The time during which the pastor is a suffragan has already elements of difficulty; but, although it is an evil time in one sense, it yet has its blessings: the holy calling is purified by these tests.

[We must not fear to present before our minds these more gloomy views of the ministry. We must recognize the fact

that the career of heroism is also one of hardship. All pastors ought to be heroes, for Christianity in every class is still heroism: the Christian is an undeveloped hero—a hero in spirit. The right possessed by Protestant ministers of having families does not at all change their position; it only renders their devotedness the more difficult. The priest is a solitary individual. The Protestant minister is not exempted from any sacrifice: he must give his life, if that be required of him; and every sacrifice will be so much the more painful, inasmuch as his family will also share in the suffering which it may occasion. His business is to devote himself. And why should his devotedness be more painful to him than it is to a physician, for example, concerning whom the question is never asked whether he is or is not married?]

Let us now look at the evangelical ministry in ordinary times, no longer in times of struggle or of persecution. What we shall here say will apply to the greatest possible number of cases, to the most ordinary position—as that of the country pastor: it will exclude none.

The ministry, according to Gregory Nazianzen, is “a tempest for the soul.” Chrysostom says, “A bishop is more agitated by cares and storms than the sea is by winds and tempests.”\* Consider:

1. *The difficulty of governing, by purely moral means, a multitude of minds and spirits very variously constituted.*—There are, in this multitude, many elements which, if quiet in their isolated condition, do not harmonize well with one another. The minister’s work is to govern this state, and to obtain not only an exterior but an interior obedience. He must subdue not only the acts but also the thoughts of those beneath him, and reduce them to unity; and all this by per-

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\* *De Sacerdotio.*

suasion, for "the weapons of our warfare are not carnal." 2 Cor. x. 4. In one sense political government is more easy than this: it has material forces; it has public opinion—for the government expresses, more or less, the opinion of society. It can do no more than society, in its best elements, determines; it is the agent of the community. The pastor must lead men where they have no disposition to follow him; he must receive those strange ideas which man is disinclined to accept, and which are treated as madness; and here we see the tremendous difficulty of the pastoral government. The gospel is human—doubtless its humanity is of the truest kind; it corresponds to the inner nature of man, to his conscience, which must be reached by piercing through that outer covering which intercepts the light of truth. The inner man, from its obscure hiding-place, stretches out its hand to the gospel; there is a secret recognition between the two. But what obstacles have to be surmounted! how difficult is it to reunite the divided threads!

[St. Gregory, expounding this idea of the diversity of feelings and characters, remarks that truth is one; but that is sometimes milk and sometimes meat, according as it is received by different individuals. Now it is necessary that we should give to every one the nourishment best suited to him.\*

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\* "The art of all arts, the science of all sciences, appears to me to be the art and science of directing men, the most varied of beings, and the most changeable." (Gregory Nazianzen's Apology.) In the same book man is represented as *'ενδὸς ζώου συνθετοῦ καὶ ἀνομοίου*. We subjoin the passage in which the different wants, the different degrees of culture and intelligence are referred to: "Some have need to be nourished with milk, the most simple and elementary lessons; but others require that wisdom which is spoken among them that are perfect, a stronger and more solid nourishment. If we should wish to make them drink milk and eat soft herbs, the nourishment of the feeble, they would be dissatisfied, and assuredly with good reason, not being strengthened according to Christ," etc.

Truths which repel some, attract others; those which destroy some, save others: we must therefore give the same truths under different forms to different individuals. The pastoral government is a government of individuals; civil law does not trouble itself with differences of character.]

Thus the first characteristic excellence of the ministry constitutes also its first difficulty.

2. *The great labor of a ministerial life.*—The poor, the sick, schools, charitable schemes, intervention to promote peace, official correspondence, sermons, catechizing. The multitude and onerous nature of duties do not authorize neglect of the sermon, which is the only mode presented to us of reaching some people; or the catechism, which, in a sense, puts us in possession of every generation as it makes its appearance in the world. But this enumeration does not include all, because even where all these details are not included, the ministry must gain in profundity what it loses in extent. The smallest parish ought to become, by the zeal of him who ministers to it, as onerous as the largest; the work has only one limit, and that is lack of materials,\* and occasions of usefulness must be sought at a distance, when those nearer at hand are wanting. He is not a true imitator of the first of ministers who is not “eaten up” by the zeal of God’s house. To give an idea of the extent of pastoral labor, we may say that all the extension which, in any other profession, the most exalted enthusiasm or the most unbounded ambition could suggest to the man who exercises it, is only the exact

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\* “One single soul would suffice to occupy a priest, because each soul and each man is as a great world in the ways and works of salvation, however little he may be in the structure of his own nature. Thus a priest, in proportion as he has fewer souls to govern, is of greater importance to each several one that is intrusted to him.”—St. Cyrán’s Thoughts on the Priesthood.

measure of that which is opened up to the minister by the simple idea of his office.

3. *Uniformity of the labor required.*—[There are labors which are more uniform, but where the kind of labor compensates for the uniformity. The ill effects of uniformity are more especially manifest in things that require delicacy and sensibility;\* they are far less important in other professions in which there is less to lose, in which the edge that is blunted is less delicate. Duties which are repulsive to the feelings become in time insupportable, unless the Spirit of God revives the soul continually. If anywhere uniformity is to be dreaded, it is in the work of the ministry. How shall we not be terrified, if, when a solemn duty presents itself, the heart feels perfectly chilled; if, while around all is great, within the soul all is small? Before a scene of death, for instance, habit may have left the heart cold and unimpressed. Of this there is immense danger, and if there were no remedy, it would be better for us to renounce the ministry at once. But there is one.]

This uniform labor is without the prospects and chances of other professions: [there is no prospect of ascending to a higher degree in the social hierarchy. We must say to ourselves, I will do the same thing during the whole of my life, without ever forsaking it, without ever looking for a wider extent on the horizon of my earthly existence.]

4. *Labor ill appreciated.*—This is an unhappy position for most men, at least for all men in proportion to the intensity and importance of their labors. The peasantry, especially, regard him as indolent who does not occupy himself with manual labor; they do not understand how truly the labor of the spirit is labor. And though the labor of the

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\* *Corruptio optimi pessima.* Specimens of the priest, such as that given by Marmotel, are rare indeed.

mind may find many to appreciate it, yet the labor of the heart—prayer, spiritual concern for the flock—who will regard this? The pastor must submit to be little understood.

5. *The many painful and cheerless duties.* For the principal occasions when religion and the ministry are required, are in times of suffering. What sad discoveries are made while thus traversing the circle of human misery! [The gospel is a moral dispensary. There is a gospel, because there are maladies to be healed. The minister especially visits spiritual patients, but he also visits those whose diseases are bodily, or who suffer from any kind of sadness. Often sickness and death are the only doors through which he can enter into a house. What a mournful entrance! The miseries of the body, the scenes of dissolution which are present every day to the physician, are much sooner lost from view than are the miseries of the soul. The sight of moral evil, and especially the analysis of it, soon stains and pollutes the soul of any one who has received the terrible gift of knowing man without knowing God. The true minister doubtless does know God, but the fiery darts of the wicked one sometimes find a flaw in his breastplate. It is possible, too, for a man to become misanthropic, and to see the fire of charity becoming extinguished within him.]

Lastly, there are sufferings of the heart which the minister has to alleviate, and which are also little comprehended by most of those who can but feebly appreciate the work of the pastor. [If he has found a heart hard, but hypocritical, which has eluded all the efforts of his benevolent activity—if a soul has not been saved because of circumstances which he ought to have foreseen—no one can understand what he suffers. And yet the greatest alleviation which we can possess in our griefs, is the sympathy of others.]

6. *The sacrifice of many, even innocent pleasures.*—[It will be necessary to renounce many things which are inno-

cent in themselves, but which might offend those who are weak in faith. The measure of this interdiction varies, but it always exists.]

7. *Talent lost and decaying in obscurity.*—[It cannot be that every man of talent shall be placed where he will be appreciated. He does not act to gratify self-love, but for the sake of discharging his duty. This is a sacrifice, but it is one that must be made. And after all, there is a vast amount of buried talent in the world. We are not responsible for God's arrangements, and we must accept them without repining.]

8. *Painful isolation for one who has known the charms of social life, and of intercourse between different minds.*

9. *That species of fear and distrust which the pastor inspires.*—[To many men he is the representative of the gloomy side of human existence.] The minister seems always to remind men of the end of their course. His own life is grave; and gravity always borders on sadness. [This banishes him to a kind of solitude, which augments that solitude which he must of necessity create for himself, in order to act in a manner becoming his position.]

10. *The double danger of pleasing and of displeasing the world.*—If the pastor pleases it, he is attracted by this success, and wishes to assure himself of it for the future; it is hard for him to find himself deserted after he has been courted; apart from all self-love, it is painful to renounce the friendly sympathy of our fellows, and to be no longer at peace with all men. If he displeases it, he is embittered or irritated, and does all he can to displease it still more.\* [It is possible to abuse the idea of the offence of the truth—to wish to add a greater unpopularity to the truth before the

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\* See Newton's *Omicron*, Letter xiii., On the dangers to which the minister of the gospel is exposed.

heart is conquered and won by it. The minister ought to conciliate the affection of the members of his flock; and if he is unpopular, he ought to examine his conduct, in order to see if this unpopularity does not arise from himself, and not from the truth. However this may be, the danger exists; our path is along the edge of a double abyss.]

11. *Self-love is very active in a profession which exposes men to observation, which is moreover intellectual in its character, and is closely allied to art and literature.*—[The minister can assemble his people to speak on any topic which he chooses to select. We shall not, therefore, be surprised to find that many have embraced this profession with this sole end in view. The flock then becomes a kind of public; his audience is a literary tribunal; the position of the minister is falsified; his generous independence, his authority are compromised: a yoke is imposed upon him. He no longer preaches Christ, he preaches himself, and, by a sacrilege the extent of which it is difficult to estimate, the pulpit becomes a theatre—a stage on which his vanity may display itself. These expressions may sound harsh; and yet, if we look into the real state of the case, we shall find them often to be only too just. After each of his triumphant orations, the pastor may receive the applause of his hearers; but every eulogy will utter a reproach to his heart. Alas! how much better were it for him to prefer before all these praises the silent, unobtrusive respect of one faithful spirit which has listened with attention, and whose heart he has touched: a far greater victory than to have excited any amount of sterile admiration.

[Self-love is our most terrible enemy, because it is nearest to us. Every one is greedy of praises; but as there is a self-love which is of a full and unqualified character, and that is vanity, so there is a self-love which is less vigorous, and knows how to moderate its activity. To this last has been given the name of modesty. It is not a virtue, it is a

human quality—a simple indication of good sense. There is a wide difference between modesty and humility: true humility is a miracle of excellence which is very rare; it can only be given to the minister by means of a grace that is supernatural. Only love can dethrone self-love from the heart. Love is an ardent, passionate surrender of the spirit, which separates from all that is not akin to itself, whether its offer be one of blame or of eulogy. Only in love are to be found the elements required to effect conversion. A pastor must love his flock before he can preach to it effectively.

[There is one form of self-love which manifests itself in the ministry more than in any other profession—the love of command. The pastor is the only one of his order in his parish; he is called to command. In public, certainly no one can dispute his prerogative; he has a monopoly of utterance. Often he has to do with persons who show him great respect, because they are more or less dependent upon him. This habit of command, which is so easily contracted, narrows and warps the view, or alienates the affections of those who cannot sacrifice their tastes to the tastes of their pastor. Chrysostom has, in an admirably forcible way, exhibited the danger of self-love in the ministry.\*

[The danger of self-love is greater with the Protestant than with the Catholic, who speaks much less. It is very difficult for a Protestant minister to avoid sacrificing something in order to gratify his ideas of good rhetoric. At all events, the good preacher is a good orator; and when perfection is sought for on its own account, it is very difficult to refrain from seeking it in order to please; were it even only to please

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\* Chrysostom, *De Sacerdotio*, lib. v., 4, 7, 8. Gregory Nazianzen expresses himself thus: "In every spiritual function the rule is, that what is personal should be sacrificed in order to secure the interests of others."

the preacher himself. This leads men to regard the *ideas* which are to be presented as only a neutral *substratum*, which have no value apart from the form which is given to them.]

12. *Internal conflicts between faith and doubt*—(in German *Anfechtungen*)—conflicts perhaps more frequent and more deep in the case of the pastor than in the case of the humbler believers, in the midst of whom he pursues his ministerial avocations. [Doubt, as a psychological fact, has been but little studied; there is a philosophic doubt, and there is a doubt which results from ignorance; we do not now attend to these. But is there no other kind of doubting besides? Is there not a state in which the best proofs cannot dissipate doubt? The intellectual proofs are there, and yet the soul hesitates. Christian certitude is another thing than the certitude of intelligence. Doubt is a void, a kind of temptation, through which every man passes. When the life is enfeebled, faith is weak. Faith creates life, but life must sustain faith. Faith is a vision; when it is not, it descends to the rank of mere belief. Faith is one in nature, but it has degrees of intensity. And if, while faith languishes, we could retire, collect our thoughts, interrupt all those works which faith supposes, we should not be so unhappy; but we cannot—we must always preach. Every one may find himself in the condition into which Richard Baxter fell, and feel himself all at once plunged into an absolute void, in which all things have escaped, even the most fundamental beliefs. This is a fearful state, and must be banished—the believer so troubled must resolutely strain all the forces of his spirit in order to breathe out a fervent prayer.]

13. *Humiliating consciousness of the vast difference between the man and the preacher.*\* [Where is the man who, how

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\* See Newton's *Omicron*, Letter xiii., On the dangers to which the minister of the gospel is exposed.

faithful soever he may be, has not sometimes flagged?] We must feel ourselves rebuked by such words as these: "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Ps. l. 16, 17.

14. *The agonizing thought that he carries in his hands the destinies of so many spirits, and that he exercises a ministry which, if it does not quicken, destroys.* He destroys those who might, but will not, profit by his ministry—he aggravates their condemnation. This is a fact for the most faithful ministry. As to that which is exercised unfaithfully, and in which the life does not answer to the words, the minister destroys in another sense.\* Impressed by the thought that the obstacles which we cause are the greatest of all, and that the least of our acts of infidelity involve gravest results, we may well tremble and exclaim, Lord, send some other. Let us listen to the words of Massillon: "The gospel of most people is the life of the priests whom they observe." And this will always be, even in the heart of Protestantism. "They regard the public ministry as a scene destined to display the great maxims which are no longer accessible to feeble humanity, but they regard our life as the reality and practical abatement which they are to follow as a model." "We are the pillars of the sanctuary, which, however, if they are dispersed confessedly in the public places, become stones of stumbling to passers-by."†

15. The most deplorable case is when these evils which ought only to be healed by consolations from on high are

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\* "Par fois li communal clergié  
Voi jè malement engignié:  
Ieil font le siècle meseroire."

*La Bible Guvot, (Thirteenth Century.)*

† Massillon's Discourse on the Excellency of the Priesthood; near the end of the first reflection.

healed by *habit*, and by a fatal resignation to them, which is only too often the case. [It has been said that "Repentance exhausts the soul,"\* and puts it, so to speak, in ill humor with itself.]

All these evils are formidable to the spirit; but of many of them we must say that it is more fatal to evade than grievous to submit to them, and all ought to be anticipated, and, as it were, experienced beforehand.

To this, perhaps incomplete, enumeration of disadvantages, in which we do not think one feature has been too strongly colored, we may undoubtedly oppose, by way of compensation, the following advantages:

Religion, which is the most excellent and comprehensive thing in man, is, for the minister, the business and duty of every day, and every hour: that which is only one among many elements in the life of other men is the atmosphere in which he breathes.

He lives surrounded by the loftiest and grandest ideas, and his employments are of the most absolute and lasting utility.

He is not called upon to do any thing but what is really good—he has neither obligation nor inducement to the performance of evil.

He occupies no rank in the social hierarchy, belongs to no class, but he is a connecting-link between all, and, in his own person, represents better than any one else the ideal unity of society. [The minister, it is true, is not so advantageously situated, in this respect, as the unmarried, priest. But he may, if he will, assert this as his prerogative.]

His life, unless under circumstances of striking misfortune, is best adapted to exhibit the realized ideal of a happy existence. [There is a stately regularity, a sort of calm uniformity, which is perhaps the true latitude for terrestrial

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\* Alluding to a passage of the *Corinne*, Book x., ch. v.—Ed.

happiness.] The predilection of poets and romance-writers for the country pastor is not altogether unfounded in fact and reason.

All this is true only on the supposition that the pastor is faithful, and filled with the spirit of his position; and if he is, all that is evil is counterbalanced, corrected, transformed, and it is sufficient for him, without weighing too minutely the advantages and disadvantages of his state, to make one reflection: "Jesus Christ has appointed for his ministers painful tests, both internal and external, in order that they may be able to sympathize with their flock, and to know, through the experience of their own hearts, the seductions of sin, the infirmities of the flesh, and the manner in which the Lord of all sustains and supports those who put their trust in him."\* So that, to a certain degree, those words which are spoken concerning Jesus Christ may be transferred to him: "We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are." Heb. iv. 15.

Lastly, the word of God, either directly or indirectly, pronounces a peculiar blessing on his works and his condition. It declares, (observe the gradation,) that "They that be wise

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\* [M. Vinet gives this as a quotation from Newton's *Cardiphonia*. I have translated the passage as M. Vinet himself gives it. I presume he adopted it from the following sentiment in Newton's *Cardiphonia*, which is the only one I have been able to find that at all corresponds to that expressed by M. Vinet: "The people of God are sure to meet with enemies, but especially the ministers. Satan bears them a double grudge: the world watches for their halting, and the Lord will suffer them to be afflicted, that they may be kept humble, that they may acquire a sympathy with the suffering of others, that they may be experimentally qualified to advise and help them with the comforts with which they themselves have been comforted of God."—Newton's *Cardiphonia*. Letter I., to Rev. Mr. B.—TRANSLATOR.]

shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. xii. 3. And Jesus Christ, when he promises to his immediate disciples that, at the restoration of all things, they "shall sit upon twelve thrones, judging the twelve tribes of Israel," presents to our view a proportionate glory and recompense for their successors. Matt. xix. 28. Such an honor and blessing belong to the ministry, that even those who aid it by their coöperation are the objects of special promises: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." Matt. x. 41.

#### § VII.—VOCATION TO THE EVANGELICAL MINISTRY.

But the advantages which belong to the present life, which we have indicated, and the promises for the life to come, which we have called to mind, would be, the first entirely illusory, the second without effect, for the minister who should enter upon his office without any vocation. This it is which we must cast into the balance in order to outweigh and alleviate the griefs and weariness that are in the other scale of the balance, and which the absence of a vocation not only leaves unremedied, but even aggravates most fearfully. Apart from a vocation, all the advantages vanish—some of the disadvantages also disappear, and a life remains the most false, and consequently the most unhappy, that can be imagined.

It is always unhappy to feel unequal to the duty which belongs to us, or to feel a want of sympathy with it. But this unhappiness is inexpressible in the case of a minister, and nothing but hardness of heart or degradation can save him from it; whilst, on the other hand, let the troubles of ministerial life be aggravated in the highest degree, the fact

of a vocation corrects all, renders him content with all, yea, makes these very misfortunes an important element in his happiness.

But the idea of a vocation is to be regarded not only as it affects the happiness or the misery of the minister. The minister without a vocation is not only unhappy, he is guilty: he occupies a place, he exercises a right which does not belong to him. He is, as Jesus Christ said, "a thief and a robber," who has not entered in through the gate, but climbed up some other way.

This word *vocation* has, in other applications, (that is to say, as applied to professions of a secular order,) only a figurative significance—at least, only a figurative significance is attributed to it. It is equivalent to *aptitude, talent, taste*. It is natural to represent these qualifications as voices, as appeals. But when applied to the ministry, the word returns to its proper sense. When conscience authorizes and impels us to the discharge of a certain duty, we have that which, although out of the sphere of miracle, deserves most fully the name of vocation. In order to exercise the ministry legitimately, a man must be *called* to it.

I do not wish, however, to draw too exact a line between the ministry and other professions, so far as the fact of vocation is concerned. Wherever there is responsibility, wherever a man may injure himself by undertaking a work for which he is not qualified, there is reason for him to ask of himself whether or not he is called. And even between two courses of conduct, to one of which the individual is more adapted than to the other, and in one of which he can be more useful than in the other, there is one to which we may say, looking at the fact from a Christian point of view, he is called.

This idea has been consecrated in the ancient covenant, in which all the parties, if they were spiritual, transferred their alliance to the new covenant. No one was a prophet to his

chief—not, at least, in the special sense of the word *prophet*; for it is in quite another sense that prophecy belongs to all, as is well indicated in the beautiful words of Moses: “Would God that all the Lord’s people were prophets!” Num. xi. 29. He referred to an extraordinary vocation because it conferred extraordinary powers. Whatever may be the authority of the pastor, it will, in one sense, always remain inferior to that of the prophet.\* Prophets who were invested with such an authority could not be so without an express vocation; and, thus regarded, we can well understand the denunciations uttered against those who prophesied without a vocation. “The prophet which shall presume to speak a word in my name which I have not commanded him to speak, . . . that prophet shall die.” Deut. xviii. 20. “Say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; thus saith the Lord God: Woe unto the foolish prophets that follow their own spirit, and have seen nothing!”† Ezek. xiii. 2, 3. “I am against the prophets, saith the Lord, that steal my words.” Jer. xxiii. 30.

Now that the voice of God is not addressed directly and sensibly to any individual, calling him to be a prophet, we distinguish between two kinds of vocation, one *exterior*, the other *interior*; but it is clear that both these, in order to be true, ought to come from God; for, in all cases, it must be God who calls men to his own work.

Now, an exterior or mediate vocation can only have this characteristic for us so far as the men through whom it comes have, in our eyes, full powers, either conferred *in casu*, or conferred at first directly on some, by whom they have been

\* See Isa. xxxix. 3, and the following verses.

† This same idea is symbolized in Num. i. 51: “When the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death.”

handed down to others, and so on. This is the system or the claim of the Romanist. We will not now discuss it.\*

In the Protestant system, which denies the Romanist succession, and does not pretend to commence a new one, there is nothing parallel to this transmission of fullest powers, the object of which, moreover, we cannot see, for this legal transmission corresponds to no want which cannot be satisfied without it. It would be necessary, in order to cause such a want, to deprive the Church of the influences of the Holy

\* [In the sixteenth and seventeenth centuries, the question of the succession gave rise to many disputes, in which the Catholics, who had a more defined and absolute doctrine, had a great advantage, and a more impregnable position than the Protestants, who, while they wished entirely to abolish the priesthood, yet wished to preserve the succession. Dumoulin took great pains to prove that all Protestant ministers had been consecrated by Catholics. This was false and fruitless. The time has now passed for such notions; the assumption has been allowed to fall to the ground. The Archbishop of Dublin, an Anglican, has shown most convincingly that the idea of the succession is an illusion. In his view, indeed, one single instance of irregularity is sufficient to break the chain.\* However, this idea is of very little importance to us. Claude has already combated it, but his arguments are not always happy. In his view, an external vocation is conferred by the Church and the pastors united. He does not wish to regard it as conferred by the pastors alone, for they may not be faithful, but in the Church there are always some who are faithful, who may worthily be called saints. There is then an uninterrupted succession in the appeals which are continually addressed by this universal and eternal Church. However, he admits that a single Church may sometimes call a pastor without the concurrence of other pastors.]

\* See Whately's Kingdom of Christ.

[See also Powell on Succession; Stillingfleet's Ironieum; Mason's Essays on Episcopacy; Smyth's Succession, and Presbytery not Prelacy; Macaulay's Essay on Church and State.—T. O. S.]

Spirit. But as he only acts by a transmission of spirit and life, and not by the communication of oracles, or by the administration of a miraculous power, the ordinary action of the Holy Spirit suffices. External vocation, if it is to be admitted at all, must occupy a subordinate rank, and remain in a human sphere.

Further, as soon as the outward is allowed to remain in conjunction with an internal vocation, as soon as its proper place is conceded to the latter, the external vocation becomes necessarily inferior. Romanists have not been able to deny this; and in order that the internal calling may not be allowed to occupy the whole sphere, and absorb into itself the external, they have assigned for the outward vocation extraordinary reasons, which we, for our part, are unable to give it, and without which it cannot be, on the one hand, any thing but a badge or a measure of order, nor, on the other hand, can it be aught than an aid or a supplement to the internal vocation. The external vocation, in our system, can only be recognized so far as it is an indication of an internal vocation; the judgment that concerns what is outward is conjoined to that which concerns what is inward, but always as occupying a lower place.

We may, moreover, abandon the whole question. The necessity of an internal calling, which is recognized by Catholics as well as by Protestants, is that which must occupy us here. What we have now to establish is, that without this vocation—that is to say, unless a man has been inwardly called of God—he cannot, without unhappiness and without sin, put his hand to the work of the ministry, or, to speak more accurately, take a position as minister in the Church. As to the fact or necessity of being called by others, this is a question that I shall not now enter upon, either to affirm or to deny it. I will leave a question on which there may be varying opinions, and which does not even belong to my sub-

ject, and I will only treat of that about which all are agreed, and which does belong to my subject.

As the minister presents himself in the name of another, that is, in the name of God, it is necessary that he should be sent. The prophet does not say, I choose to go; he says, "Here am I, Lord: send me." Isa. vi. 8. Spontaneity in this matter does not exclude the fact of a mission or a vocation. The business of the pastor is an *office*, a ministry. This implies a commission or vocation. Without a vocation a man cannot be a minister, any more than he can be a magistrate or judge without a royal commission.

It follows that the minister cannot rely upon the assistance and favor of God unless he has been sent by him. It is true that a minister without a vocation cares little for these graces; but we must look at other cases than the extreme one of a minister without any appreciation of the object of his mission, and without any desire to correspond to it—an open *robber*, to use the words of the Gospel. Without any vocation, a man may be willing to act according to the name which he possesses, at least in a negative manner—he may wish to avoid all that may cause offence, he may desire to do honor to his position, and not to profane the ministry; but how shall he dare to expect even this amount of success, how shall he dare to ask for such influence as he ought to possess, when he occupies a position to which he has no just title, and when the first means of seeking the favors of Heaven would be to resign his charge?

A pastor must therefore be called by God; the vocation to a ministry exercised in his name, and in which he is represented, can only proceed from him.\* These duties, indeed, are not our own; they belong to another—that is, to God;

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\* Jer. xxiii. 21: Ezek. xiii. 2.

in a word, they constitute a *ministry*. The vocation, whether external or internal, must be Divine; and for this reason we prefer the terms *mediate* and *immediate* in this connection.

In order that the first—the *mediate* vocation—may come from God, it is necessary that those who claim it should have received full power from God, or from other men to whom God has intrusted the same full power. If this full power is denied, the exterior or mediate vocation sinks to the level of an arbitrary arrangement, regulating the interior relations of a religious society, in which the general fitness of the minister is not rigorously proved, but only presumed; and, so far as the candidate himself is concerned, this convention is only an additional means of proving his vocation. We need not longer regard the subject from this point of view.

Besides that the ministry is purely moral, not sacramental, the conditions for it are purely moral, and an *immediate* vocation ought to suffice.\* In one system, therefore, it is enough, and in both systems it is considered necessary. In no ecclesiastical system that is founded on Christianity has it been possible to neglect it, or even to refuse setting a high value upon it; there is only one system under which it could be superfluous—that, namely, of a theocracy sustained by miracles.† Missions like that of Jonah are not conceivable under

\* Immediate vocation is exterior or interior. Exterior, when God himself, in his own person, utters his commands and declares his will; this is the miraculous call addressed to prophets by a voice in apparition or in vision.

† Even then it has not been treated as superfluous. It is not in all cases necessary for the accomplishment of the Divine purposes, but it is in every case necessary for him who accomplishes them. Jonah and Balaam performed the Divine will in spite of their own opposite sympathies, and not because of them. Isaiah said, "Send me;" ch. vi. 8. And the personal character and fitness of the messenger has almost always, even under the ancient law, been reckoned

the law of the gospel. But wherever an external vocation is declared indispensable, the interior or immediate vocation necessarily suffers.

Roman Catholic writers have always found a difficulty in explaining themselves on this point. St. Cyran, for example, with an evident leaning towards the interior vocation, and hardly knowing how most forcibly to advocate the exterior, expresses himself thus: "As he who has not received any external vocation from the Church to be a priest, cannot do any thing useful for it in the judgment of the Church, although he may perform the same outward works, administer the same sacraments, and preach the same gospel as other priests who have been called and ordained by the Church; so he who has not the internal vocation of God to the ecclesiastical condition, to the priesthood, or to a curacy, cannot do any thing good for himself in the judgment of God, although he may perform the same good works and administer the same sacraments as the priests whom God has called.\*

Those who believe in the sufficiency of an interior vocation, may be content with the second clause in this paragraph; and the first part will not occasion them much anxiety, since they are told that, although not ordained by the Church, they can *preach the gospel*. We can, therefore, do all; for all is included in this; unless the administration of the sacrament implies a miraculous power, which certainly no one can attribute to it on his own authority, and for which the internal vocation would not suffice, unless it had in itself a miraculous character.

But a question presents itself. As an immediate vocation

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as something, indeed as much, in the success of the mission. Many things appear to have been left to the free determination of the prophets. A considerable range of free action was even reserved for the Levite in the accomplishment of his duties. See Dent. xviii. 6.

\* St. Cyran: Letter to M. Guillebert on the Priesthood, chap. xxv.

is no longer given directly by God to man by a miraculous voice, must we say that no such thing exists?

We must say so, if, indeed, in the absence of supernatural communication, man has no means of assuring himself of the will of God concerning any particular case, or in regard to any choice that is to be made between several determinations, each of which is in harmony with the general principles of moral and spiritual truth.

For it is here, and here alone, that the word vocation is applicable. There is no room for any vocation, so far as the practice of the general duties of morality is concerned. A vocation is demanded when a man is required to choose between two courses, two modes of employing his faculties, both sanctioned by morality, and by the general spirit of the gospel.

When, therefore, a sensible call, expressly uttered by God, is wanting, how shall its place be supplied? [In other words, how shall we recognize the fact that we are called? Certainly this will not be because the exercise of the ministry will procure us a happy and tranquil position. Neither can we regard as a vocation the wishes and prayers of parents, although those pious wishes may be blessed, and have in the case of many pastors been, in a sense, an anticipated vocation. The spirit of a child, destined for the ministry by its parents, forms a kind of bent in this direction; but this is not a vocation. Still less is constraint. It was exercised in the earlier ages of the Church. The idea of the priest and of sacrifice, had, in the time of Chrysostom, made great advances; and this will explain how it was that such a character could be conferred by constraint. The same must be said of other signs which are sufficient to many persons. The signs are first selected and then interpreted; that is to say, the individual makes his own choice. This is a species of spiritual indolence among Christians who wish for truth fully com-

pleted, without giving themselves the trouble to seek it by prayer, labor, and application. So long as we have conscience and the word of God, we have enough. Lastly, no one will surely say that interest will supply that direct call from God which we are at present considering.

[What then are the trustworthy indications?]

The vocation of the minister is proved, as in every other case, by natural means, under the guidance of the word and Spirit of God. The general principle involved in the idea of vocation is, to decide upon the career for which the individual feels himself best adapted, and in which he thinks he can be most useful; and, in such a matter as this, clearness and decision ought to result from a combined view of circumstances, and those principles which are given to us by our common sense, and by God himself.\* But when a moral action is conceived, when the soul is the instrument to be employed, then regard must be had to the state of the soul; and this state is the first element in the vocation. When any other career is purposed, it is sometimes necessary to consider by themselves the feelings which we may have relative to that career, to refrain from it, even though our tastes may incline towards it; to follow it, even though our tastes may point in a different direction.† This is not the general rule, but a more or less frequent exception to it. Here, that is to say, so far as regards the ministry, there is no exception whatever; the rule is absolute. There must be conformity of the soul to the object of the ministry; and this con-

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\* "I have never represented to myself a Divine calling (Göttlicher Beruf) otherwise than as an exterior occasion which is furnished me to do and to realize something good, under a religious impulsion, and consequently through the agency of God."—Plank. *Das erste Amtsjahr*, p. 8.

† There can be, in this sense, a *vocatio ab*, as well as a *vocatio ad*.

formity is composed of three elements—*faith*, *taste*, or *desire*, and *fear*.\*

With regard to *faith*, or a belief in the reality of the object, in the truth of the message with which the minister is charged, this is too obvious to need explanation or proof.

In order that there may be a vocation, *desire* ought to be added to faith. For if faith were enough, every Christian ought to be also a minister. We do not affirm that faith implies the desire. It does indeed imply the general desire to promote the glory of God as opportunity may present itself, but not the special desire of assuming this as an office, and of consecrating the entire life to this work. The institution of the ministry rests on the very supposition that every one is not called to the work. But when appropriate ability is possessed, will not this supply the lack of desire, and suffice to prove the vocation? We reply that such ability does not exist where the desire is wanting. For when this desire is absent, (and we have seen that it may be wanting even in a true Christian,) there is not that harmony between the man and his functions, that intimate apprehension of the thing, that undivided heart, which are so essential to success in this work. We do not say that a Christian who is thus occupied, but whose tastes are not in his work, will do no good in it; we only say that he has no vocation, and that he ought to leave this duty to others, except in places and times in which it is evidently imposed upon him by Providence, which, in the absence of any suitable instrument, seems to say, as in the vision of the prophet, "Whom shall I send?" and seems to wait for the man capable of answering, like the prophet, "Here am I: send me!"†

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\* "Rejoice with trembling." Psalm ii. 2.

† Isaiah vi. 8. [The absence of taste does not imply repugnance, a distaste for the ministry, which cannot exist in any Christian: it is often rather a taste for something else.]

But if the desire is the first sign of a vocation, this sign is equivocal. The object of the desire must be clearly determined, whether it refers to the ministry itself, or to some other thing in the ministry which is regarded. The taste, the inclination which we feel for the ministry, may be superficial, even carnal, erroneous as to its object. What is wished in the ministry may be an honorable and respected position, or a sphere and opportunities for the cultivation and employment of talents with which the individual may feel himself endowed—a great power of utterance; an admiration for moral, but not specially religious views; or a vague sentiment of religion; or an unreflective enthusiasm, (an ideal representation, the poetry of the thing.) In these questions, the imagination is but too willing to put itself in the place of the heart and conscience.

Newton gives a very admirable rule by which to determine whether the desire for the ministry is of a right character or not. He says: "I hold it a good rule to inquire in this point whether the desire to preach is most fervent in our most lively and spiritual frames, or when we are most laid in the dust before the Lord? If so, it is a good sign. But if, as is sometimes the case, a person is very earnest to be a preacher to others, when he finds but little hungerings and thirstings after grace in his own soul, it is then to be feared his zeal springs rather from a selfish principle than from the Spirit of God."\*

We may give a rule which corresponds to Newton's, by proposing to the candidate to examine whether the impulse which leads him to devote himself to the ministry is identical with the aim of the ministry itself. If his ruling motive can express itself in the same terms as those which are used to define the nature of the evangelical ministry, his motive is good.

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\* Newton's *Cardiphonia*, Letter I., to Mr. —.

Can you, we say to him, adopt as the expression of your heart's desire these words of St. Paul: "All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God?" 2 Cor. v. 18-20. Do you, in your heart, feel any such sentiments as those which urged St. Paul to say, "My little children, of whom I travail in birth again, until Christ be formed in you?" Gal. iv. 19. Do you, with your whole heart, accept the apostolic precept, "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant?" Phil. ii. 5-7. Can you, without a struggle, enter into the thought of the apostle, who said, "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church?" Col. i. 24.

In one word, is yours a desire flowing from love—ambition but for God alone, (desire for the glory of God,) a love for, or at least an acceptance of all that is onerous, irksome, humiliating and trifling in the ministry—are these the characteristics which you can recognize in the inclination which leads you to undertake this great charge—do you find it to be excellent in this sense and on these conditions? In this case, you may assure yourself that, so far as this feature, that of *desire*, is concerned, your vocation is true and valid.\*

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\* On purity of intention, see Massillon's Discourse on the Vocation to the Ecclesiastical State, the paragraph commencing with the

[This test would be infallible if we could by any means take it completely into our minds ; but we are easily deceived. Let us then enter more closely into the examination of it.

[He who possesses a genuine vocation ought to have in some degree, ought at least to desire, the excellent and inseparable dispositions, love for man, love of the glory of God, and love for his own spiritual welfare. Let us first consider the love for the glory of God, though this is not usually taken first. The tendency which induces us to do good to our fellows is excellent and necessary, but it is often rather a natural than a Christian sentiment. A certain kind of benevolence may be easily mistaken for charity, the love for souls. The desire to do good to humanity may be taken for a proof of a vocation to the ministry. A more elevated spiritual affection is demanded of us, which can only be real if we feel within us a desire after the glory of God. But we may have a kind of logical reasoning, and, so to speak, imitative regard for God : God has done all for us, and we ought to do all we can for him. This is not true love, for love does not reason. Our love to God should be like that of a child to its parents, or a wife to her husband. Nothing is more strange to the heart of man than this desire for the glory of God : nothing more unmistakably indicates our birth into a new life. When we feel this unknown desire kindled within—a desire which is so strange to the natural man—the wish that God should be honored and glorified in the world, then we may believe ourselves to be called to the ministry ; and even when it appears quite possible that souls should be saved otherwise than by our means, still we are bound to go.

[It is not necessary that we should urge the necessity of a love for men. A regard for our own spiritual welfare is only

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words, "The last proof which you ought to give to your conscience," etc.

a secondary consideration. We may seek a spiritual asylum in the ministry, we may desire to place ourselves under the shelter of the sanctuary, but this ought not to be the primary motive.

[As regards *fear*: this is not excluded by desire; the two feelings modify each other; the Psalmist speaks of a rejoicing that is attended with trembling. This fear results from a combined view of God's glory and our own frailty. New fears take possession of the Christian who, before his conversion, did not fear to offend God, and much more will the minister have this feeling of his own unworthiness and impotency. This fear is lawful, necessary, and may even cause a momentary hesitancy in him who is most conscious of his vocation. It may even be that this inclination to renounce his position may arise, not after a fall, but in the highest state of Christian stability. This fear ought never to vanish, but it should be counterbalanced by other elements, and that up to the close of the pastoral career. Generally, indeed, it goes on increasing perpetually, because the more the ministry is searched into, the more formidable does it appear. "Who is sufficient for these things?" 2 Cor. ii. 16.]

After this we must mention *conversion*\* as among the elements, and at the head of the elements, required for a true vocation. Various senses may be attached to the word *conversion*, but there can be no doubt as to the legitimacy of a vocation which is attested by the characteristics which we have indicated. In our opinion, *conversion* is implied in *desire*, as we have exhibited it. This desire is conversion itself, and something superadded: for this reason, that is to say, in order to avoid confusion and repetition, we have not spoken of the conversion of the candidate before speaking of an inclination to the ministry.

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\* "When thou art converted, strengthen thy brethren." Luke xxii. 32.

However, if by conversion we understand a love to Jesus Christ, and a concern for his glory, doubtless this is the first seal of a vocation. We may love Jesus Christ, and yet have no vocation to the ministry; but no one can have such a vocation unless he loves Jesus Christ. When Jesus Christ three times asked Peter, "Lovest thou me?" and three times, on his reply in the affirmative, said to him, "Feed my sheep, feed my lambs," he did not mean to teach that every one who loves him must engage in the ministry of the gospel,\* (for the vocation of Peter, in the idea of Jesus, was founded on a more special reason,) but he did undoubtedly express the idea that no one can become his minister without love to him. "We ought," said a pastor, quoted by Burk, "to subject all aspirants to the ministry to the same examination as that to which Peter was subjected, and ask of each, Simon, son of Jonas, lovest thou the Lord Jesus?"† Certainly this, added to the confession of faith, would not be too much. Love to Jesus Christ supposes several things. It supposes a connection with, an intimate union to him. He who has no personal acquaintance with Jesus Christ, who only knows him as the Saviour of men, and not as *his* Saviour, as the teacher of men, and not as *his* teacher, he does not sufficiently know him—he has not all the materials that are needed for entering upon such a career. Faith must reach some degree of elevation before it can become sight, and without sight a minister cannot speak experimentally. This personal knowledge is an indispensable qualification for the ministry, and a means by which it alone can be usefully undertaken.

In reducing the idea of conversion to this simple and practical test, a love to Jesus Christ, we can perfectly subscribe to the maxim that conversion is necessary in order to preach

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\* Sermon on Consecration, by Dean Curtat.

† Burk's *Pastoraltheologie*, vol. i., p. 56.

the gospel and exercise the ministry; and we can readily join with the authorities cited in Herrnhut's Practical Observations,\* and say: "Although the gospel is, in itself, and apart from those who are the appointed channels through which it is conveyed to souls, a power of God unto salvation for those who believe, and may consequently exercise this salutary influence by means of the writings and discourses of men who have not themselves experienced this power, yet it is not to be denied that a forcible and animated exposition of the gospel, and still more the application of this gospel to the necessities and the position of individual souls, which is the cure of souls properly so called, can only be intrusted with confidence to a man who has himself tested the power of the gospel, and who continues to experience its power. This experience is then an indispensable condition, to be required of every true preacher of the gospel. He can only show to others the way of salvation when he can himself, in all truthfulness, declare: "I believed, therefore have I spoken." Psalm cxvi. 10.

So, then, *conversion*, or, if the expression is preferred, a love to Jesus Christ, is, on two accounts, to be required among the elements constituting a ministerial vocation: in the first place, as a seal which alone can authorize a minister; in the second place, as a means of usefully exercising his ministry, or as a condition, without which he does not know how to exercise it usefully.

This *desire*, however, which we have affirmed to be one's most prominent sign of a vocation, the purity of which we have also affirmed to be an indispensable condition—this desire will not suffice without a special aptitude; and if one mode, and the gravest mode, of "stealing the words" of the Lord (Jer. xxiii. 30) is to take those words into the mouth

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\* *Praktische Bemerkungen*, p. 15.

without sincerity and love, another mode, we believe, of "stealing" those words, is to enter upon the ministry without possessing, in a certain degree, some special aptitudes.

There are *physical* aptitudes, such as voice and health. This second point may involve delicate considerations, and give rise to questions which can rather be resolved *in casu* than *in specie*. The question is not whether, with so infirm a state of health as to be unable to sustain the fatigues of the ministry, it is permissible to refuse a burden which, it is felt, would be overwhelming. This is evident, that even when a man exaggerates the feebleness of his constitution, he may be permitted to withdraw; for this exaggeration would tend to destroy any desire for the ministry, and where desire is absent, there is no vocation. We could not suppress this indication, or this limit, without transferring the obligation of the ministry to all Christians, and thereby effacing the institution of a special ministry altogether. Rather is the question whether, in a well-established condition of health, it is allowable to yield to the desire, and to accept a ministry which will, in a short time, prove fatal to life. In general cases, I would apply to the minister what has been said to the poet: *Sumite materiam vestris, qui pascitis, æquam viribus*.\* Be useful in a somewhat different sphere, and simply as Christians, as long and as completely as you can, instead of [undertaking a course of action which will be continually fettered by your own feebleness.] But I ad-

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\* Horace advises writers to "choose a subject level to their capacity." (Ars Poetica, v. 38.)

Sumite materiam vestris, qui scribitis, æquam  
Viribus. . . .

The change of one word enables M. Vinet to avail himself of this verse to counsel those who desire to feed souls to examine whether they are fitted for it.—En.

mit that this rule may be modified by circumstances, which must always be carefully taken into consideration. There are times and places in which such a sacrifice, although it can never be commanded, may be approved and admired. Although I do not believe in works of supererogation—that is, I do not think we can do too much, or set a limit to the requirements which God may make upon us—yet I believe that there can be not only a difference between faithfulness and unfaithfulness, but degrees in fidelity, and that, of two sincere Christians, one may have more or less zeal or love than the other. It may be wise to be rash; and imprudence, that is to say, what men call imprudence, is very often the truest prudence. And, lastly, circumstances may create duties which under different circumstances would not have existed.

*Intellectual aptitudes* comprise either *native talents* or *acquired knowledge*. This is not the time to specify how much these latter may embrace, and how far they ought to be extended. There is, moreover, more than one kind of ministry; it is not always exercised under the same circumstances, and although learning and ability can never be superfluous, a very useful ministry can, under given conditions, be exercised without the aid of extensive knowledge. However, a certain amount of learning and certain talents are necessary—necessary in a more elevated degree, perhaps, than can be affirmed concerning science, properly so called. Absolutely speaking, zeal without science (without any science—without a just and educated sense) creates only phantoms, and leads only to fanaticism. “Add to your faith *science*,” 2 Pet. i. 5—*science*, and not mere talent; for talent without science nourishes presumption and temerity; we only recognize obstacles after we have come into collision with them. The first good result of scientific knowledge is to make us acquainted with our own ignorance—to render our darkness visible. [Generally speaking, the minister ought to have all

the science necessary to enable him to defend the cause of religion against its adversaries—to edify, to instruct, and to render his teachings as useful as possible. It has always been desirable that the minister should be solidly instructed; that he should be conversant with religion as doctrine; that he should have a thorough knowledge of the world and of man. The idea that pastors need not know very much is a very unfortunate misconception. Their knowledge ought at least to be such as to place them on a level with whatever may be presented before them. But it is necessary to guard against a frivolous science, acquired with a reference to itself alone.]

The knowledge which any one can acquire is determined by the talents which he possesses. These are necessary both as a means of acquiring knowledge, and as an instrument by which to apply this knowledge in the pulpit and in the ministry generally. The ministry does not presuppose an extraordinary measure of talents; piety will, up to a certain point, supply the lack of them: piety in itself is a great talent. Neither more nor less talent is required in order to be a good minister than in order to be a good judge, a good advocate, a good physician, etc. What is necessary must not be rare; that which all, up to a certain point, ought to be, several ought also to be in a considerable degree of perfection.

As the minister does not in general require very great talents, he does not need very special talents. A man may be excellent as a minister with the very same talents which would only secure a moderate amount of success in any other career. Aptitude for the ministry is not an entirely peculiar and exceptional aptitude. Generally speaking, there are not so many of these special, imperious callings to the ministry, of which so much is spoken, as we are apt to believe; and it is a proof of the goodness of God that there are so few.

But if piety can to a certain extent supply the lack of

talent, talent cannot supply the lack of piety; and the most special kind of talent (eloquence, knowledge of the heart, facility in gaining access to and governing minds) cannot constitute a vocation. A man may be eminently adapted to act the part of a minister, without being called to be one. [Nor can talent be a substitute for culture. There is no more dangerous confidence than that which is inspired by a consciousness of talent. No one can avoid decaying in power unless his talents have a basis that he has himself acquired. Many distinguished talents are lost, whilst moderate talents arrive, through application, at results which might seem reserved for genius.] Talent, like labor, can only warrant a relative and secondary confidence. However necessary both of them may be, they can never supply the most essential condition. They cannot in themselves confer a mission. [They are weapons which only injure us, unless God himself has taught us how to use them.] God must speak to our hearts. "He only who created the world can make a minister of the gospel," said Newton. [This is a true saying; not only because he alone gives talent and knowledge, but especially because there is something profounder which he alone can give.] Neither the greatest talent, nor the greatest labor, nor the most comprehensive knowledge may "steal" this mission. There is more than one kind of simony: he is guilty of this crime who desires to purchase the ministry as a salable thing, at the price of talent or labor; this price may pay well for any other office, any other charge; it is a very bad payment, it is "robbery," when given as an equivalent for the ministry; and for such a one, who has thus usurped it, is prepared the anathema uttered by Peter: "Thy *talent* perish with thee, because thou hast thought that the gift of God may be purchased with talent." Acts viii. 20.

Bishop Sanderson observes, "It was Simon Magus's error

to think that the gift of God might be purchased with money; and it has a spice of his sin, and so may go for a kind of simony, to think that spiritual gifts may be purchased with labor. You may rise up early, and go to bed late, and study hard, and read much, and devour the marrow of the best authors; and, when you have done all, unless God give a blessing to your endeavors, be as lean and meagre, in regard of true and useful learning, as Pharaoh's lean kine were, after they had eaten the fat ones. It is God that both ministereth the seed to the sower, and multiplieth the seed sown; the principal and the increase are both his."\*

All this that we have just said is only by way of reserve, that too much may not be attributed to talent: it is by no means intended to depreciate its real worth. There is a certain measure and kind of talent, the absence of which is but little compatible with the exercise of the ministry, and might even be, for the feeble, an occasion of offence. When there is an absolute deficiency of memory, or of power of utterance, or of presence of mind, a man is not only not wanted, but he is not authorized to enter upon the ministry; he cannot in a becoming and edifying way perform the ordinary duties of such a position.

Sometimes the measure and kind of talent which a man has received from God, would suffice for some other profession where he could, with much zeal, labor for the glory of God. Why should he who has talents for a schoolmaster, have an unconquerable predilection for the ministry? It is a grievous error to suppose that one manner of serving God will please him less than some other to which we are unsuited; and the idea of being devoted more directly, as it is

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\* Quoted in Bridges' Christian Ministry, pp. 39, 40; note.

[This is quoted—though not *verbatim*—from Sanderson's masterly discourse *ad clerum* on 1 Cor. xii. 7, which every one looking to the ministry would do well to peruse.—T. O. S.]

called, to the advancement of his kingdom, appears to me to have already done more than enough mischief. Our views of the universal ministry, of the vocation of all to perform, in their respective positions, ministerial functions, may offer a sufficient compensation and encouragement to those whose feeble talents disqualify them for the ministry as a special office. In one class and at one period especially is this illusion to be feared: I mean that class of men who have received no early education—and the period of a considerable religious revival. These occasions bring into especial prominence the care of souls, and the class referred to know only of preaching as the means of promoting it; the task belongs to all, and therefore preaching is also the duty of all.

We might reckon *character* among the aptitudes which are not to be regarded as either effaced or neutralized by principles, nor even by a religious revolution, [although, to a certain extent, it yields to the influence of Christianity.] Character is, in many respects, so related to temperament, that it will not alter any more than the temperament itself, under the influence of principles and convictions. Timidity, irresolution, pliancy of character, may remain after conversion, and remain to such a degree that the ministry is shackled by them, and suffers exactly where it ought to be protected. This must be well considered.

It has been asked whether *past sins* do not cancel a vocation which is otherwise established as completely as possible. [The question does not refer to all kinds of sin: no one, in that case, would be worthy of the priesthood. It refers to grave sins of a spiritual and material character; startling blemishes in conduct; those faults which, when known, compromise our character in the eyes of the world; which are not only sins, but, even in the view of the natural man, grave faults. Have we committed these faults either with or

without the knowledge of those whom we rule, and must they destroy a vocation which is in other respects unimpeachable?

[It is interesting to know the manner in which Catholics have thought on this point: Catholicism, which paralyzes truths by depriving them of their healthy, living fluidity, yet by the same means assures to them a durable existence. This petrification preserves the form of the object during centuries. This is the benefit, albeit dearly purchased, of Catholicism. In a religion in which the external form has not been so immovable, there is a certain advantage, but attended with danger. There may be cases in which the change of form indicates a more fundamental change—in which the truth has departed with the form. There is then some interest in studying the teachings of Catholicism on this point.]

Certain Catholic doctors (perhaps Catholicism itself) have settled the question by an exaggeration. Massillon [excludes from the ministry those who have at any time so given themselves up to a sin, that it has become a habit. He says,] “Mourn for your crimes in the position of an undistinguished disciple; that is your place. Do not, by accepting a sacred office, put a seal on your iniquities; do not approach to stain the sanctuary; do not add to that holy place the profanation which is in your soul. You may be subdued, you may return to God and supplicate his mercy, and save yourself among the penitent believers; you will die hardened and impenitent in the priesthood. It may be that there have been occasional exceptions to this rule: . . . that a great sinner, who has been for a long time purified by a life of self-denial, . . . may become a holy priest; . . . but, when any exception to the rule is allowed, the utility of such an infraction must fully compensate for its inconveniences. Now it is for you to tell us what great advantages the Church might anticipate for itself by your promotion to the priest-

hood. All that I, for my part, can say, is, that if you still remain in the faith, it ought to appear to you a terrible thing to enter upon a condition of which the general rule declares you to be unworthy, and that you must avail yourself of a unique exception, of a rare and singular case, of one of those prodigies, an example of which is hardly to be met with once in a century, in order that you may exculpate yourself from the charge of being a profane intruder.”\*

This rigor might seem to be contradictory to other Catholic views, which tend to make the personality of the pastor a too insignificant element. But there is no contradiction; there is a true agreement. The priest, as a neutral being, from whom mind and spirit have vanished, ought, nevertheless, as a victim brought to the altar, to offer no exterior blemish; and it is of these outward stains that Massillon is speaking in the passage which I have quoted. [However, in the case which he supposes, when the duration of the disorder has effaced all sentiments of shame and virtue, when a habit of crime has given to the soul a distaste for heavenly things, it is very evident that the individual ought to be excluded from the ministry; for he cannot have a vocation. But this is not the case to be considered: it is whether, with a true vocation, the recollection of grave faults ought to exclude a man from the ministry. Once more, it is not a question of sin in general, but of large and deep stains—offences against honor and morals.]

I should respect the conscientiousness, and, in certain cases, approve the motives of the man in whom the recollection of past sins should induce him to stand aloof from the ministry, whether these painful recollections belonged to him alone, or were shared with him by others.

If others besides the individual are acquainted with these

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\* Massillon, *Discours sur la vocation à l'état ecclésiastique.*

faults, it is to be feared lest, on the one hand, the public—I mean the body of his flock—might oppose to the exhortations and reproofs of the pastor the image, which will be ever lively, ever ready to revive, of his past disorders, even when years of virtue and devotedness have sealed his renunciation of them, and obliterated their traces from his character;\* and, on the other hand, it is to be feared lest the thought that the public knows of his fault may intimidate the preacher, and prevent him from doing any thing with that honest boldness, without which he cannot usefully exercise his ministry. Massillon lays it down as a principle, that no man should impose himself on a people who do not accept him.† This is true, and so true, that when the ecclesiastical authority (which, however, is thought to be delegated by the people) shall have admitted the erring pastor, if yet the people or the public, because of his known faults, do not receive him, if he should be conscious that he is not accepted with perfect freedom, he ought either to wait until he is reinstated in their esteem, or to seek for a ministry far from the localities where the recollection of his fault surrounds him and stifles his influence. It is easy to draw from this a conclusion for the young Levite, exposed by his very youth to the risk of not making his youth sufficiently respected. 1 Tim. iv. 12. If this youth has been, not scandalous, but too unrestrained, not sufficiently serious, this is already an evil. It is not only necessary that the candidate should be exempt from those faults which society will not pardon, but also that, from the moment when his life belongs to the public, he should be

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\* “According to the rule of the Church, public penitence is incompatible with the priesthood.”—St. Cyran’s Thoughts on the Priesthood.

† Massillon’s Discourse on the Vocation to an Ecclesiastical State. “The approbation of the people is the second mark of a canonical vocation,” etc.

surrounded by an atmosphere of sanctity, of seriousness, of innocence in morals and behavior.

In the second case, when there are none acquainted with his guilt but the individual himself, if the remembrance of his sins pursues the minister into the pulpit, and perhaps burdens him still more because he has not made reparation for them by a public avowal, this may cause extreme uneasiness and trouble. It is not found that God will, in all cases, while taking away the blame of a sin, also relieve the offender from the burdensome recollections which that sin has occasioned; perhaps he allows this hard discipline to remain with some spirits, which need thus to be kept to the end of their course humble and self-distrustful. Perhaps such a man will feel that it is not for him, stained as he is, to exercise a ministry of which even the angels are not worthy; perhaps his respect for the ministry will dissuade him from joining it; and if this should be the case, I would not dare to resist such scruples, I would not dare persuade him to stifle them, unless I see in them a germ of self-righteousness—unless I discover beneath this feeling of the unworthiness of the individual, an idea of the dignity of man in general. This painful sacrifice may be blessed; and, according to the principle in which I would wish to see it carried out, I would cherish a hope that this man will only renounce the ministry to exercise it under another form, more humble in mind, more undeviating in integrity; that he will evangelize from the foot of the pulpit, as he would have done from the elevation of the pulpit; that he will only forbid himself the official priesthood in order to exercise another; and that he will do by his good example, which is so much the more demanded of him, as he has formerly given a bad example, that which he dares not to do by his words.

It is difficult, in such cases, to interpose between a man and his conscience. We must leave these to terminate the

debate; certainly we must not enter into it unless invited; we must use great precaution, and force nothing. But if the solution of every separate case of this kind is difficult, it is not so difficult to express the general principle according to which they should be resolved, and which each must apply to himself, according to his own individual conviction. The general principle is this: We will say to every one so situated, The question is not what you have been, but what you now are. If the sins of your youth ought, absolutely speaking, to exclude you from the ministry, no one could enter upon it; for all have sinned, all have been "dead," (Eph. ii. 1,) and in the idea of death there is no gradation. If these actions render you unsuited to the ministry, after you have abjured and repented of them, they also render you as unsuited for paradise. You cannot preach the pardon of God without believing it, that is to say, without having received and accepted it; and if you have accepted it, you are, on the terms of the gospel, as though you had never sinned. Between you and others "there is no difference; for all have sinned and come short of the glory of God." Rom. iii. 22, 23. You have, therefore, so far as you believe in the pardon of God, neither more nor less right than any other to preach the gospel. He whose grace has cleansed you as a man, has he not, at the same time, cleansed you as a minister? We cannot misunderstand these truths without misunderstanding with them the first principles of the gospel, which makes no distinction between the workman of the first and the workman of the eleventh hour, between the publican and the rigid Pharisee, the prodigal and his eldest brother, that is to say, him who is supposed never to have forsaken his father. The act of grace is a new creation, in which former things shall not be remembered. Isa. lxxv. 17. The new man dates, with God, from his regeneration; this, by what it is, effaces what he has been; although, by what it does, it

cannot efface what he has done. "What greater change," says St. Cyran, "can happen to a man than that of becoming, instead of a child of Adam, a child of God? We may say that it is less change to pass from nothing to the existence of a mortal man, than to pass from the existence of a mortal man to the life of a child of God."\*

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\* St. Cyran's Thoughts on the Priesthood.

[The general principle set forth in this paragraph is correct, but it is rather unguardedly stated. In some important respects regeneration does not efface what a man has been, and repentance is not so available as innocence. The passage cited from Isaiah refers in figurative terms to what shall take place in the latter-day glory of the Church. In a philosophical sense it is not possible, nor desirable, that either God or man should forget what a Christian was before his conversion—certainly he himself should not forget it. There is a distinction made between the publican and the Pharisee, the prodigal and his elder brother, in the parables, which penitent publicans and proud Pharisees did not fail to discover. So with regard to the parable of the laborers in the vineyard, which is so generally misunderstood. The language at the close of that parable, Matt. xx. 16, "So the first shall be last and the last shall be first," refers back to Matt. xix. 30, and shows that the parable was introduced to illustrate the preceding case. This is a key to the meaning of the parable. The kingdom of heaven is the Church; the householder is Christ, unless, as some think, he is God, and the steward is Christ; the hired laborers are those employed in his service; the various hours at which they are hired are the different times when men are called by his providence and Spirit to labor, when doors of usefulness are opened to them; the evening when they are paid is the close of life; the penny is the gracious reward for their services, one and the same for all the laborers, as it was not the fault of the last hired that they had not labored all day, which they would have done had they been called at the same hour with the first: in the spiritual application, the penny to each suggests that there is the same heaven, objectively considered, for all Christ's servants, as their services, not having any merit in them, are all graciously rewarded. This is a hint to Peter, in view of his somewhat self-com-

This is the truth when regarded from an abstract and absolute point of view. This is not to say that because the mercy of God will not take into account our past conduct, we

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placent language, (xix. 27,) "Behold, we have forsaken all and followed thee; what shall we have therefore?" intimating that they were entitled to a great reward, which indeed they should receive, as Christ told him; but he now hints to him that that reward will not be of debt, but of grace. Cf. Rom. iv. 4. It does not follow from this that there are no distinctions in heaven. "Some are, and must be, greater than the rest." There will be one heaven for all, but the enjoyment of it will be according to each man's qualification and capacity—a point with which the parable has nothing to do. As to paying the last-hired laborers first, that is a part of the machinery of the parable, necessary to bring out the temper of the others, which would not have been developed if they had been paid off first. The murmurers do not represent any of Christ's servants who will be rewarded in heaven; but this part of the parable shows the hatefulness of such a spirit as they displayed, the very same which the disciples were in danger of imbibing, and which the parable was designed to check. No murmurer, says Gregory, can enter the kingdom of heaven, and no one can murmur who enters there. As between man and man, indeed, the first-hired laborers were entitled to their penny, and received it, though it may not have done them much good. But between man and God the case is different: "every man shall receive his own reward according to his own labor;" but those who give way to a proud, grudging, envious spirit, cancel their claim to any reward, and fail to get it after all their labor: realizing the proverb in all its fulness of import, "The last shall be first, and the first last." Hence it is added, *For many be called, but few chosen*—many are called to labor for Christ, but few obey the call, and persevere to the end in that spirit of humble love which will secure the final approval of their gracious Employer. John seems to have this in view when he says, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2 John 8; cf. Ezek. xxxiii. 12, 13; 2 Esdras viii. 3. The hint thus originally designed for Peter and the other apostles may be of service to all who are called to labor in the vineyard of Christ: none can consistently plume themselves on their superiority to any others, as it is a "graco

therefore ought not to take any further notice of it, either as to those who have sinned, or as those who may have to decide upon their calling to the office of the ministry. Repentance

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given" them to be thus employed, as well as to be rewarded for their services. Cf. 1 Cor. iv. 6, 7. Some apply the parable to the election of the twelve rather than the scribes and priests to be apostles; or the advancement of publicans and sinners, being penitent, to equal privileges in the Church with the respectable and virtuous among the Jews; or to the calling of the Jews first and then the Gentiles into a visible Church state, the latter being granted the same prerogatives as the former. Admitting that it may be thus applied, these interpretations do not well suit the connection. Others, with Origen and Hilary, interpret the five calls of the Adamic, Noahic, Abrahamic, Mosaic, and Christian dispensations; or of the successive calls to the Jews in the times of Moses, David, the Maccabees, Christ, and the apostles. Cf. John iv. 35-38. But this is fanciful and does not suit the connection. So of the application to the mission of the Baptist, of the twelve and seventy, Luke ix., x., of the apostles at Pentecost, to the Jews of the dispersion, and to the Gentiles. Others apply it to the different periods at which men enter the service of Christ; as if it were designed to show the equality of rewards in heaven. But this does not suit the connection, and is liable to serious abuse; for on this ground some advance the absurd and impious idea that there is a specific time in a man's life when he is called into the vineyard—"God's good time"—so that he is not held responsible for postponing repentance to the eleventh hour, if he should not repent till then; and a death-bed repentance will secure as bright a crown as a whole life of service and suffering in the cause of Christ! The heathen, it is true, will not be held responsible for not entering the vineyard before they were called, as they can say with truth, "No man hath hired us;" and however late in life a heathen may receive the call, it would be churlish in those who were "in Christ before" him to murmur at his being allowed to work during the short remainder of his life, and to enter heaven at its close, as he gives evidence that he would have begun to work before if he had been hired. But what has this to do with the figment of "effectual calling," or with the case of one who, after resisting a thousand gracious calls, the very first of which would have been effectual but for his own fault, finally

ought to have separated our former life from our new one, but this is not enough: a test is demanded—a test of such a duration as sufficiently to assure others and ourselves that the poisonous germ is dead, and that we are no longer the same men that we and they remember as having sinned, and given

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yields to the importunity of grace and performs a modicum of service in the vineyard? Such a man may indeed get to the same heaven with others, but, as Augustin says, though the heaven will be in common, the splendor will be different, as one star differeth from another star in glory. Chrysostom, Olshausen, and others assume that the last-hired laborers did more in their hour than the first did in their day. This idea is involved in the travesty of the Talmud: "To what was Rabbi Bon Bar Chaija like? To a king who hired many laborers, among whom there was one hired who performed his task extraordinarily well. What did the king? He took him aside and walked with him to and fro. When even was come, those laborers came that they might receive their hire, and he gave him a complete hire with the rest. And the laborers murmured, saying, 'We have labored hard all the day, and this man only two hours, yet he hath received as much wages as we.' The king saith to them, 'He hath labored more in those two hours than you in the whole day.' So R. Bon plied the law more in twenty-eight years than another in one hundred." But the notion that the last-hired laborers did more than the first is gratuitous, and does not illustrate the point in hand, which is to show, that after doing the most service, men may make themselves less acceptable to God than those who have done the least. It will not do, however, to understand by the language, "Take that thine is," "Receive the punishment of thy pride and discontent." If the rewards of heaven were in all respects like the wages of a hireling, then this part of the parable might find its analogy in the future state, and murmurers might be found in heaven; but as this cannot be, it is obviously designed to admonish the disciples not to cherish a self-complacent, grudging spirit, which would bring upon them the displeasure of their Master, and render them incapable of the heavenly reward. In future retribution, to "be last" is equivalent to be not "chosen"—there is a heaven for all, but few are found qualified for its enjoyment. See Matt. xxii. 14.—T. O. S.]

occasion for offence. On this condition ancient sins may be, objectively, an obstacle to our entrance into the holy tribe; and it may even be that those sins which we deplore, and because we deplore them, will impart a prudence, a seriousness, a force, and a tenderness to our nature, which do not always belong to lives which have been passed in relative innocence.

The thoughts of St. Cyran on this point are worthy of our attention: "I should not fear," he says, "on certain pressing occasions, to introduce into the priesthood a man who has been truly penitent for his sins, (of a known and public character,) although of a carnal nature, and in direct opposition to the decalogue, if I find two qualities in him. The one is firmness of mind, which is more than good sense, and may, by the aid of Divine grace, be of great service to him, enabling him to resist evil tendencies which remain, and even those temptations which may arise in the duties of the priesthood. The other is an entire exemption from cupidity, as well with regard to wealth as to honors and praises. For it is often the case that a man has lost innocence by only one single species of mental sin, produced by a strong inclination, and promoted by the ardent passions of his age; and that one, perhaps transitory, occasion has prevailed over a nature good in other respects, and endowed in body and soul with many natural and acquired good qualities, as well as with many which have been given to him by Divine grace. This will sometimes suffice to remove all fear which we might feel in making such a man a priest, when he has approved himself truly penitent, and passed some years without falling again, and in laboring unceasingly to cure his sinful habits. This test will be still more decisive, if, while living in a town, he has retired from intercourse with those men even whom he can but little avoid, as, for instance, some of his relations, and friends, and other persons who can with difficulty be avoided in the midst of towns. There are men who have

fallen from innocence, who have more strength and firmness in their soul than many of those who have always preserved it.\*

Can *doubts* cancel a vocation?

We answer, First: there can be few legitimate vocations if doubt is to cancel them. Secondly: on the same supposition there can be but few Christians even; [for, although we may arrive at a condition full of light, only those entirely wanting in religious life have never doubted.] Thirdly: the study, the life, and the employments of a minister raise new doubts.

The question for us is, whether we believe; whether Christianity is for us a reality; whether we are able to give to ourselves and to others an account of our faith; and whether we have that experience of the truth, that spiritual certitude, which, without resolving all doubts, is superior to them.

But, it is objected, may a man who is sent to assist doubters be a doubter himself? No, we say, not absolutely. Accordingly the question does not concern an incredulous or skeptical minister, but a man who is not clear on some points, and must sometimes acknowledge that he is not.

Can certain *inclinations* cancel a vocation?

The inclinations which we have in view are like the doubts of the soul, [and the difficulty may be resolved by the same principles.]

We do not speak of certain tastes, innocent in themselves, but which cannot be gratified by the individual so long as he is a pastor. They destroy the vocation, if the vocation does

\* St. Cyran's Letter to M. Guillebert on the Priesthood, chap. xvii. God himself has chosen as his ministers men who have grievously sinned, and several eminently holy bishops and pastors mentioned in ecclesiastical history had been worse than dissipated men.—(Augustin, Rancé.)

not destroy them. We refer to evil inclinations. But if they are evil, they are as incompatible with the profession of Christianity as with the work of the ministry. However, as a minister, in abandoning himself to them, would be more guilty and would do more harm than one who is simply a Christian, the question may be considered, whether it will be necessary that he should begin to surmount them as a man. Will he say that he could do this still better as a minister? This would be to practice a formidable and dangerous part—to determine either to forsake or to double the sin. If the church is a hospital, ministers are not the patients, but the physicians. [They ought to enter there in sound health. Doubtless they may do good to themselves in such a position, but there is something repulsive in the calculation. There is a danger lest the ministry should be stained instead of purified.]

I believe that one important preparation for the ministry is *askesis*,\* or *spiritual exercise*. [I do not by this mean the arbitrary spiritual exercises of certain Christians and certain sectaries. It is a system of moral life resting on a Christian principle, but carried on under the impression and anticipation of the ministry which is afterwards to be entered upon. Let us imagine ourselves in the most difficult position, and live as if we were there. There will be, however, many differences. What would be privation for one will not be such for another; we cannot therefore enter into details. The object is to gain self-mastery by the assistance of the grace of God; this is the essential point.]

It is very clear that, for all these questions, we are, in the first place and most definitely, referred to ourselves. And, in

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\* Ἄσκησις.—M. Vinet here borrows a word which the Germans had introduced before him (*Christliche Askese*) into theological language. He borrows *askesis* from the Greek; the same word is seen in *ascetic, asceticism*.—Ed.

fact, as no man and no body of men can know with complete certainty whether we are called, so they cannot in all cases declare with like certainty that we are not called. In fine, there are times and places in which a man can be sent by no other than himself, and when those whose spiritual needs cause the want are the last to call him. Such is the case when a man raises his voice to protest against a prevalent error. The pastoral order is always ready to recommence, and the church at certain times is born of the pastor, as in ordinary times the pastor is born of the church. But, in general, an external vocation, which is not necessary to confer a right, is necessary in fact :

1. *To the minister himself*, who, though he alone is qualified to judge his own intentions, is not the sole judge of the rest, and needs for himself a testimony from without, to pronounce on his tact, talent, knowledge. [It is very true that even when we are called by a Church, we may ourselves believe that we are not called. But if no Church calls us, when we believe ourselves to be called of God, there is reason to doubt the reality of our vocation. It is the duty of every man, however vehemently he may feel himself impelled to the ministry, to suspend his certainty of his vocation when he finds himself repulsed. At least, some delay is necessary before refusing the scientific and ecclesiastical authority which refuses us.] We are not very intimately acquainted with the task before us, and we ought, up to a certain point, to refer ourselves to a testimony—which may, in this case, be called an authority—as to its nature, its extent, its difficulties, its true characteristics. Those who know the task have a means which we do not possess of ascertaining whether we are adapted to it.

2. *To the people*, an external vocation is necessary. Unless, through particular circumstances, the people are able and have been put in a position to judge of the capacity and

worthiness of the minister who presents himself, it will always demand, Whence comest thou? Art thou he that should come? Wherever there is a Church, it will endeavor to establish some pattern, according to which those shall be judged who aspire to the pastoral office, and an institution to train and select such. This, indeed, guarantees only moral certainty, but it is the only kind that is possible; and has the Romish Church, which assumes the possession of other guarantees, has it in essential matters any other?

For the minister an external vocation, so far as it affects the proof in his own mind of the reality of his vocation, is equivalent to a consultation. But this consultation is, and always will be, inadequate and unsatisfactory compared with such a conference as he can have, not with a body of men, but with faithful friends and his brothers in the faith. [A collective authority is incompetent to judge of internal sentiments, of the reality of faith, of the possible admixture of imagination with it. A friend can do this much better, but he must be consulted with the fullest sincerity, without any reserve. Often, when we think we have said all, the most important word remains in our own heart concealed from view.]

I may yet mention, as a means of gaining an assured conviction of a true vocation, *exercise*—if it is in general possible for an individual to exercise himself sufficiently before he is consecrated to the pastoral office—exercise of such a kind as shall teach him the nature of the duties to which, as a minister, he has devoted himself. I think that, without attaching too much importance to this plan, it is of advantage to undertake some of the labors of the ministry, within the limits suggested by prudence and modesty, and under the direction of those of fuller experience.\* This would impart

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[\* The course here suggested is substantially that recognized in the Methodist Discipline.—T. O. S.]

a seriousness to the student's life, if these works were in themselves of a serious character, and would throw a light, derived from experience, on the theories with which he occupies his mind. [On the same principle, young physicians not only read and listen to lectures, but attend to the sick. Thus also should young ministers act; there is a clinical ministry as well as a clinical surgery.] The domains of theology and the ministry are too much occupied by theorists who have not been enlightened by practice, and by practitioners who pay no regard to theory. [Bengel advises young theologians who have not completed their course of study to suspend their academical course for one year and practice the ministry in the country, and afterwards to spend some time at a new university. Without prescribing this as a general rule, it is certainly an excellent precept.]

Generally, the serious and well-advised young man can, at his entrance upon his theological studies, intelligently decide on his vocation, and, at the end of a year's study, his decision will be either confirmed or cancelled. At this period, therefore, he ought to put the question—or the question ought to be suggested to him. If he has not any vocation, then is the time to recognize the fact. He cannot so thoroughly convince himself whether he has a true vocation; but so far as he believes he can detect it, he may be encouraged to commence his studies. If he afterwards finds that he has been obeying the call of only an imaginary vocation, he must have the courage to retrace his steps, however late the discovery may be made.

Let the young man respect the pious wishes of his parents who are predisposed to this state, and often regard it as a haven of safety for their child; but let him and his parents know well that it is not absolutely a haven of safety; that the ministry alone does not protect ministers, and that to enter upon this course with a vocation for an entirely differ-

ent career, is to run the risk of seeing nature ultimately become strongest, and urge us to pursuits, and impress upon us habits, which, out of the ministry, are innocent, and might harmonize with a Christian character, but which, in the ministry, are only proofs of unfaithfulness, or causes of offence.\*

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\* What follows is taken from the note-books of M. Vinet's hearers, and is only another form of presenting his thoughts, of which the original expression is given in the text. We have thought it right, and we think it may interest the reader, to preserve both versions.

[The question of a vocation is the grand question, but it does not always arise of itself. To resolve it, it must be well weighed, and that before entering upon the ministry. The student must often, yea always, interrogate himself, but especially at two epochs: one is at the commencement of his special studies, the other is at their close. It is natural for him to entertain this question at the commencement of his studies; but is he at such a time quite prepared to decide the question? With some there may be a powerful impulse, but this is not the case with the majority. And even in the case of the few, the impulse is not always an infallible sign of a vocation. Great influence may be traceable to the age of the student. But the common condition is one of indecision, a strife of tastes and tendencies. Must we exclude from the novitiate those who do not experience in their soul this vivid impulse? No, we must try them; they may give evidence of their being sincere, of being true to their belief; they may appreciate the beauty of the ministerial office; they may not be urged merely by suggestions from without. It is true that for a student to enter upon his course of study with such dispositions will be to expose himself to great dangers. When, afterwards, he is more indifferent, when the tendencies of his life assume other directions, he may perhaps persevere in, instead of renouncing, the course he has begun. This is a danger; but we cannot, on this account, exclude any one. At the conclusion of his studies, the student must still interrogate himself in a resolute manner. He is no longer to decide as to the general adaptation between his profession and his heart. He must examine himself thoroughly, and if he finds that he has no vocation, he must be courageous enough to retrace his

But he who shall have made use of all these means will not the less, but rather the more, feel how insufficient they are in themselves; they are only profitable to the sincere and upright soul—the spirit that is free from all unworthy preoccupations; and how shall he assure himself of this? how can he shield himself from all deception, if he have not first obtained that “single eye,” that purified vision, without which light is itself darkness? How shall he secure such a disposition that objects may appear before him as they actually are in themselves, in which no foreign corruptions mingle with them, in which he may know and judge them with the greatest possible certainty, and in which, so to speak, no grave and irreparable error can find admittance? This isolation, this select and purified central position, is prayer. In prayer is truth to be found.

No subject can be found more worthy of prayer, since it is to decide whether we are to exhort in the name of God, and as if God made exhortation by us. 2 Cor. v. 20. How shall we dare to do this without his permission? And how shall we be sure that we have his permission, when, being able to ask him directly, we omit to do so? Not that I attribute to prayer any magic or supernatural effect. God does not profess to suspend or exempt us from the exercise of our natural faculties when he invites us to pray; he does not promise to answer, in a direct way, the question which we address to him: Lord, shall I go? . . . Go. But, without regarding the intrinsic virtue that is attached to prayer, it is possible for God, who is completely Lord of our spirit and of our circumstances, to combine all in such a way that we shall see

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steps. Lastly, the minister who, after some considerable experience of his work, finds himself to be without a vocation, would indeed make the discovery very late, but not too late to prevent him from forsaking the ministry.—Ed.]

what we ought to see, and that we shall not believe ourselves to see that which has no reality. His providence is not exercised at the price of our liberty, which must remain unimpaired.

We shall never call upon God, if we do not call upon him in the times when danger is most imminent. And surely this is the case when there is a possibility of our entering upon the ministry without a vocation. Not reading, nor example, nor company, not the influence of education and authority, not temptation from within or from without, not the extremes of riches or poverty—nothing can so deeply or irremediably corrupt the heart as a ministry exercised without a vocation to it; that is to say, without those convictions and feelings which alone can constitute a legitimate basis to it. St. Cyran is right when he says, “that there are no men more hopelessly abandoned than those who, not having been called to the priesthood by the vocation of God, do not perform any thing worthy of the priesthood during the whole course of their lives.”\* Terrible, yet true thought! For, on the one hand, it is certain that, by a ministry without a vocation, exactly so much evil is done to himself by the man who presumes to exercise it, as good is done to himself by the man who exercises a ministry to which he has been truly called; that whatsoever impresses and edifies the true pastor, proportionately hardens the false one, that every word of truth which he utters closes his mind yet more to the feeling of truth, and that he perishes by means of that which quickens others. And, on the other hand, it is easy to understand that the crime of usurpation and of hypocrisy is such that no scandal in manners can sensibly add unto it, and even that startling scandals, while they disgrace the minister more, compromise the ministry less. These scandals point out the

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\* St. Cyran's Thoughts on the Priesthood.

man as a slave who resists the fetters which restrain him; they are a kind of abdication of the ministry; the minister who is guilty of them is a robber, but not an impostor, and perhaps he corrupts himself less by his excesses than by his hypocrisy. The other alternative causes far more evil: he has undertaken the duties of a minister of the gospel, only that he may weaken its powers, that he may imprison the souls which are intrusted to him in empty and dead forms, and lull them into a yet deeper slumber. Strange fact, yet true! The scandals which he might cause by his irregular conduct would be comparative benefits; they would destroy the illusion; they would proclaim that truth is elsewhere, or at least that it is not here; but a decency of manners, some regularity in the performance of purely external duties, all without conviction, without piety or life, these are the means most fatally adapted to keep souls far from the living waters, and near the foul and stagnant waters of self-righteousness, formalism, or indifference. I do not ask whether the profligate minister is more or less guilty, but, I doubt not, he does less evil.

Before such terrible dangers, how infatuated is he who will not tremble, who does not learn to distrust all appearances, to suspect the wishes, invitations, and counsels of those whom he loves most tenderly; who, in a word, does not resist all united impressions, and seek to raise himself, by prayer, so far above all the seductions of his imagination, and all the influences of those by whom he is surrounded, that he may no longer find any thing interposing between himself and the truth. What he desires is a vocation which has come to him from God himself; he will not be satisfied with less; he will not rest until he has obtained from God the solemn decision, Go, or, Go not. Doubtless God will not articulately pronounce this word. But God will cause all objects, the consideration of which ought to determine his course, to be faithfully and

clearly reflected in the mirror of his conscience; and, by Divine help, he will have the consciousness, if I may so speak, that he has been called by his highest consciousness—his conscience—that the new man has spoken, and not the natural man.

## DUTIES OF THE PASTOR.

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THE plan which I adopt is not perhaps the best; but we may tolerate any classification of matters, provided it excludes nothing essential, and includes nothing false.

My plan is to trace several concentric circles around the pastor's own spirit; which is my centre and my point of departure. In the first place, I give certain rules which belong to the purely individual and interior life of the pastor—that special and distinct sphere of life by which all the other spheres of his existence are determined.

I pass afterwards to the consideration of his social life, and primarily his domestic life—always keeping in view his distinctive position as a pastor.

Lastly, I come to his pastoral life properly so called, in which I distinguish the *pastoral*, the *liturgical*, and the *preaching* functions.

## FIRST PART.

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### INDIVIDUAL AND INTERIOR LIFE.

I PRESUPPOSE a holy vocation and a legitimate entrance, a pastoral and even a fervent spirit.

A pastor must, as any other Christian, strengthen and confirm his vocation. (*βεβαίαν ποιῆσθαι*, 2 Pet. i. 10.) [In this there is a deep mystery—the profound and invisible intercourse between the human will which is moved and the Divine will which moves it.] It is with the vocation as with conversion: in one sense a man is called only once, as he is converted only once; in another sense, he is called and converted every day. Analogy alone would here be sufficient, and even would imply an *à fortiori* argument; but the gospel is explicit on this point. St. Paul says to Timothy, “I put thee in remembrance that thou stir up the gift of God which is in thee.” 2 Tim. i. 6.

I do not refer to those who undertake to create for themselves a vocation when their work should be to apply it. Will the exercise of the ministry suffice for this? It may contribute to it, but it may injure it. The exercise of the ministry threatens the spirit of the ministry, unless it is sustained from within. If this equilibrium does not exist, if the

interior does not sufficiently react on the exterior, the exterior will injure the interior, even as the interior would undoubtedly perish without the nutriment supplied by external activity. There is danger lest feeling may pass into officialism.\* Much imagination mingles with our first impressions, and when once we have expended what imagination we had, and its assistance is wanting to us—if we are brought to the necessity of feeling the realities of our position only by means of our heart and conscience—there is great danger lest our impressions should lose their force and vivacity.† We must,

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\* “The first time that the priests and Levites beheld in the desert the holy tabernacle which Moses had constructed, the miraculous cloud which went before it, the Divine majesty which covered this awful spot, the oracles which proceeded from the inmost sanctuary, the august magnificence and splendor of the sacrifices and ceremonies, they would approach it with no sentiment but that of holy fear; no omission would be made from the purifications and all the other preparations enjoined to ministers by the law. But gradually the daily sight of the tabernacle familiarized them with this sacred place; their precautions diminished with their awe; the marvel of the pillar of fire which God placed there every day was abated by long usage. Then shortly followed profanations; rash and presuming ministers dared to offer a strange fire; the duties reserved for the high-priest alone were usurped by others, till the daughters of the Midianites soon became to them an occasion of falling and of offence, and, in the whole tribe of Levi, scarcely a Phineas could be found, one single priest with so much holy zeal as to dare to avenge the honor of the priesthood and the sanctity of the law which had been thus shamefully dishonored before an unfaithful people. See here a type of our own history.”—Massillon’s Discourse on the Duty of Priests to renew themselves in the spirit of their vocation.

† [In the first fervor of Christian and ministerial life, imagination easily and even necessarily enters. Imagination must perform its part in all life: it is a kind of channel through which we receive many ideas which otherwise would never reach us. And how far its power may go! it can even give us the impression of our possessing a life which is entirely strange to us! It enters into all our moral

therefore, not trust to the vivacity of our first impressions ; that which touches us most keenly to-day will leave us cold at some future time ; we shall be reduced to such impressions of these objects as can be produced by their direct relation to our heart and conscience, [and he who at first appeared full of zeal finds himself finally to have no real connection with his duties. We must then renew our vocation, and fortify the moral element, as the charm of novelty subsides.]

Now the first means of renewing our vocation as pastors is to renew our vocation as Christians ; it is not to forget the Christian in order to dream of the pastor : the one cannot alone and of itself transact all the duties that belong to the other. It is important for us, even as pastors, to recognize the fact that our own soul is the first of those which are intrusted to us, the first for which we have to exercise our ministry, and that our first business is to be our own pastor.

Whether it be that we know not how to promote the salvation of others while we are neglecting our own, or that it is right that the charity of each man should begin its exercise within himself, yet Saint Paul, addressing ministers generally in the person of Timothy, speaks to them in the first place of themselves : "Take heed unto thyself, and to the doctrine ; continue in them ; for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. iv. 16. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers." Acts xx. 28.\*

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acts, and sometimes in a very strong measure. When it disappears, all that it has created disappears with it as a phantom, and the residuum that is left is the net product of the labor which has been expended upon us. This is often very little ; only the dregs of the cup remain at the bottom, the draught of imagination has been drunk.]

\* "To follow the order prescribed by St. Paul, (Acts xx. 28: 1 Tim. iv. 16,) a bishop must begin the discharge of his duties by at-

It is, however, incumbent upon us also to renew *directly* our assurance of our pastoral vocation, which involves that we should incessantly bring ourselves back to the disposition which originally decided our vocation.

Now, if mere exercise of the ministry does not suffice to bring us back constantly to this point, we must seek the means for performing this duty elsewhere, outside the ministry.

The first, or rather the condition for all other means, is *solitude*.\*

We shall not exaggerate; we do not intend to recommend solitude, to the exclusion or to the detriment of social life. The pastor ought sometimes to retire from society, in order that he may return to it better prepared to influence it profitably. Too profound and protracted solitude has other dangers truly, but as great dangers as those that are to be found in the world: it is, as a habit, contrary to the will of the Creator, who has declared that it is not good for man to be alone; it is contrary to the purpose of Jesus Christ, who

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tending to his own soul; he should, before all things, be concerned for his own salvation. Before he extends his charity to his neighbor, he must be replenished with holiness from God. Before he is touched with the misery of others, he must be sensible to his own ills and maladies; before he exhorts others to yield obedience to the Divine law, he must set the pattern of obedience himself. The first duty of a bishop is to be a saint."—Duguet's Treatise on the Duties of a Bishop; Art. II., § 1. Gregory of Nazianzen expresses himself thus on the same subject: "He must first be purified, and then purify others; first be instructed, and then instruct others; become himself a light, and then enlighten others; himself draw near to God, and then cause others to approach; first be himself sanctified, and then make others saints."

\* See on this subject M. Vinet's discourse entitled, *Solitude Recommended to the Pastor*.—ED.

prayed to his Father not to take us out of the world, but to keep us from its evil: it is therefore to be only recommended as an exception, not as a rule; but as an exception or as a remedy it is greatly to be recommended. We do not nourish ourselves by remedies.

We will not then say that solitude is in itself good; it is only good on certain conditions. [It has often been spoken of with that kind of exclusive enthusiasm which we feel for any thing which has once charmed us. Poets,\* moralists, and philosophers have glorified it, and undoubtedly their united eulogies are not altogether unfounded; but we must draw distinctions.] We would rather recommend an interior solitude, or a spirit of solitude—the habit of being alone while in the midst of the world—[tranquil amidst tumult, immovable amidst movement;] and he who is capable of this kind of solitude may be held excused from the other. We believe, also, that where exterior solitude is denied us, we may so carefully cultivate the other that it shall suffice.

[Exterior solitude is evil unless it is good. If we have the world in our heart, we shall carry it with us into the closet.] It is very unhealthy for an unsocial man, who is envious or irritated, when he resorts to it in order thereby to nourish his resentments and his antipathies; and it is often the case, that when we cannot suggest any thing better to a man who is agitated by some passion, intercourse with men will attract him, and engage him in some useful activity. Solitude is good or evil, according as the purposes for which it is sought are right or wrong.

But solitude cannot fail to be useful to him who seeks for good in it, precisely because his search is of this character. And even when we have not made proof of this by expe-

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\* See, among others, La Fontaine's Dream of an Inhabitant of Mogul—The Hospitaller and the Recluse.

rience, it is easily understood how that which causes worldly objects to vanish, and hushes their confused din, is favorable to self-discourse and self-culture; that, indeed, this self-culture cannot be successfully pursued except under this condition; and that those truths especially which concern the conscience are then most easily disengaged from all association with that which is foreign to them, and by which they are so burdened and obscured in the discussions which are carried on concerning them.\*

Life is, in our days, composed of so many elements, extended over so many surfaces, that the result is a kind of dazzled bewilderment, and the eye needs to rest in a calm and equable daylight of solitude.†

We must not then depreciate external means. Jesus Christ did not depreciate them. We find, from the evangelists, that he often retired apart, and passed long hours far from the noise of men. If this aid was necessary for Jesus Christ, how can it fail to be useful to us? "I have learned from St. Augustin," says Bossuet, "that the earnest spirit makes for itself a solitude: *Gignit enim sibi ipsa mentis intentio solitudinem*. But let us not flatter ourselves: if we

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\* St. Gregory calls the occupations of the ministry "a tempest for the spirit." St. Bernard, writing to Pope Eugene, says, "Since you possess all men, be yourself one of those whom you possess. Why will you be cheated out of that only gift which you can make to yourself? How long will you delay to receive yourself when you have received every one else? You recognize the fact that you are a debtor to wise and foolish, and you refuse yourself to yourself alone! . . . All have their share in you; all refresh themselves by your side as from a public fountain, and you yourself remain afar off athirst."—St. Bernard's Treatise on Consideration, Book i., ch. v.

† See on the Catholic institution of Retreats, Massillon's third synodical discourse On the necessity of Retreats in order to renewal in the Grace of the Priesthood; and Bourdaloue's Warning on the Spiritual Retreat.

desire to preserve the forces of the soul, we must learn to appropriate to ourselves hours for an effective solitude and retirement.\*

[However, solitude is only good as it is a period of activity; the peace, the repose which it offers, are only a framework which must be filled up. Vagraney of thought is always mischievous. Christianity leads to thought, and not to revery.]

The general effect of solitude which we have described, renders it precious to the minister who may employ it in these three ways :

1. He may mentally register his internal and external actions and tendencies. [This is an examination which should often be made; for the progress of evil is as rapid as it is insensible. If we are not better to-day than we were yesterday, we are worse. If we are diligent stewards, we shall take account every night of our possessions, for the thief may come during the night. However, a too minute method of self-examination is a ready road to selfishness; even here, therefore, we must be watchful, for the enemy insinuates himself through all avenues. It has been sometimes recommended to a minister—a suggestion which is often urged in too unqualified a manner—to keep a detailed daily journal. We must not speak too much of ourselves, even if we say what is evil; but it is useful to take note of the most important facts of our life.]

2. He may collect the results of his experience. [Experience is properly a mental reäction on facts. It is not sufficient to have seen and acted; we must reflect, analyze, distinguish, classify.] “We might pass through a long life,” says Argenson, “in laboring without principles, but we should

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\* Bossuet's Funeral Oration for Maria Theresa of Austria. For the quotation from Augustin see *De divers. quæst. ad simplic.*, lib. ii., quæst. iv., vol. vi., col. 118.

never learn any thing from it. Experience is much rather a fruit of the reflections which we have made on what we have seen, than the result of a multitude of facts to which we have not given all the attention which they deserve."

3. He may seek Divine guidance. The holiest occupations cannot dispense with this. [And how much more is it necessary for the minister! He must regulate his after-conduct, make his resolutions, deliberate with himself. Many false steps will be made, especially in the earlier periods of his labor, if he has found no plan of regular action. But let God be invited to counsel us; never let our deliberations be carried on in his absence.]

*Prayer* finds its place naturally when speaking of solitude; but we will consider it separately as a second means of renewing the vocation. It is not only a duty and a privilege; it is not only a preparation for the ministry; it is one of its labors, for the performance of which the first ministers of Jesus Christ desired to be released from some secondary duties. Time must be specially devoted to this. Acts vi. 4.

Prayer is necessary, in order that we may be kept to the true point from whence to look at the world, from which we are always in danger of departing; to cure the wounds caused by self-love and sensibility; to reanimate decaying courage; to prevent the invasion, which is ever to be apprehended, of indolence, frivolity, indifference, of spiritual or ecclesiastical pride, of the vanity of the preacher, or the jealousy of the worker. Prayer is like the air in certain isles of the ocean, which is so pure that no vermin can live in it. [We ought to surround ourselves by this atmosphere as the diver is surrounded by the diving-bell, before he descends into the sea.\*]

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\* Frequent prayer is recommended to the pastor by Harms.—*Pastoraltheologie*, vol. i., p. 25.

But the pastor's prayer is *a sacerdotal prayer*; and as such, it belongs to his office. It has been said, He that labors prays; how much more truly may we say, that he who prays labors! It is a work like that of Moses on the mountain. Intercession is that which remains to the minister from the priesthood.\* It was practiced directly by the great Pastor and his apostles, who, without ceasing, made mention of their flocks in their prayers, while at the same time they entreated the supplications of their flocks.†

[Another occupation for the pastor's hour of retirement, and a third method of renewing his vocation, consists in] *study*. In the first place, the study of the Bible. This study, even when sundered from all that is scientific, is inexhaustible; and we may, even to the close of life, make new discoveries by it. It is both *obligatory* and *necessary* for the pastor; obligatory, because his duty is no other than to preach this word, or according to this word, and because his ministry will have so much the more interest, and be so much the more fruitful, as his words are penetrated with the spirit of this word, and even with the letter of it.‡

Consider the richness of interest in the preaching of that minister who does not limit himself to acquaintance with and citation from only certain parts, but who knows and refers to the whole.

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\* Not only intercession, but prayer, for the coming of God's kingdom. See Isaiah lxii. 6, 7: "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

† See Bacon's prayer before his study; and Kepler's prayer. Both these, and two passages from Massillon, are given in the Appendix, Note VII.

‡ See 1 Tim. iv. 13: "Give attendance to reading;" . . . and 2 Tim. iii. 15-17, "From a child thou hast known the Holy Scriptures." . . .

[For the care of souls the Bible is still more necessary. The pastor is in danger of being often taken unawares, if he is not familiar with the word of God. It is remarkable to observe the power which has been possessed by some missionaries through their profound acquaintance with the Scriptures. They have, undoubtedly, not learnt it by heart, but they know it from their hearts. This is the best method, and belongs to those who have been impressed by it.] It is to be read to promote the life both of the pastor and of the Christian. There is a danger of reading it principally as a preacher. The minister must read it, not to find passages for reference, and texts chiefly, but to gain power, virtue, inspiration. Otherwise it is not a book, but a collection of texts.

Study the holy men as well as the holy words of the Bible. [This study has been too much neglected; these lives are messages of God to us. Christianity is not, in its deepest foundations, a book, although it rests upon the basis of a book; it is a fact, and a moral fact.] In general, study the lives of saints, pastors, and missionaries. [They tend to keep us up to the height of our ministry. Habit cannot maintain us there.]

The Bible should be studied in the original. [This is a very necessary thing, even for the country pastor; for his aim is to become imbued with the spirit of the Scriptures. We can, doubtless, conceive of a preaching that shall be blessed without the employment of this aid; but a knowledge of the sacred languages is a privilege which ought not to be despised.]

[Together with, or rather in subordination to the study of the Bible, there are other studies which claim the interest of the pastor.] We begin by separating them from the abuses with which they may be confounded.

1. The abuse of studying frivolous things, or of study undertaken with frivolous purposes. [We must be on our guard against studies pursued merely from a motive of curiosity, which can only serve to gratify our vanity; avoid] the “vain questions” of which St. Paul speaks.\*

2. The abuse of seeking in study that which it cannot give—a true knowledge of God, the love of God, peace of mind. When knowledge has been carried so far as to render our darkness visible, it has, in some matters, rendered us the greatest service that we can expect from it. It is a propædeutic; it is as the law, and has the same office—that of “a schoolmaster to bring us to Christ;” but it is not the way, the truth, and the life. We may, with much knowledge, have no faith; we may believe, and believe well, without any science: the law of God, and much more the gospel, “gives understanding to the simple.”† There is, according to St. John, an unction which teaches us all things, and after which we need not human teaching. 1 John ii. 27.

3. Lastly, the abuse of excess; that is to say, devoting too much of our time and strength to a study to which we ought not to sacrifice our ministry, since its only use is to prepare us for our work, or to provide a convenient relaxation after it. [This excess is a neglect of the end for the sake of the means.] The least duty should appear to us more important than the most interesting study, and should always have a paramount claim.‡

[A question is here suggested relative to] *ministers as engaged in tuition*—a very difficult question. It was not so

\* “*Disordered* (*νοσῶν*) about questions and strifes of words.” 1 Tim. vi. 4.

† “The meek will he guide in judgment; and the meek will he teach his way.” Psalm xxv. 9.

‡ See La Bruyere’s *Clitophonon*.—*Characters*. Chapter on the Advantages of Fortune.

difficult formerly; perhaps it will not be so always. [There was a time when all would have thought it natural for a priest to be an instructor in secular learning; to-day it is thought otherwise. Science has become secularized; it is separated from religion, and perhaps it will on that account render it better service.\* Do we, however, say that the school-master's office is incompatible with ministerial duties? No; it also is a ministry. But in the actual relations of life, a change has taken place; a man may consecrate himself to the ministry, and having done so, he has a choice between the pastorate and the instruction of youth.]

These abuses being avoided, we believe we may recommend to the minister to devote part of his time to study.

1. In view of the office of the ministry, a course of study is prescribed; that which is learned, is learned that it may be applied to the work of the pastorate, and for this end not only the most general results, but the most minute particulars are studied. Now it is well known that we are in danger of losing that which we do not constantly revive. And, moreover, we must not imagine that we have learned at the university all that we can or need to learn. Science has in several important points made great advances, perhaps changed in some of its essential features, since we left the academy.

2. It is very disadvantageous for a man to occupy his mind solely with practical, special, individual questions; [this gives narrowness to the mind, and is even injurious to practice.] This evil is remedied by science, [which helps us to correct the abuses and imperfections of practice by comparing them with theory.] Bengel thought it would be advantageous for a student to attempt to perform the duties of a pastor for

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[\* Vinet does not mean that the Church and the ministry should not patronize science, or that teachers of science should ignore the claims of religion; but that as a general rule ministers should leave to laymen the province of secular instruction.—T. O. S.]

some time in the country, and then to return and complete his studies.\* Thus life would lend its light to science, action would illustrate ideas, and conversely. Harms finds equally a motive to cultivate science in the great or in the small number of a minister's occupations.

[Apart from practice, thought will become impoverished without study; the most active and fertile minds have perceived this. We cannot derive all the nourishment we need from ourselves; without borrowing we cannot create. It is true that there are other methods of study besides reading. When we have learned any thing from books, and in the best of books as well as in others, we must make use of our native powers in order to assimilate it, as also we assimilate nourishment for the body. But when, without the aid of books, or in the absence of facts, we labor in solitude, on what materials shall we labor unless it be on those supplied by recollection? Whence do our thoughts arise except from facts, or from books, or from social intercourse?—a great volume, which also demands our careful study. We must therefore study in order to excite and enrich our own thoughts by means of the thoughts of other men. Those who do not study will see their talent gradually fading away, and will become old and superannuated in mind before their time. Experience demonstrates this abundantly, so far as preaching is concerned. Whence comes it that preachers who were so admired when they entered upon their course, often deteriorate so rapidly, or disappoint many of the lofty expectations which they had excited? Very generally the reason is, because they discon-

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\* "When the student has passed a certain time among the inhabitants of the country, in a rural parish, as a vicar, and has learned what is the *gustum plebeium et popularem*, (in what way the people look at religion,) it will be well for him to return for some time to the work of regaining his theology, and reviewing it with greater application."—Bengel.

tinue their studies. A faithful pastor will always keep up a certain amount of study: while he reads the Bible, he will not cease also from reading the great book of humanity which is opened before him; but this empirical study will not suffice. Without incessant study, a preacher may make sermons, and even good sermons, but they will all resemble one another, and that increasingly as he continues the experiment. A preacher, on the other hand, who keeps up in his mind a constant flow of substantial ideas, who fortifies and nourishes his mind by various reading, will be always interesting. He who is governed by one pervading idea and purpose, will find in all books, even in those which are not directly connected with the ministry, something that he may adapt to his special aim.

3. The apostles have recommended science, or knowledge, (2 Pet. i. 5, 6,) it does not much matter which; for if they say that "knowledge puffeth up, but charity edifieth," (1 Cor. viii. 1,) they speak of an inevitable danger that belongs to all science, unless it is counterbalanced by Christian humility. Science may even threaten humility; but this is the case with all developments of human existence; and unless we are disposed at once to pass an agrarian law for learning as well as for lands, [we must not think of proscribing the culture of human faculties, and the development of the human mind.] If it be said that the apostles had not in their view science as it would actually be developed, but only so much as was open to their observation, and that they have sanctioned it without knowing and foreseeing its results, we reply, that neither we nor they are responsible for the fact that science is composed of so many elements, neither we nor they can reduce the number; this is a fact belonging to the times and events under which we live, even to the adversaries of our religion; friends and foes have alike promoted it; and it is

sufficient for the justification of science as it now exists, that knowledge has been recommended. If we now know more than was known by those living in the apostolic age, we have not more science than they, for our science is no other thing than an answer to the questions which have multiplied since their time.

The study which we would recommend is exclusively that of theology. But what is theology but a point of view—the religious point of view—a ground of observation, from which science, and all things that stand in any relation to religion, can be observed? And if a knowledge of the attendant circumstances and relations of a thing is essential to a knowledge of the thing itself, what is there that a theologian may ignore? What an incomplete, false, narrow view of man and of human life will the theologian have, if his knowledge is confined to theology in the restricted sense of the word! The simplest, the least learned of ministers, must necessarily, in order to fulfil his ministry efficiently, often look around him; he also has a kind of science, superior, on the one hand, to the pure sciences of the books, and, on the other, to that ignorant exegetical habit, that legalized chicanery of literalism, which has no respect either for common sense or for experience, and which frenzies itself about chimeras. Every thing becomes religious to the Christian, every thing theologic to the theologian; every thing is either an illustration, an application, or a proof of truth. Study has a very immediate practical importance. There is no development of the human mind which may not be either an aid or a hindrance to religion. Nothing is indifferent; every thing either serves or injures. And the most scientific doctrines, the most abstract systems, after a certain time, descend to the masses.

We have seen how, without study, profundity of thought is quickly exhausted: it is with the mind as is the case also

in the earth—fruitfulness is produced only by a variety or alternation of culture.\*

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\* M. Vinet has added in the margin, “. . . as preaching is profited by our reading;” this is the complement to the idea of the text. The last two paragraphs were somewhat developed in their delivery as lectures, and we think it right to present them as they stand in the note-books of the students:

[It will, perhaps, be thought that the minister has quite enough to occupy him in theology, and that the time for him to attend to secular studies has passed. Let us remark, first of all, that *secular* is an injurious term when it is wrongly applied—when applied to subjects to which no blame is attached. For those with whom religion does not exist, there are in fact two spheres, the religious and the secular sphere; but, for the Christian, nothing is secular, every thing is subservient to holiness. Let us, however, accept the word, and apply it to sciences which have no necessary relation to religion. What, then, does the word *theology* signify? It has, in the first place, a special sense, according to which theology is to be distinguished from philosophy, literature, art, etc. The distinction is doubtless useful, but after we have carefully defined the boundaries of theology, we must not then assume that it excludes the other sciences. It includes a large number of secular elements, philosophy, history, chronology, grammar, etc. If all its scientific elements are placed aside, only the communion of the faithful remains to religion. It is important, therefore, to study all that which, when joined to religion, constitutes theology; no absolute and impassable limits must be placed. In a more extended sense we may say that theology attracts all to itself, that it brings all sciences in subordination to itself, and receives from them their tribute. And, without discussing the meaning of the term *theology*, consider that there is no development of the human mind which may not serve or injure religion. As it leads to all things, so all things lead to it. It must embrace all life, unless it would be banished from all. This is true to-day more than it ever was before. Our epoch, in spite of its disordered appearance, is yet a period of organization. Piety alone can organize the world, and, in order to organize it, it must be acquainted with it. Looking at theology in this light, preaching, both that of the pulpit and that of books, must submit to some modifications. The minister ought to know many

Positions, however, vary considerably, and either demand or permit more or less study. [Doubtless, there will be a very great difference between the town and the country pastor. But we should be mistaken in supposing that the latter can dispense with study, and we might even say that it is so much the more necessary for him because of the isolation in which he lives. We have spoken generally; we have shown] what may be expected of an ecclesiastic in an ordinary and quiet position. He ought to apply himself to a regular, methodical, special course of study; he ought to cultivate science freely, with candor, with a true spirit of inquiry. [Doubtless the minister is not ordinarily required to search into the very foundations of his faith, but even this necessity may arise, as is proved by the example of Richard Baxter, who, having found himself to be without solid beliefs, reconstructed his historical belief by vigorous study.]

To complete what we have to say on the individual life of the pastor, let us add that he ought to make a *plan* for his life, draw up certain rules, not allow himself to be carried along without any resistance by the passing hours, and by the ebb and flow of circumstance. Doubtless, no man, in one sense, is less master of his own life than he is; nevertheless, he will gain something both for his own soul and for his ministry, by introducing into his life as much regularity as it

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things, not that he may perplex himself with them, but that he may make use of them in view of their relation to the one thing needful. The deeper we can dive into human thought, the more shall we be able to "bring into captivity every thought to the obedience of Christ." 2 Cor. x. 5. Every great awakening to new life has been served by science. The Reformers were among the most learned men of their epoch: those of slender acquirements have never succeeded in any respect.]—Ed.

will admit of—always, however, being ready to sacrifice regularity to charity.\*

*Economy of time* is a secret which should be known to no one better than to the minister, since no one ought so much to respect time, which is a part of eternity, as he. We may lose much time without gaining a proportionate amount of repose. We may gain both time and rest by making nothing superfluous, by not burdening our necessary business with superfluous engagements, and by a judicious combination of different occupations one with another. We may gain time and rest by knowing how to guard our time against importunity and indiscretion, which is a most difficult thing to accomplish when regarded from a worldly point of view, but becomes a thing of comparative ease when it is regarded from the standpoint of religious duty.†

We know not how, in this reference, we can too strongly

\* Daguet mentions a bishop who, when some person was about to interrupt him at a time when he had reserved several hours for himself, dismissed the intruder with these words, "Sufficient unto the day is the evil thereof."—Treatise on the Duties of a Bishop, Art. ii., § 90.

† An aged American minister states that, in the early part of his ministry, being in London, he called on the late Rev. Matthew Wilks. Mr. Wilks received him with cordiality. After some minutes, when they had mutually communicated the most important religious information that they knew, the conversation flagged. Mr. Wilks broke the silence by saying, "Have you any thing else to communicate to me?" "No, nothing of any special interest." "Have you any other inquiries to make of me?" "None." "In that case, it will be well for us to separate; I must be about my Master's business: good morning, sir." I received thus, pursues the pastor, a lesson on the impropriety of wasting the hours of any man, and the firmness with which all such dangers should be resisted.—See Anecdotes on Christian Ministers, p. 70.

recommend to the minister the habit of early rising. [The hour of dawn is the golden hour. Later in the day a crowd of ideas relating to things external and internal make a noisy confusion in his mind. At the hour of dawn nothing has preceded our freshest feelings, and nothing can embarrass them.] Without taking into account the fact that the minister can, less than any one else, call the day his own, he ought, more than any one else, to appreciate the advantage of this habit. It was the habit of the royal prophet, who said, "In the morning will I direct my prayer unto thee." Psalm v. 3. "I have prevented the dawning of the morning." Psalm cxix. 147. Who can speak thus more appropriately than the minister? However, this is a victory over sense; and the minister, whatever may be his position and his prospects, ought so to act as if he were preparing for a career of privations and fatigues: he, of all men, ought to be "poor in spirit," and to die unto himself every day.\*

[This brings us to consider the subject of *Asceticism*.]

"Bodily exercise profiteth little," says St. Paul. 1 Tim. iv. 8. He speaks elsewhere of human ordinances, "Which indeed have a show of wisdom in will-worship, and humility, and neglecting (not sparing) the body; not in any honor to the satisfying of the flesh." Col. ii. 23.

St. Paul was opposing corporeal exercises when separated from piety, with which he also contrasts them in the verse which we have quoted from the first Epistle of Timothy; and, certainly, such exercises are of little profit. He finds only a "show," an appearance in human ordinances which rest upon the principle of self-righteousness and the merit of works. Here he opposes, once and for all times, that idol of self-righteousness which is continually reappearing. But,

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\* See Bacon's Prayer. Appendix, Note VII.

on the other hand, he desires his converts "not to use their liberty for an occasion to the flesh." Gal. v. 13. He says elsewhere, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix. 27. He also says, "Make not provision for the flesh to fulfil the lusts thereof." Rom. xiii. 14. After reading these admonitions and statements, I do not believe that he has, when condemning "bodily exercise," condemned any thing but legal practices, "ordinances," as he has himself said; I do not think he has condemned exercises which are worthy of the name—voluntary exercises. I do not indeed find any trace of fasting, or any such things, in the history of the apostles; but, on the other hand, why should these exercises have been so mentioned, if they were to have no recognition of any kind; why should the desire be expressed that such slavery as had been abolished should now be allowed to take the place of the liberty which had been granted to Christians? If they did practice these exercises, they would do so in secret, for they would have thought themselves bound to conform to the rule of the Saviour: "Thou, when thou fastest, anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret." Matt. vi. 17, 18. And, moreover, the life which the apostles led was a continual fast which had no need of being aggravated; they had no lack of bodily exercise. It is, however, remarkable that St. Paul, who certainly did not treat his own person worse than the other apostles, has said, "I keep under my body, and bring it into subjection." 1 Cor. ix. 27.\*

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\* Cornelius said, "Four days ago I was fasting until this hour." Acts x. 30. ". . . that ye may give yourselves to fasting and prayer." 1 Cor. vii. 5. Fasting is always represented as inseparable from prayer; and voluntary fasting is sanctioned by the words,

I do not believe that, in a position which is externally the most advantageous, it would be either forbidden or useless for a man to treat sternly his body, and to impose upon himself, from time to time, certain privations which are not involved in his ordinary condition. Besides, it is good to break through our habits. We know not what self-denial we may be called upon to endure. As to our permission to do it, I find that our Lord fasted. Luke iv. 2. I find also, from several of his sayings, that he assumes the legitimacy of fasting, forbidding only publicity and ostentation, as is proved by the passage already quoted, Matt. vi. 17, 18; and by that other assertion, "When the bridegroom shall be taken away from them, then shall they fast," Matt. ix. 15; which presents fasting under another aspect, that of a symbol or a memorial. Jesus Christ has not recommended the Sabbath any more than he has recommended fasting; he assumes both. The utility of these exercises would be too much counterbalanced by disadvantages, would be absorbed by the sentiment of self-righteousness, if it was allowed any place in our exercises; but can we not separate the use from the abuse which corrupts it? We can oppose to these practices nothing but the idea of Christian liberty; but how shall liberty be compromised by an action which is itself entirely free? And if there is in fasting a deceptive appearance of humility, may there not be in the entire suppression of fasting an equally deceptive appearance of freedom?

We are now accustomed only to look at these things through the medium of the abuses which have been introduced by the Romish Church; but is this the only mode of regarding them? I admit that Massillon, in his sermon on fasting, presents this practice, and recommends it in exactly that

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"This kind (of demon) goeth not out but by prayer and fasting." Matt. xvii. 21. We too have demons to cast out.

sense in which St. Paul condemns it. [We must avoid too special regulations which are subversive of liberty; but liberty has been given to us, in order that our obedience may be complete.]

If it is admitted that bodily exercise, so far as it is free and unconstrained, is in general useful and even necessary for Christians, it will be superfluous to insist much on the utility which may result from it to pastors. Moreover, in no case is the infliction of suffering to be recommended, but only abstinence from permitted enjoyments, even those primary enjoyments, the habitual privation of which would constitute suffering, and be incompatible with our continued existence.

[We must recognize, in a general way, that the body may be a clog upon the spirit, that by it we are related and belong to inert matter, that it is a weight from which we must be freed in order to save the vessel of our highest being. On the other hand, we must recollect that the body is a slave which desires to be master. The Christian ought to use it sternly. But no intermitting fast is enough; what is required is a continual fast, practiced every day, continued throughout life.] True fasting, true *askesis*, ought to apply to the desires of the soul, as well as to the appetites of the body: curiosity, ambition, external activity, desire for influence, thirst for rule, all these appetites, all these allurements which tend to make us diverge from our true path, that is to say, really to change the direction of our life—all these are very strong, and very difficult to conquer. Only love and a holy enthusiasm for our calling can carry us to the end of such a career.

## . SECOND PART.

## RELATIVE OR SOCIAL LIFE.

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CHAPTER I.

## SOCIAL LIFE IN GENERAL.

WE are no longer to speak of the pastoral *life* directly and immediately; we are now to look at its relations to society in general, but always regarded from the point of view afforded by the idea of the ministry, and with a reference to its interests. We have not now to speak of *office*, but of *duties*. This is, however, the beginning of the ministry; it is one of its boundaries. The pastoral stamp may show itself in general relations. If it is not necessary that his conduct as a pastor should, in general relations, announce him to be such, yet it is necessary that he should correspond to this character; so that, if he is not recognized as a pastor, no one will be surprised at learning that he is one. This should be his rule and limit.

It is important for the minister to keep a strict watch over himself in his social relations. He is the city set upon a hill; he is, in the eyes of the world, the representative of Christian ideas; and the great majority of people judge of Christianity by his presentation of it.\* This, perhaps, is no

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\* "Men of the world," says Massillon, "regard life as the reality

excuse for their neglect of Christianity, but it may involve a heavy accusation against him.

The minister is the official Christian; he is the pattern man; he is so at all times: those, therefore, who will not be tempted to judge of Christianity by him, will judge him himself by the Christianity which he preaches. [In truth, these two things are not alternatives, they exist together. Men judge us according to Christianity, and Christianity according to us. They will not believe themselves obliged either to do or to be better than the pastor; and, on the other hand, they will wish him to be as perfect as his doctrine.] They wish, by seeing him and hearing him, to learn the same lessons; and every one knows very well what he ought to be, for every one knows well what a Christian ought to be; and if each should apply to himself the rule which he applies to the pastor, each one would be himself an example and a model. [Most men, in their expectations of their neighbors, present before themselves a most complete system of morals, and, in their dealings with themselves, are satisfied with a code of considerable laxity. In the presence of these two dangers the pastor would be tempted to despair, did he not seek for strength from a higher source than himself or the world. The world even does more than judge—it imposes a scheme of conduct for him.] Its assumptions are apparently contradictory. It seems to wish the pastor to be at once perfect and vulgar.\* But let us be very sure that it knows what the pastor may and ought to be. It is difficult for the minister, as a Christian, to be acceptable to every one. “Woe

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and practical abatement of Christian thought, to which they may conform themselves.” See the passage already quoted, page 99.

\* Isa. xxx. 10: Matt. xi. 17: “We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.”

unto you when all men shall speak well of you." Luke xi. 26. But it is possible for him to render himself "approved" before every one. Like St. Paul, he may say to the world, "We are made manifest unto God, and I trust also are made manifest in your conscience." 2 Cor. v. 11. In one sense he must seek for this approbation; "he must," says St. Paul, "have a good report of them which are without," 1 Tim. iii. 7; and undoubtedly he must much more "have a good report of them which are" within the Church. Thus, then, the approbation of the world, for all that about which the world can judge, is a thing which he must seek, and which it is quite possible for him to obtain.

It is at once useful and encouraging to keep this in mind, although the pastor's supreme aim and rule should be "to show himself approved unto God," 2 Tim. ii. 15; and he should be ready to say to the world, when it condemns us concerning that which it does not understand, "with me it is a very small thing that I should be judged of you or of man's judgment." 1 Cor. iv. 3. "If I yet pleased men, I should not be the servant of Christ." Gal. i. 10. [If unflinching consistency is honored even when it is applied to things evil, with how much greater reason will it be honored when on the side of God!] The condemnation of the world for our acts of fidelity is never a disgrace—will never expose us to a loss of respect—there is glory in this shame; while all worldly compliance and concession enfeebles our ministry in every respect, and brings us into disrepute.

Let us now enumerate the principal features which the conduct of the minister ought to present in his general relations to society.

#### § I.—GRAVITY.

This quality forms an element in *relative life*. "A bishop must be blameless, vigilant, sober, of good behavior." 1 Tim.

iii. 2. This is one of the first qualities spoken of by St. Paul, it is the first which is spoken of by the world.

Our (French) translators employ the words *grave* and *gravité* in rendering the words.

Κόσμιος, (1 Tim. iii. 2,) translated by Luther, *sittig*; by De Wette, *anständig*; and by the English translators, *of good behavior*.

Σεμνός, (1 Tim. iii. 11, speaking of the pastor's wife,) translated by Luther and De Wette, *chrbar*; by the English translators, *grave*.

Σεμνότης, (Titus ii. 7,) translated by Luther, *chrbarkeit*; by De Wette, *würde*; and by the English translators, *gravity*.

Gravity (from the word *gravis*) is the more or less considerable weight with which an interest, a thought, an evil, presses upon the mind. In external life, and in manners, it is all that which announces that a man bears the weight of a great thought, or of a great responsibility. The minister is the depository of so great a thought, and so great an interest, that gravity is but the decent and becoming exterior of his position. We might define it as the impression which the minister carries of the respect with which he regards the object of his mission.

It is clear that external gravity is only true and commendable as it corresponds to an internal gravity, which is a feeling of the weighty responsibility with which we are charged. Gravity is not "a mysteriousness of body assumed to conceal feebleness of mind."\*

Nothing is more opposite to gravity than the affectation of it. "A too studied gravity," says La Bruyère, "becomes ridiculous; as extremes meet, so in the medium alone is true dignity to be found. Too studied gravity is not rightly named gravity—it is to enact the part of the grave man. He

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\* La Rouchefoucauld's Moral Reflections, cclvii.

who aspires at becoming grave for the sake of its imposing exterior, will never become so. Gravity does not exist where it is not natural; and it is less difficult to descend from it than to ascend to it.”\*

But still less is it right to affect the contrary. [We have seen ecclesiastics who, in an excessive wish not to intimidate by their gravity, have at length compromised their position by their frivolity. This is especially to be found among the Catholics, because the quality of the priest, his habits and his costume, contrast with those of the world, and because the frivolity, by which he would desire to remove this barrier, brings it more prominently into view.] “Might we not give persons of a certain character, and who belong to a certain serious profession, not to mention them more particularly, to understand that they are not obliged incessantly to proclaim concerning themselves, that they can play, sing, and joke like other men; and that, to see them so pleasant and agreeable, one would never believe that they were, in other respects, so regular and severe? Might we even venture to hint to them that, by these manners, they alienate themselves from the politeness upon which they pride themselves; that true politeness always adapts and conforms exterior behavior to actual condition, that it avoids startling contrasts, that it does not aim at showing the same man in different disguises, which transform him into a grotesque or fantastic composite?”†

Gravity is shown generally in *manners*, and more specially in *discourse*.

Under the general idea of manners are included *society*, *recreations*, *occupations*, and *costume*.

As to *society*: a minister undoubtedly must not limit his

\* La Bruyère's Characters. The chapter on Judgments.

† Ibid

intercourse to one kind of persons, lest he should countenance the mischievous idea that the minister is not, as such, a man; but he must, with even greater care, guard against being seen everywhere. The pastor is a sociable man, but not a man of society, still less a man of the world. He should be retiring except when called out by charity, for the sake of which he may and should be approachable by all. [A man who is seen everywhere cannot inspire a respectful consideration. The judgment which is formed concerning a pastor who is seen in all companies is not likely to be very favorable. He will be accused of not feeling his duties, and not appreciating the necessity of solitude. Society multiplies occasions for doing good, but still more does it multiply temptations to do evil.] And there are some men whom the pastor ought not to see either at his own house or elsewhere. St. Paul counsels Timothy to turn away from all men whose life is evil, and especially from those who have the appearance of that piety, the power of which they have denied. 2 Tim. iii. 5.

[The minister ought, more carefully than any one else, to choose the relationships which he forms. Others will criticize carefully, and consequently severely, unless he has before criticized himself.] He must be careful not only because he has external proprieties to preserve and attend to, but because there is a real danger which he must avoid. The minister may apply to himself as well as to others the maxim, "Be not deceived: evil communications corrupt good manners." 1 Cor. xv. 33. "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not." Hosea vii. 9: and that proverb, "He who loves danger will perish in danger."

How can he seek for evil society when good society is so necessary for him, and when he cannot too strongly entrench and fortify himself by the help of those who love God?

Massillon would wish the priest to associate only with priests. "Suffer me," says he, "here to ask you what St. Paul once asked reproachfully of some of his disciples who, instead of appealing to their brethren to settle their disputes, addressed themselves to heathen judges: *Sic non est inter vos sapiens quisquam?* What! Can you not find among your brethren wise and amiable ministers who can refresh themselves with you from the seriousness of your occupations? *Sic non est inter vos sapiens quisquam?* Is it possible that in the midst of so many ecclesiastics belonging to a society which is pleasant, edifying, and honorable to you, you need to call in the world to your assistance, and to seek for relaxation where you ought to carry only your duties and your labors?"\* [It would, however, be an exaggeration for a minister to abide rigorously by such a rule.] We must not countenance the mischievous idea that the minister is not a man, nor deprive him of that which society may give and teach him.

However, the pastor has a family, a domestic interior which can, if need be, supply to him the place of a more varied society. [Former relationships, contracted under evil auspices, are often very embarrassing. We must not, however, despise the past and break through these relationships. All is under providential oversight. God can avail himself of the one to bless the other. If it is impossible to preserve them, they must be dissolved, but not with violent denunciation of them. As to blood relationships, they must neither be broken nor discarded, but sanctified. The family is the pastor's first parish.]

*Recreation or relaxation.* It is difficult to give very precise rules on these points. When I have said that the minister, as well as any other man, needs recreation—that, how-

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\* Massillon's Discourse on the Manner in which Ecclesiastics ought to Converse with Men of the World. First Reflection.

ever, there are recreations which, although they cause no offence when indulged in by other believers, may, when indulged in by the minister, hurt the conscience of the feeble; that all that is permitted does not edify, and that the minister of Jesus Christ ought always to edify; lastly, that up to a certain point, propriety varies with locality, I shall have said all: the rest must be left to common sense. Only I would remind young candidates of the words of the apostle, "Let no man despise thy youth." 1 Tim. iv. 12. Notwithstanding the form it assumes, it is still a precept. And the apostle also says to Timothy, "Flee youthful lusts." 2 Tim. ii. 22. This is the only means by which he may assure his youth against being despised. And we may readily conceive that restrictions are to be more numerous in the season of youth than in later life. [He must be careful not to tend too much in the direction towards which his inclinations are strongest. There are amusements which he must altogether renounce, such as the chase, games of chance, the theatre, music under a certain form, and, generally, a passionate devotion to any art. None of these things can be proper for a minister; the effect of them upon himself will not be good, and they will expose him to the blame of others.]

He ought also to avoid being seen unnecessarily in places of public diversion, even those which are reputable; we cannot tell what company may be found there, nor what transactions may be carried on there. [It is well for the minister when he can take to himself the maxim, "It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart." Eccl. vii. 2.]

We would not convey the impression that all these abstinences can render him who imposes them upon himself holy. The man who does not impose any of them upon himself, although he is wrong in this respect, may possibly be more

holy than the man who does not omit one of them. We may "strain at a gnat and swallow a camel." Matt. xxiii. 24.

As to *occupations*, we do not as yet say that the minister ought, according to the apostolic precept, (1 Tim. iv. 15,) to "give himself wholly" to these things, that is, to the things of his ministry, and to be always occupied with them; we shall ultimately be able to apply this maxim. But, relative to gravity, and supposing that the pastor has more leisure than he is allowed to have, we say that every occupation does not harmonize with the gravity that belongs to the minister. I should not approve of agricultural and industrial pursuits. Let the minister, if he has property, take due care of it, but only attend to this kind of occupation as far as it is necessary. The mere reputation of ability in such pursuits will injure him.

*Costume*, or rather *dress*, (for we do not now speak of official costume, or of the ministerial *insignia* in public duties,) costume has a double object, referring both to the wearer and to the observer of it.

The importance of this distinctive dress varies with the times. Our own time, which is but little friendly to metaphors in social life, or is perhaps in search of other symbols, seems disposed by degrees to abolish the ministerial costume. But no one ought to be too precipitate in setting such an example. (This is somewhat like innovations in language; for costume is itself a language.) In all cases it must be freely accepted. This rule will always remain, that the dress of the minister, if it is not one that is restricted to the ministry, ought to possess a uniform and unvarying character, while men of other professions may vary their dress.

It would be better to wear no special costume at all, rather than to disavow it in some sort by negligence and impropriety.\*

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\* Propriety, a semi-virtue, which may be the centre for many true and complete virtues.

*Gravity of discourse.*—The first rule is, to speak little ; a second rule is, to joke seldom ;\* a third is, to discuss moderately and within reasonable limits ; a fourth is, not to use too strong language, and too vehement utterance. “He shall not cry, nor lift up, nor cause his voice to be heard in the street.” Isaiah xlii. 2. Calmness is impressive. Peace is a quiet flash as of lightning, yet strong as the thunderbolt. “The God of peace shall shortly bruise Satan under your feet.” Rom. xvi. 20. I would add as another rule, be careful to speak rather of things than of persons. I do not merely refer to slander as to be avoided, which may be assumed, but whatever merely excites curiosity, and approaches a style of invidious comparison. However, I have no liking for an affected reserve.

After such directions as these, we must also recollect that the Christian, and much more the pastor, ought to speak according to the oracles of God ; (which does not mean exclusively, proclaim the oracles of God ;) that the word of Christ ought to dwell in him richly, with all wisdom ; that his words ought to be seasoned with salt, and minister grace unto the hearers ; and that, if every one will be required to give an account of the idle words which he has uttered, this account will be still more severe for the pastor. It is, perhaps, right to say that ministers, while prescribing for themselves a strict kind of restraint when in the world, have sometimes attempted

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\* Eph. v. 4, (*Ἐὐτραπέλεια* ; *scurrilitas*.) “Nugæ in aliis sunt nugæ, in sacerdotibus blasphemix.”—St. Bernard’s Treatise on Consideration, III., xiii.

“Bien loin aussi le rire intempérant :  
 Du rire amer il est peu différent ;  
 Folle gaîté dégénère en satire ;  
 Tel qui, d’abord, se riait que pour rire,  
 Lance en riant un trait, (dard.) envenimé,  
 Et se dérobe à lui-même, ô délire !  
 En le perçant, un cœur que l’eût aimé.”

to indemnify themselves when in the society of one another. Ecclesiastical jocularities has, in certain countries, passed into a proverb.\*

I should hope little from, and think little of, those specimens of official gravity, in which the individual pays little respect to propriety and decorum where he is intimate—such a decorum as cannot be dispensed with in even the most intimate relationships; although I would not, by any means, deprive the minister of the amenities of familiar discourse, where they are appropriate.]

There is no necessity of laying down particular rules for every special circumstance; on the contrary, such legislation is never required. [And if gravity comes from within, it will be natural.]

#### § II.—SIMPLICITY.—MODESTY.

Simplicity is the opposite of a rigid and consequential pomposity; (I would say *emphasis*, if this word could be applied to manners as well as to language;) faults which do not arise from excessive gravity, but from an inaccurate sentiment of our own importance and authority. Perhaps we may trust that the stern lessons that the world teaches will correct these failings. The official character of the pastor becomes less imposing every day, although every one, unless he is exceedingly ill-bred, will be disposed to show to the pastor some marks of respect, even in consideration of his title alone, without too rigorously balancing the claims of his office, and his personal fulfilment of them. External character and habits—mere dress—are things of small weight

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\* “In no profession are there so many retailers of stories as in the clergy; as also there is none which supplies so many stories as the clergy.”—Harms. Whence arises this second circumstance? I know it to be a fact.

when they are not sustained by internal qualities; there is no gain whatever—there is, indeed, a positive loss—in claiming a blind respect, and assuming in society a rank which is not freely granted. Clerical assumption and formalities impose on but very few; and I would not recommend their adoption even for these few. It is unworthy of the minister to employ such means—not to rely absolutely upon the truth, whose messenger he is, but to appear to believe that a mysterious virtue attaches to him. Catholic sermons claim respect for the priests, [which is more intelligible, because, in this case, the priest is the impersonation of religion.] All this, moreover, may be affirmed without any prejudice to his authority. The minister has not to apologize for truth.

### § III.—PACIFIC TEMPER.

Must not the man who is called upon to be “a peacemaker” be himself a man of peace? (Matt. v. 9;) who is also the minister of a wisdom which is “first pure, then peaceable,” James iii. 17; who is the disciple and representative of him who was announced as one who should “not cry, nor lift up, neither cause his voice to be heard in the streets?” Isaiah xlii. 2. Does he not also know from experience, and from Scripture, that “the fruit of righteousness is sown in peace?” James iii. 18. “If it be possible, as much as lieth in you, live peaceably with all men.” Rom. xii. 18.

It is precisely because the ministry is a struggle that this advice is of so much importance. The minister must not forget that, as such, he “stretches forth his hands all day long to a disobedient and gainsaying people,” Rom. x. 21; that he is called upon to rebuke sinners, and, in some cases, to rebuke them publicly, 1 Tim. v. 20; that, as a minister and as a Christian, he comes to an earth that is torn by con-

troversies; that there is no truth which, in its historical development, has not been entangled by errors; that theology is almost as much a discussion as an exposition; that if his convictions are serious, he has won them after a conflict, and bears them as trophies of his victory, stained with his own blood; and, lastly, that he will have, on more than one occasion, to defend his own rights as a minister.

St. Paul might naturally think of all these things when he said, "A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker," Titus i. 7; and, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." 2 Tim. ii. 24. And this not only excludes legal strifes, but disputes in general, useless or protracted discussions, an unyielding and punctilious spirit, love of trifles.\*

We must not say that ministers can be altogether free from this spirit. The habit of always living in the midst of the same circle of ideas, occupations, and persons; of speaking without being contradicted, so much so that the first and the least contradiction surprises: these things may contribute to form such a spirit. The world exaggerates—I am glad I can believe it—when it is said that ministers are not generally remarkable for the affability of their manners; that they are impracticable men, with whom no one is inclined to have much intercourse. But in order to constrain men not to say this any more, the minister must be exceedingly pacific. It is understood that I am now speaking of ordinary occasions of dispute—of the ordinary relations of society—and not of controversies properly so called, nor of that *odium theologicum* which is thought to be the best phrase for expressing a climax of hatred; and there is reason for so thinking; for

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\* Assemblies wasting their time in the discussion of small interests.

when men hate in the name of God, theirs is no half-hatred.

It is well for the pastor that he has a struggle to carry on within the precincts of his own office—a struggle which, as long as he remains on earth, he cannot avoid. He cannot limit himself, as other believers can, to “answering with meekness and fear, every man that asketh him a reason,” . . . I Peter iii. 15. He may accept the discussion, if he shall be assured that it will be carried on seriously, consecutively, courteously, and patiently; but, on the one hand, he must not “cast pearls before swine,” and, on the other hand, he is more usually called upon to expound than to dispute, and he must not too readily leave the first of these positions. [There is a way of retaining such ground: the spirit of peace is industrious.]

#### § IV.—MILDNESS.

“Let your *moderation* (*ἐπιεικής*, fairness, reasonableness, moderation, mildness) be known unto all men.” Phil. iv. 5. [There is then something particularly important in this quality, since it is to be obvious to the first glance.] We shall speak more fully of the charity of the pastor, when we come to consider his office, in which it is most fully displayed. Here we have only to regard his mildness, that is to say, the kind, easy, obliging, prepossessing, amiable qualities which he brings into his ordinary relations with society. He is the man of a loving God—the representative of mercy. He must not repel, therefore, but attract. But this must flow from a genuine source, it must not be affectation—he has no part to play, [for an assumed character of this kind is always badly performed,]—his goodness is not to be soft and effeminate, but strong and masculine. A little healthy roughness of manners were better than that benign, patronizing, and paternal tone which some have adopted, but which is not

natural to them. Love sometimes has a shaggy, bristling exterior—treason is sometimes heralded by a kiss; [love may be disguised beneath vehemence and indignation.] But how shall not a rude, magisterial air—an abrupt and hasty tone—an impatient, testy, choleric address—a haughty disdain for the conventions of politeness—or only an air of languid indifference, (all which things may consist with some true love)—how shall not all these things injure the minister and his ministry?

§ V.—PRUDENCE.—UPRIGHTNESS.—CANDOR.

To ministers was the advice given, “Be ye wise (prudent) as serpents, and harmless as doves.” Matt. x. 16. These two precepts are presented in the Gospel as two consequences, drawn from the same fact, namely, that the apostles would be in the world as sheep in the midst of wolves; from this Jesus Christ infers the double necessity of being prudent and harmless. Perhaps, also, we must understand that he here recommends them while prudent to be also upright [and candid. The first interpretation is the more literal, and the second the more natural of the two. We may admit both. Candor is necessary because prudence is. The minister knows better than any other what consequences may be involved in a single word, and for him the consequences are eternal and terrible.] Prudence is so strongly recommended to the minister, that we might think he cannot have too much of it. His position, even in the most favorable circumstances, is so difficult as to tempt him to be prudent to excess. What dangers! Mere inadvertencies—inconsideration, vivacity—even accidental negligence in avoiding the appearance of evil; manners which repel or disgust; indiscretion in language; hastiness in judgment; improperly-placed confidence; the possibility of allowing himself to be

enticed into engaging in that which has no relation to him and his character; the thought of how many are, unobserved by him, unheard by him, fixing their eye upon him, ready to detect every frailty, and to register it in order that they may have some defence against his admonitions, or rather that they may wickedly attribute authority to him, in order, by his example, to harden themselves in iniquity; or who seek to make him contradict himself, to bring him into disrepute with the world, with authorities, with those whose confidence he enjoys—must not such things as these render him not only prudent, but distrustful, retiring, and timid? If he does not take all these things into consideration, he risks much; if he broods over them too much, he loses that simplicity of character, that harmlessness of the dove, which is demanded alike by his duty, his character, and his first interests, (since public confidence is his first want,) and which indeed is, on all occasions, better and safer than all calculation. Nothing, in fact, is so disconcerting to artful opponents as simplicity, which they can neither understand nor anticipate. It is impossible to estimate the force of these transparent characters. Designing shrewdness, on the other hand—*finesse*—inspires so much distrust, that even the reputation of such a description of cleverness will injure rather than serve the minister. In order to disarm the world, and gain its freest confidence, we must show the greatest and most unsuspecting candor.

St. Paul was thoroughly imbued with these virtues. More than once he protests that he has not used craftiness. 2 Cor. iv. 2. He glories in declaring that his word does not oscillate between yea and nay. 2 Cor. i. 18. He dared to rebuke an apostle who “did not walk uprightly.” Gal. ii. 14.

This stamps with condemnation all duplicity, inexactness, dissimulation, a habit of breaking promises, or a tendency to overlook engagements, artifices and evasions, excessive reserve, insinuated reproaches or complaints, mysterious allu-

sions, unjust distrust, extravagant precautions, diplomatic scheming, [which is sometimes regarded as honorable to ministers,] etc.

Nothing is more opposed to candor than party spirit, which only believes in itself; never condescends to fair discussion; only listens in way of form; never confesses error or ignorance; colors, palliates, explains without end; is never weary of drawing distinctions, and believes that the best way of being and exhibiting strength is never to make the smallest concessions.

#### § VI.—DISINTERESTEDNESS.

[Disinterestedness is undoubtedly only one form of a more general virtue, namely, self-denial. It is, however, necessary to say something of the renunciation of earthly advantages.] Absolute disinterestedness would be a complete indifference of heart to temporal possessions. This degree of perfection is doubtless not sufficiently sought for by the great majority of men, and we cannot tell whether it has ever been fully realized by any one; but it is not less the end towards which we ought to aim; and the pastor, to induce him to make the attempt, has, besides those general reasons which we need not now enumerate, special reasons of which we must speak.

1. The spirit of the ministry is a spirit of devotedness. The minister, as such, has surrendered his life; he has sacrificed the greater, how shall he retain the less? For him were those words spoken, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke ix. 62. "Every man that striveth for the mastery is temperate in all things." 1 Cor. ix. 25. Devotedness is incompatible with a love of riches. "The hireling . . . seeth the wolf coming, and leaveth the sheep, and fleeth." John x. 12.

2. Our mission, our avowed object, is to raise those to whom we preach above the world. We attempt to excite in them an emulation for the blessedness of the poor in spirit, (or of voluntary poverty.) How shall we do this with freedom, with power, with success, if we are ourselves attached to those same things from which we seek to detach them? Shall we not, in proportion as we preach indifference to earthly goods, increase our own condemnation, while we ourselves remain slavishly bound to the things of time? The more we preach to others, even with success, the more surely shall ourselves be rejected. 1 Cor. ix. 27.

3. We represent Jesus Christ as "becoming poor." 2 Cor. viii. 9. Was it without purpose that he became poor? Was it not enough that he became a man? "The foxes had holes, the birds of the air had nests, but the Son of man had not where to lay his head." Only one passage in the evangelists mentions a place where, at a certain time, Jesus Christ dwelt; and there is no ground for thinking that this was any thing else than a temporary shelter. John i. 38, 39.

4. We are the representatives of Christianity, the spirit of which is to rest, not on the visible, but upon the invisible, and which seeks for safety where others believe they can find only danger—that it is in a situation of uncertainty and apprehension.\* Can we have a spirit like this and represent Christianity faithfully, when we seek not only security, which

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\* Jesus Christ desired ministers who should voluntarily and from love undertake the function of ambassadors; but must not the prospects of fortune and even too much security for the future render their vocation doubtful? Precariousness is the soul of all that belongs to Christianity. To consecrate this principle, Jesus Christ became poor in all senses, and chose such to be his disciples; for this reason St. Paul "labored, working with his own hands." 1 Cor. iv. 12.

itself is, perhaps, too much to seek, but convenience, superfluity, and affluence?

5. [The minister is the chief almoner of the Church. As the distributor of the bounty of others, he ought also to distribute as much as possible from his own resources. Even where it might seem that he can receive, he is intended to give. Now] interest excludes charity and almsgiving.

6. For the sake of ministers directly has the sentiment been suggested, "The love of money is the root of all evil: which, while some have coveted after, they have erred from the faith. . . . But thou, O man of God, flee these things." 1 Tim. vi. 10, 11. Surely we may say of the love of money that it has caused men to "err from the faith," since it led Judas to betray his Master for silver. Selfishness is a principle that leads to unfaithfulness and prevarication. It is remarkable that the fear of prison and death should have made fewer apostates than the love of money. But, without speaking of actual apostasy, we may say that there is no vice which has ruined so many virtues, and which is more incompatible with all mental and spiritual elevation.\* This is, perhaps, the most absorbing passion to which we are exposed: dishonest gain "taketh away the life of the owners thereof." Prov. i. 19.

7. Accordingly, nothing alienates hearts and destroys the possibility of confidence more than avarice; I do not say open and flagrant, but only such as excites observation, or even the very suspicion of the lack of disinterestedness. The hireling pastor will only retain around him souls which are as mercenary as himself. The sheep "will not follow a stranger." John x. 5. The living seek those who are alive; the dead remain with the dead. While, on the contrary, dis-

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\* "Nihil est tam angusti, tamque parvi animi quam amare divitias."—Cicero, De Officiis, lib. i.

interestedness gains for itself regard before all examination, and gives a presumption of sincerity and trustworthiness. Charity, in the eyes of the world, covers a multitude of sins.

8. Ingenuousness is easily lost by him who is confined within the bonds of interest, not only because interestedness enfeebles the principle of this virtue within us, but because it is not always possible to be ingenuous without being also independent. A secret, undivulged instinct prompts us to artifice, even when it is not required.

9. The appearance even of this vice is to be dreaded, because it is the first thing suspected or detected in believers by unbelievers. This is natural: religion is so powerful that it may influence all who believe in it to make temporary sacrifices in consideration of eternal results; and these sacrifices are easily made, are often made to the advantage of those who represent the interest or the idea of eternity.

In all *human* religions, the superstitious terrors of the human heart have been practiced upon to the advantage of the cupidity of some select individuals. St. Paul did not find it difficult to recognize that there are, and always will be, persons who regard piety as a means of gaining wealth; and he exhorts Timothy to separate himself from such persons, doubtless, rather by a conduct different from theirs, than by any pains to avoid their society. 1 Tim. vi. 5. Doubtless, he refers to sordid and hypocritical ministers in 2 Tim. iii. 6, 7, "Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." There have been since, as well as before the days of Jesus Christ, those who "devour widows' houses, and for a pretence make long prayer." Matt. xxiii. 14. [We do not see these scandals around us; but they are possible nevertheless, and they even sometimes appear under another form. A man may avail himself of his

office to seek for concessions which would else be refused.] This renders the world suspicious: it readily believes that ministers are interested: either because this is the vice that most frequently appears, or because it is in fact that to which we are most exposed, this it is of which the world most accuses us. [The minister will easily, if he is on his guard, avoid certain slips; but avarice glides stealthily into the heart, and there are many ministers who only expose themselves to this reproach. Rightly or wrongly, they are frequently charged with it.\*]

We need not wonder that St. Paul has directed his principal rebukes and admonitions against this tendency. He saw how great a danger there was lest ministers should fall into avarice, and be reproached with it. He foresees this double evil. He does not satisfy himself with saying, "A bishop must not be given to filthy lucre." Titus i. 7. He opposes the evil with greater force, by more direct means, but especially by his own example, which he dares, humble as he is, to present and to comment upon. "We . . . wrought with labor and travail night and day, that we might not be chargeable to any of you." . . . 2 Thess. iii. 8, 9. See also 1 Cor. iv. 12. In 1 Cor. ix., he recognizes, as elsewhere, (1 Tim. v. 17, 18,) the duty of believers to help their pastors; but, so far as he is concerned, he refuses to press this

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\* "It seems that this vice is a curse attached to the priesthood."—Massillon, Synodal Discourse, No. IX., On the Avarice of Priests. "The world regards us as nearly all infected and stained with this hideous leprosy. . . . A priest and an avaricious man they regard as identical expressions."—Massillon, Synodal Discourse, No. III., On Compassion for the Poor. *Episcopi plurimi, quos et ornamento esse oportet cæteris et exemplo, divinâ procuracione contemptâ, procuratores rerum sæcularium fieri; derelictâ cathedrâ, plebe desertâ, per alienas provincias oberrantes, negotiationis quæsturæ nundinas aucupari.*"—Cyprian, *De Lapsis*.

claim. In 2 Cor. xii. 14-19, he renounces all kind of right ; he gives without claim or expectation of return.

[When, at Miletus, he took farewell of the elders from Ephesus, Paul also reminded them of his conduct in this respect, and draws for them this lesson :] "I have coveted no man's silver or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that, so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts xx. 33-35. And this was very much the spirit of the pastors of the primitive Church, and, a long time after, of those bishops who gave up all their property.

All Scripture marks out avarice as the most fatal vice in the ministry : the worthless minister is generally the mercenary minister.\*

After having shown the importance of avoiding avarice, we must say that this is a vice by which we are continually threatened. Not without reason did our Lord say, "Take heed and beware of covetousness," Luke xii. 15 ; he desired the apostles to take with them no purse. Judas, however, kept the bag. [There was then a steward ; but this does not affect our rule.]

1. This vice may glide into our hearts by means of the most deceptive appearances, the most seductive pretexts, the most insensible gradations. We may be lavish while we are avaricious, and the first of these vices may be a mask for the second. A man may be decidedly, and for a long time, covet-

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\* Numerous passages of Scripture may be referred to which denounce mercenary or interested ministers. Bridges quotes the following : Isa. lvi. 11 : Jer. vi. 13 : Ezek. xxxiv. 1-3 : Micah iii. 11 : Matt. xv. 5, 6 ; xxiii. 14.

ous, without suspecting it. [No sophism, among many, is more mischievous than the impression that a man ought to devote all his property to his children: he forgets that it is, first of all, to be devoted to God. With many covetous men there is a perversity of mind, joined, it is true, to a malady of the heart.] Francis de Sales says that, in the course of his practice as confessor, he never heard any one accuse himself of avarice.

2. This is a vice which begets all others, and in which are centred all the lusts of the heart. It increases with age; [avarice is always possible when it is no longer possible for the man to abandon himself to other passions.]

3. It is the vice that is most compatible with exterior habits of Christianity, with decency, and a certain gravity of manners, although there is a point when it becomes scandalous. [Paul doubtless referred to this stage of it when he said,] “If any man that is called a brother be . . . covetous, . . . with such a one keep no company.” 1 Cor. v. 11. [At that time covetousness became flagrant more quickly than it does now, by its contrast with the disinterestedness which led the brethren to have all things in common. In our times this is no longer the case, and, consequently, it is more difficult to prove such a vice.]

4. This is the vice to which our position most exposes us, and which most speedily involves us in all others, and permits them. It seems, in some sort, to urge us on by the petty contrivances which it suggests and necessitates.

5. Lastly, this vice is the most difficult to eradicate. When once it has taken root, it cannot be assailed by either reason, ridicule, self-love, or shame.\*

The duty of disinterestedness involves :

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\* Imagination has a part in this vice. See the advice given by Madame Guizot: *Domestic Education*, Letter xxxi.

1. Not to embrace the ministry with interested views. "Feed the flock of God . . . not for filthy lucre, but of a ready mind." 1 Pet. v. 2. [The filthy lucre of which St. Peter speaks is dishonest gain—gain desired as such.] This expression is well illustrated by the words, "Freely ye have received, freely give." Matt. x. 8. Assistance given by believers is not a salary, but a subsidy, an aid, (although justly due.) "They which minister about holy things, live of the things of the altar." 1 Cor. ix. 13. The idea of gratuitous labor still remains, and we have seen how St. Paul strove to consecrate it by his example. The mercenary pastor is compared to a robber. John x. [Micah, after having said, to show the iniquity of Jerusalem, "The heads thereof judge for reward," adds, "The priests thereof teach for hire, and the prophets thereof divine for money." Micah iii. 11.] In this respect our institutions present advantages. Ministers may still assume their office for the sake of the stipend, but no allurements are offered to their cupidity; they have to wait long for the ease which they desire.\* We might then easily apply to the minister the words of the Saviour, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." John vi. 26.

2. Not to make use of the position of a minister for purposes of gain. [This kind of interested calculation is not always possible. Nevertheless, the independence of the minister may easily be compromised by those flatteries, those presents which it is often impossible to refuse.† Affection, even delicacy, sometimes require them to be accepted; but

\* "Tandom respicit inertem, sera tamen." Virgil. Ecl., i. 27.—  
Ed.

† These are only casual; however, special religious instruction, and in some places funeral and marriage services, etc., thus expose a minister.

the minister must guard against allowing his mind to be attracted by gain.]

3. Not to seek in foreign occupations, which are but little becoming his character, a means of ameliorating his condition.

4. To be [in matters affecting his own interest] as generous and free as his position will allow.

With regard to the means for acquiring disinterestedness, there is economy, which preserves us from avarice or its assaults; for prodigality and disorder produce covetousness. It is with money as with time: the man who manages his time well has more of it at the disposal of others; similarly, the provident man is in a better condition to be generous according to his means. In order to be disinterested, a man need not have expensive fancies, nor too much gratify his senses, his flesh, or his vanity. Certain habits procure so little pleasure to those who abandon themselves to them, that we might say they only adopt them as an experiment of some new modes of existence, or to multiply, not their enjoyments, but their sensations.

This plan supposes another, which is the first, and alone is efficacious: it is love. Vice can only be corrected by its corresponding virtue—avarice by charity. Avarice must be *displaced*, according to Quesnel's beautiful thought, who says that "the passion of ever gaining more souls to God, is the only covetousness permitted to the pastor."

The maxims of the Catholic Church on this subject are remarkable. "The good pastor," says St. Cyran, "loves the poor, and gives up to them entirely all his possessions."\* The Catholic Church brands with her mark of disapproval all priests who leave property behind them.† Several have

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\* St. Cyran's Thoughts on the Priesthood.

† See, on this, Massillon, in several places, and especially his synodical discourse on Compassion for the Poor.

even maintained that, according to the example of certain bishops of early times, the priest ought to give up all his property at once. Duguet rejects this idea, but treats it with consideration and respect.\* It is evident that the unmarried pastor is more free in this respect than the married. The married pastor must not surrender all his goods, but use them, and administer them according to the purposes of God, who has given them to him. Jesus Christ said to his Father, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John xvii. 15.

§ VII.—THE MINISTER AS RELATED TO THE GENERAL INTEREST OF SOCIETY.

We have shown the style of deportment that is becoming a pastor. The general duty of all men is to preach by example; this also is much more his duty. It remains for us to ask, What are, apart from his pastoral duties, his relations to society in general? Does he belong only to his parish? only to religion? ought he to remain a stranger to the great interests of general society?

It seems at first sight that as religion adopts the whole of human life, in order to glorify it, so the pastor, who is the most complete representative of religion, ought equally to represent human life.

We have striking examples of priests and monks who were promoters of civilization, and of science, etc.† The nature of his studies, and the exercise of his functions, develop in the minister faculties which find various and fertile applications in different spheres of life.

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\* Letters on Different Moral and Religious Subjects, vol. ii., pp. 6, 22.

† See Malte-Brun's Scientific and Literary Miscellanies, vol. i., p. 324. (On the Norwegian Clergy.)

[Talleyrand has said that there is no such good preparation for diplomacy as theology.\* Indeed, ministerial studies are more comprehensive or general than all other studies; the study of theology is more humanizing than any other, even that which directly concerns social interests and affairs.]

All this we grant, and we allow that different times may involve different duties, but [we must make the following reserves:]

1. Religion is a special concern. It embraces and pervades all, but it is not all; it has its own distinct nature. Before it can be advantageously united to the things of life, it must be distinguished from them. Christianity does not hastily mix with popular life: if it does so, it acts dynamically, as a spiritual energy. So must it be in every individual: we must be well rooted in the centre, before we can expand our life over a wide circumference. [Let the minister first occupy himself with his own affairs: let him be distinctively a Christian and a minister: his branches will spread afterwards, and his beneficent shade will be felt in all regions of society.]

2. There is, in the direct and immediate claims of the ministry, so much good to be done, that the minister is not called upon to seek for indirect modes of doing good. [The minister ought to seek to give a resting-place and foundation to the human family, and that foundation is religious truth: when humanity has found this, it will proceed in a straight path to its destiny. The minister might glorify his mission by some external benefits; but when others can do this, let him adhere closely to his vocation. He may engage in agricultural pursuits when there is a necessity for it, and may assist in schools and in religious song; but, before and above all things, he ought to attend to his ministry. If, however,

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\* Eulogium on the Count de Reinhard.

he can act as Oberlin and Felix Neff, let him by all means do so without hesitation.]

3. Is it not an advantage for the minister to be compromised by nothing, and to be able to enter as a judge and adviser into every thing, because he is above all? [If, on the contrary, he mingles too readily in things which do not concern his ministry, he will soon find himself to be a party as well as a judge, and will not be able to pronounce his verdict so freely.]

4. There is great danger for religion when the minister, as a minister, mixes with temporal interests, and gives to religion a kind of authority and jurisdiction which it refuses. It may be thus exposed to much reproach and calumny.]

We may treat of one particular point, namely, politics. It is to be distinguished from patriotism, which is, if not a Christian virtue, yet an affection which Christianity adopts and sanctifies, and a duty, for which, as for all others, it gives strength and illumination. Jesus Christ knew this affection: St. Paul also did. Rom. ix. 1-5. Participation in political affairs is not the only nor the best proof of patriotism which a citizen can give; this is a special feature of patriotism which we do not think is prohibited to Christians, but still less is it imposed upon them as a duty.

It has appeared desirable to some persons that ministers should apply themselves to it.\* I do not think they can as

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\* "Nothing appears to me in general to be worse arranged," says M. Naville, "in the interests of humanity, than that these men should be banished far from those spheres in which ideas and sentiments are agitated, for which their presence and influence are most demanded that the results may be salutary; as, for instance, from assemblies, theatres, debates, the periodic press."—*Memoire sur l'amour de la patrie Suisse*, pp. 98, 99. Geneva, 1839. See also Dr. Brown's work, *The Law of Christ respecting Civil Obedience*, p. 228.

pastors ; as to that part of their duty which does not belong to the cure of souls—what is right for the citizen and politician—this is an entirely different question. We may not judge the pastor who interferes with politics, and, in a general treatment of the subject, we cannot condemn him : we must suppose that he has renounced his direct ministry, for which these occupations cannot at all prepare him. But how can the pastor thus act without impairing his success and even bringing perils on his ministry ?

I do not speak especially of the presence of pastors in the representative assemblies of the nation : that does not constitute a political career, though, in general, this is hardly the place for them.\* [It would not, perhaps, be just to exclude them from such assemblies, but they would do well voluntarily to exclude themselves. There is too great a distance between political and pastoral life ; pastors do not, in the fulfilment of their duties, form the kind of habits which these assemblies demand, and *vice versâ*. As to religious questions, which ought never to be brought before such assemblies, there is no need for the presence of ministers in order that they may be well treated ; the ferment of political discussion does not easily adapt itself to pastoral habits ; ministers cannot prevent hearing, in these assemblies, things to which their position urges them, and, at the same time, forbids them to reply.

It is in other modes, by other channels, that religion must influence and permeate political life.

Political power, when it would make use of religion, compels religion to become changed into politics ; both, however, are thus corrupted, and the second more than the first. Burnet, who knew from experience how politics affect religious

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\* It is not even quite certain that the deliberations of ecclesiastical bodies are good for them.

and pastoral life, expresses himself in the following terms on the injury which is done to religion by interference with politics, (a thing which, I confess, is too inevitable when the Church is connected with the State :) "Politics and party eat out among us not only study and learning, but that which is the only thing more valuable, a true sense of religion, with a sincere zeal in advancing that for which the Son of God both lived and died, and to which those who are received into holy orders have vowed to dedicate their lives and labors."\* However, let us not too hastily condemn all extension of ministerial activity, nor assume to define all its limits. We believe that it is susceptible, according to the times, of an indefinite extension; but the present times have their signs, which we must regard and discern.†

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\* Burnet's Discourse of the Pastoral Care. Preface to the third edition.

† Is the ministry, as understood and practiced now, confined to the same limits as the ministry in primitive times?

## CHAPTER II.

## DOMESTIC LIFE OF THE MINISTER.

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 § I.—GENERAL REFLECTIONS.—MARRIAGE AND CELIBACY.—  
THE PASTOR'S WIFE.

THE New Testament is not silent on those points. "A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; . . . one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God? . . . Even so must their wives be grave, not slanderers, sober, faithful in all things." 1 Tim. iii. 2, 4, 5, 11. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." Titus i. 5-8.

These passages suppose the minister to be a married man and the father of a family, which does not necessarily involve that marriage is prescribed to the minister. If it is said that

this is necessary in order that he may be in all things "an example of the believers," (1 Tim. iv. 12: Titus ii. 7,) we reply that there is no necessity for him to be in this particular position in order to be a fit example to those who are there. [This assumption would be absurd and contrary to the spirit of the gospel, which will not confine us within literal rules: as an illustration of which we may cite the fact that the four Evangelists often relate the same event in different forms. Everywhere in the Gospel we find the same free and generous spirit.] Not less is our Lord an example to us in all things, although he only lived in the most general relations of humanity. Lastly, St. Paul himself, the writer of the passages which we have just quoted, was not married.

St. Paul, who has vindicated the right of all to marry, (1 Tim. iv. 3,) has not less honored celibacy, recommending it as not only convenient in those times of peril in which the Church then existed, (1 Cor. vii. 26, 27,) but also as a means of devoting the whole life more entirely to God. 1 Cor. vii. 32, 35. In this passage he only reproduces the thought of Jesus Christ himself. Matt. xix. 10-12. He does not contradict himself when he thus enforces a perfection, the universal realization of which would be incompatible with the existence of society, because then, most evidently, the society of earth would become transformed into the society of heaven. Celibacy, in the spirit in which Jesus Christ practiced it, would not injure the world, and this is the only kind of celibacy which the apostle was speaking of; the words of Jesus Christ sufficiently indicate that such celibacy would never be otherwise than a rare exception.

St. Paul, and his Master before him, were not referring, in the passages which we have quoted, to a particular class in the Church, but, as a counsel of perfection, does it not regard the pastors especially in the Church?

Where a minister feels disposed to celibacy by an interior

impulse from the Spirit, he ought not to fear that he will be, on this account, less useful to the Church; for the advantages which he might gain by his marriage are not greater, perhaps less, than the advantages of a pure and devoted celibacy. And perhaps it is to be regretted, if not that there are not more unmarried ministers, yet certainly that there are not more ministers who feel in themselves a disposition to this state. There are times and circumstances when an unmarried minister can render services to the Church which a married man cannot so well render. Out of the domain of religious activity, the men who have done the greatest things have lived in a state of celibacy, or in a married state but little differing from one of celibacy. Moreover, voluntary celibacy does not place the minister in a position hostile to society.

But the celibacy of the pastor is only good as a positive and special vocation added to the general vocation to the ministry. If he has not been urged thereunto by a desire for greater purity and devotedness, it is, even with the most unblamable manners, evil rather than good. I should fear lest it might induce habits of too great irregularity, and too little consistent with the dignity of the pastor.\* I should fear lest suspicions might be cast on his purity; for he requires in such a condition a loftier height of sanctity in order to escape from all injurious suspicions. It is very true that there is something pure and angelic in the idea of a truly honorable celibacy; but, before we can attain unto this character, our celibacy must be tested.

As a general rule, when celibacy is not adopted as sacrifice for the kingdom of God, marriage is better. It is certain

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\* *Ennui* and absolute solitude may easily lead a minister to seek abroad the change and relaxation which he cannot find at home: hence long and frequent visits, loitering, gossiping habits, etc.

that if the minister does not gain by his celibacy, he loses by it. For in this case there is no more devotedness, and there is one less opportunity of applying and using what devotedness he has. Taking men as they are, the married pastor is, *cæteris paribus*, more useful than the unmarried pastor. In a judiciously formed union and in family life, there is, in the first place, an example presented to his parish and to the world; and, if the pastor's wife is what she ought to be, the minister will find, also, useful coöperation.\*

This leads us to speak of what the pastor's wife ought to be. This point is so important, that we regard celibacy as much better than a marriage which is, in other respects, judiciously formed and happy, but injudiciously formed and unhappy in this, that the wife is married to the man, and not to the pastor; or, if the representation is preferred, in which the minister has rather regarded himself than his ministry.

A good example is the pastor's first ministry, and St. Paul associates the wife in this ministry when he wishes the wives to be "grave, not slanderers, sober, faithful in all things." 1 Tim. iii. 11. This has been felt to be so important, that in certain Churches, those of Hungary, the minister has been made positively responsible for the conduct of his wife.† He is everywhere so, morally, and the responsibility is a grave one; the ministry may suffer considerably if it is not regarded. How much will the humors and vices of the wife (slander, avarice, negligence, display, etc.) compromise the pastor in the eyes of the people! And conversely: Julian the apostate, observing that one cause of the success of the

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\* Harms goes too far, not in making marriage the rule, and celibacy the exception, for we do the same; but in making marriage an absolute necessity and obligation for the pastor, as if the pastor were not completely a pastor till he is married. (iii., 182.)

† He is punished for her if she dances, plays at cards, etc. See Bridges' Christian Ministry, p. 200.

gospel was the purity in the manners of its promoters, and especially its ministers, and wishing to enable paganism to compete with Christianity, ordered the pagan priests to maintain their wives, children, and domestics in the same sanctity of manners.\*

If only one thing should influence his selection, should it not be the education of his children, which, for the greatest part, and sometimes almost entirely, always in the most direct and continuous manner, depends on the mother? The pastor cannot at the same time educate his children and his parish: far from it; with the best intentions, he cannot do for them as much as he would wish, and as much as another man would be able to do; he must then be able to place full confidence in his partner in this respect. And, besides, how can his family, under the influence of an unchristian mother, present the appearance of a Christian family? It is very detrimental to the authority of the pastor, if his wife is not seen to be his first proselyte, and, I may add, his first aid.

In fact, the wife must share in the *vocation* of the husband, and for this she must, in the first place, share his convictions and sentiments. Without this, however good a wife in other respects, she will be a hindrance and a scandal; and the more zealous he is, so much the more will the impossibility of finding deepest sympathy and concurrence, or at least interest, in his wife, wound and discourage his heart.

But if she shares his sentiments, he has a lasting and ever present consolation, a double strength, and generally an excellent adviser. It is impossible but that a pious wife should become, for the pastor, with especial reference to his ministry, "a help-mect" for him. He will find in her a more vivid and delicate penetration, more certain, speedy, and refined tact, a milder firmness, and more gentle perseverance.†

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\* Bridges' Christian Ministry, p. 197.

† "We must find in her a monitor in the best sense of the term, a

Consider the services which she may render to him—with the poor, sick, schools, etc. She will be the natural confidant of the women of his congregation; her counsel will be more readily listened to in certain cases. She may supply important information to her husband.

Let us here call to mind Aquila and Priscilla,\* a married pair, (belonging to the working class,) who labored with St. Paul for Jesus Christ, and to whom all the churches of the Gentiles were under obligations, (Rom. xvi. 3, 4,) who took with them Apollos the eloquent Jew, and expounded to him the way of God more perfectly, (Acts xviii. 2, 3, 26,) and whose two names are never separated by St. Paul. 1 Cor. xvi. 19: 2 Tim. iv. 19.

The minister's wife is necessarily either an obstacle or an assistance to him: she cannot be neither. This imposes upon him the duty of remembering his ministry, in the choice of such a companion. This is perhaps seldom done. Men are engaged before they are serious and settled in character, or, if not, they are urged on by passion, and led to see what really does not exist.

As to the time of marriage, it is perhaps too much to be wedded to a wife and to a parish at the same time. Would it not be better for him that these two acts should not occur at the same time, or follow one another too closely? The two are not opposed to one another, but they are different. †

co-worker, a prompter to good; if she is not, she must become so, and that by our instrumentality."—Harms, iii., 187.

\* See M. Vinet's discourse, Aquila and Priscilla, in his Gospel Studies.

† As to the mode of entering upon the marriage state, see Lavator's history, by Gessner, vol. i., pp. 303-305—a history as interesting as that of young Tobias.

## § II.—GOVERNMENT OF THE FAMILY.

“A bishop must be . . . one that ruleth well his own house ; for if a man know not how to rule his own house, how shall he take care of the Church of God ?” 1 Tim. iii. 4, 5.

It is by no means natural, and the case will seldom be met with, that a minister should be jealous for his parish, (jealous for it with a godly jealousy,) and yet neglect his family. How can he be a bad father and a good pastor, which is a more extended paternity? How can the principle of charity which makes the good pastor, exist in the absence of the principle of affection which makes the good father? How shall that charity which concerns itself with strangers be unconcerned with those of his own household? How shall not the pastor be first of all the pastor of his own family? How can we suppose the zeal of the pastor to coëxist with the indifference of the father, when it is said that “if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel?” 1 Tim. v. 8.

It must, however, be confessed that, strange as it may seem, a certain zeal for his parish may be displayed while the minister has not a proportionate solicitude for his family—that he may allow himself to be absorbed by the details of his office, perhaps liking this external activity better than the cares of the household within. There are many children ill brought up in priestly families, and the fathers of these children are not always—far from it—the worst pastors.

It is a grave mistake to believe that the parish ought to take the precedency of the family. For the pastor, as for every man, the first interest is the family. If he will not admit this, his duty will be simplified by his remaining unmarried. What is gained to the family is also gained to the

parish; in the first place, because, as Quesnel says, "the family is a small diocese, in which experiments of episcopal and ecclesiastical zeal, piety, and prudence are made;" secondly, because the parish gains from these domestic cares an instructive exemplar, and it is blessed by the pastoral spirit which is spread throughout the family.

It loses in the same proportion by the pastor's domestic negligence, however much the sacrifice of his children may have been made for the sake of his parish; in the first place, because it is not natural that a true blessing should rest on the cares of a pastor who, not having cared for his own, "is worse than an infidel;" and then, because of the scandal which he occasions. Remember the case of Eli's sons. 1 Sam. ii. In spite of the wise and grave representations of Eli to his sons, (ii. 23-25,) we see, by the reproaches which were addressed to him, (ii. 29,) that he, by his feebleness, had caused their transgressions, and from the first chapter we perceive that he was not, in the highest degree, a spiritual man.

From the combined influence of the political spirit of the times and certain ideas of reform, children are liable to be brought up in a different spirit from that entirely submissive one of which the apostle speaks. These influences are to be guarded against.

### § III.—HOUSE AND HOUSEHOLD ECONOMY OF THE PASTOR.

In marrying, the minister should know according to what general principles his house ought to be governed, and the wife whom he espouses (the aid which he secures) should learn these from him, if she has them yet to learn.

Without prejudice to a wise and just liberty, the arrangements of his house, and the habits of the external life of his family, should be subordinated to the interest of his ministry.

This is not a yoke which he imposes on his partner, but principles which she must needs have voluntarily adopted by virtue of an interest which she shares with him. If there is not this concert, or if these principles are only observed by the sacrifice of the liberty of one of the parties, all will go wrong.

This being premised, we believe that the arrangements of the domestic establishment ought to satisfy the requirements of pastoral decorum in two ways: by order and propriety if the pastor is poor, by simplicity if he is rich; which certainly does not imply that order may be wanting in a rich house, or simplicity in a poor one, still less that order is a natural result of riches, and simplicity of poverty, without any further voluntary effort.

Order is the ornament, the fitting attire, the luxury of poverty. Nothing is so sad as the imitation of riches and pretension to elegance in a poor family. But, on the other hand, order in the midst of poverty reveals a firm spirit, a serious character, a peaceful conscience; order and propriety among the poor are almost virtues in themselves, inspiring an involuntary respect, and their absence is greatly injurious to the influence of a poor pastor.

Simplicity is the only ornament which can be fitly added to riches; it is always in good taste, and especially so in a minister's house. The contrary suggests too great a contrast with pastoral functions. But it is more. The manse is a second poor-house in the parish. No house is so much visited by the unfortunate: a little thing can be offensive to their sight. That which the rich man, or the man merely in good circumstances, hardly honors with the name of *comfort*, is for them luxury and magnificence. If, in the house of an opulent pastor, opulence may rightly appear, this should be in a grave and serious form, and should not be obtruded by what is fanciful, meretricious, or sensual. There is a luxury

which appeals to the senses, there is another which appeals to the spirit and to the imagination, or in which matter is subordinated to thought.\*

Too frequent attendance at social gatherings (I mean such as assemblies, soirees, public or private dinners, etc.) is insulting to poverty, by the leisure which it dissipates, and by the expenses which it involves, or, at least, presumes. The pastoral family may have friends, and may see them familiarly and often, but it is not fitting for it to *see the world*. The personal austerity of the pastor will not correct the impression which will be produced by the worldliness of his wife and children. We do not recommend a "cloistered piety." Whatever abuse has been made of the proverb, "Youth must have its day," it is not without truth. But, without wishing to fetter nature, and desiring to encourage a discreet liberty, yet the pastor's house ought to be a well-governed house, and dissipated life in his family will be a fearful scandal.

We have said elsewhere that one of the pastor's prerogatives is to belong to no particular class in society, (page 100,) and his wife and children must not spoil him of this prerogative by their too intimate association with the fashionable world.

*More care ought to be taken in the choice of servants than in any other house.* Not only should the pastor have persons who are suitable so far as the services which he expects from them are concerned, but persons of good reputation, and disposed to enter into the spirit of his house.

*Decency.*—Dignity of manners at home, dignity in language, in all relationships, ought to prevail. This is only secured by self-respect.

*Peace.*—The pastor's house is one of peace, not of noise and contest.

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\* The struggle between seriousness in a husband, and vanity in his wife, is well portrayed in the Vicar of Wakefield.

*Simplicity at the table, sobriety.*—Let not the suspicion of intemperance or sensuality approach the pastor. The world looks for the first indications of those vices which are opposed to the virtues which ought to characterize him.

*Hospitality.*—This is mentioned by St. Paul as one of the virtues especially appropriate to a bishop. 1 Tim. iii. 2: Titus i. 8. Hospitality had, at that time, an importance which it does not now possess. Not to mention general circumstances which are sufficiently known, Christianity was then in the condition of a traveller: both zeal and persecution made the Church unsettled, so far as locality is concerned; and, moreover, the condition of a traveller, even if he were rich, was not a comfortable one—to the poor it was miserable. Christians are praised for having exercised hospitality—widows for having washed the saints' feet.\* 1 Tim. v. 10. We might quote several instances of this duty as fulfilled in the ancient Church—as that of Aquila and Priscilla, who took Apollos to their own house. Acts xviii. 2–13.

If any thing of the general application of the precept yet

\* See the Life of Martin Boos, p. 230. "Two young ecclesiastics had come to Gallneukirchen, a considerable parish, of which Boos was then (1811) pastor. Boos saw both of them then for the first time. Scarcely were they introduced into his room and seated, before he sent for a basin of water, and, kneeling before the strangers, loosened their shoes, and began to wash their feet, saying the meanwhile, 'It is written, wash the saints' feet;' and in spite of all our refusals and protests, (they relate,) he accomplished his purpose."

[It is clear from the text that Vinet does not adduce this case of Boos as an example to be imitated by others—that would be simply absurd. The spirit of humility and hospitality is ever the same; its mode of development changes with the varying customs of society. Without performing the formal act, we may still say,

"O that my Lord would count me meet  
To wash his dear disciples' feet!"

—T. O. S.]

remains, something also of its particular application to pastors remains. The more hospitality is neglected or evaded, the more ought the pastor to give an example of it, without, however, in the least countenancing the useless and pernicious abuse of it which has been sometimes sanctioned in the name of Christianity; for the form of it has unquestionably changed. I should wish to see the pastor exercise it towards the honorable poor of his parish with discernment and prudence. For the rest, I do not see that it is more than a general virtue, of which he ought to give an example to his flock, as he ought also of all other virtues—but not of this more than other virtues.

*Family worship.*—We need not prove that the pastor's house ought to furnish an example and a model of this. It should not, ordinarily, be so extended as to be changed into an extra-domestic worship. The meetings for religious instruction which may be held under the roof of the manse, and opened to neighbors and parishioners, should be separated from family worship, the distinctive features of which should be preserved. Its influence may fitly harmonize with and complete the influence of public worship.

The government of the material interests of the parsonage (its domestic economy) is one of those things which enforce upon the pastor the necessity of a judicious matrimonial choice; for in this sphere the wife possesses the greatest influence; and it is very important that the pastor's house should be well governed; that the order and regularity prevailing there should be a pattern for all; that it should be recognized as Christian, and this in small as well as in great matters. Exactness, punctuality, if they are not themselves virtues, may become so by means of the principles on which they are exercised, and in all cases they are the conditions of more than one virtue, and their absence will involve the loss of many. In evil as in good, the exterior reacts on the

interior. Negligence brings with it impatience, irritation, disputes, deceit, injustice; and, moreover, as they tempt others to deceive us, we lead them into sin. It is not necessary, in order to appear good, that we should gain the reputation of being easily duped; voluntary, free, intelligent goodness, is the truest goodness; and this it is especially which wins for us the affection of others—why then should we value any other? We need hardly mention that this exactness is quite compatible with generosity, and that it need not be confounded with *finesse*. We will desire for the mistress of the parsonage the reputation of being a woman of order, but not of being a woman of ingenuity and ability. Too much acuteness and shrewdness is undesirable. I would wish her ideal to be that of the virtuous woman described in the last chapter of the book of Proverbs, and that of the Christian widows of which Paul speaks to Timothy, or the character of Martha tempered by that of Mary. Let her also know, and let her husband also assure himself well of it when he chooses her, that there is not only more happiness, but more dignity and more prudence in giving than in receiving.

## THIRD PART.

PASTORAL LIFE.  

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PRELIMINARY REFLECTIONS ON THE CHOICE OF A PARISH,  
AND ON CHANGES.

THE duties of a pastor refer to the parish as a whole, or to families and individuals; and involve, corresponding to these two spheres, *public worship and teaching*, and *the care of souls*. [He also has relations] with the Church universal, [but chiefly as a Christian, nothing in this region belonging especially to pastoral life.]

Before looking at the several branches of this office, let us look at the office itself as a whole, and consider the minister at the moment when he is about to take the oversight of a parish. At present I do not distinguish between the office of a suffragan and that of a pastor. I shall afterwards speak more particularly of the suffragan.

As there is a vocation for the ministry in general, there is one also for every particular kind of ministry. [Let us endeavor to ascertain the special rules for guidance on this point.]

The *first* rule is not to regard only or chiefly personal conveniences or inconveniences in this matter, but the amount of strength, the kind of talent, the circumstances of the parish, the need it has of us rather than of any other, or of

any other rather than us. When this question has been disposed of, but not till then, we may consult also our convenience and special interest. I will not say that the pains and dangers which we may foresee are the seal of our vocation to it; but that, at least when there is any hesitation, this consideration may, in many of these cases, dismiss it; and that, in general, we ought less to dread a post which promises us difficulties than a post which will exempt us from them.

The *second* rule, after having discarded interested motives, is to discard also all considerations which are not taken from the nature of things, from interest in the kingdom of God, and from the direct and indirect instructions of the Divine word. In this, as in many other matters, superstition, indolence, [of mind and conscience,] and arbitrary maxims have had a great influence. [Too often we are rather disposed to consult these counsellors than to listen to God, to conscience, and to reason.]

Many have adopted the plan of remaining passive, and have recommended it to others. [In order that we may not decide unwisely, say they, let us not decide at all; let us accept whatever is offered to us.] It is easy to understand how any man, especially a Christian, should shrink from making a decision himself. Not one of his determinations can be dissevered from a long series of consequences, impossible to be estimated or foreseen, and often as grave as the causes of them are small. [The Christian also knows how liable he is to be deceived; he knows this better than any other man; he "knows that the way of man is not in himself." Jer. x. 23.] Bengel says, on this point, "The less of his own that an instrument of God allows, and the more he leaves God to act himself, the more pure and complete will his action be."\* It is true that self-renunciation is very

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\* Bengel's *Leben*, by Burk, p. 145.

useful, that it is dangerous to use the will when considerations of interest mix themselves up with those of duty. But we must be cautious lest, while we think we are making a sacrifice to humility, we are in reality presenting an oblation to indolence. It is true, also, that wherever we are so far brought before the view of men that they can form their opinion concerning us, and where existing institutions allow them thus to invite us without any interference on our part, it is a great privilege to be called without any personal obtrusion of ourselves; and that, in all cases, it is better not to take any step at all, than to act without the fullest conviction—a conviction which, in questions of this kind, it is not easy to obtain. In ecclesiastical constitutions passivity is especially impossible; and where it is possible, I do not think it should be adopted, except in special cases. Passivity in Christian life is the exception, not the rule.

[Jesus Christ wished to raise Christian obedience to the very greatest degree of spontaneity, and to exalt to the highest possible power the individual element, which had been restrained and compressed under Judaism. We are only allowed to wait passively when the exercise of liberty is impossible; and even in this voluntary submission there is still some Christian liberty. This principle, which was forgotten till the sixteenth century, gives to Protestantism a character of seriousness; and if we ought to rejoice at that restoration of gospel truth which then occurred, and with it the restoration of personal liberty and responsibility, our joy must yet be with trembling.] But if the impossibility of foreseeing and calculating the results of each action must hinder us from acting, then plainly we shall be for ever inactive.

What is prescribed is not inactivity, but that we should purify our intention by prayer, and not act without full conviction, Rom. xiv. 23; that we should not substitute our own will for a higher will—the will of God—by acting in

opposition to the natural course of events; lastly, that we should not employ, in order to obtain the position which we desire, any intrigue or simony. There are very subtle forms of these sins, which, however, will not deceive any upright conscience. It is hardly necessary—indeed it is not possible—to indicate all the various disguises which they may assume.\* Among us the former law shut out all opportunity of simony, by making promotion to depend on seniority; the new law has not very much extended the opportunities for it; this is the advantage which is purchased by the inconvenience of not being able to employ each according to his capacity, nor to aid each parish according to its necessity.

But having made these reserves, we will adopt the formula of Harms: “When in my own judgment, and that of competent persons, I have the talent required for a post, and I feel able, by the help of God, to discharge its requirement completely, then I openly and freely offer my services, and make use of all legitimate and honest means in order to secure it.”†

The principle of passivity appears to have prevailed in the first age of the Church. [Not only do we find in these times compulsory ordination, but also we find invitation to a particular position accepted without a word being spoken in explanation: to dispense with any examination was even considered a virtue.] The principle was well understood; its opposite was never entertained. Circumstances, however, have changed. Yet let us observe that with altered circumstances the principle may reappear; it has reappeared, though with restrictions, in missionary work, which is very similar to the work of the first propagators of Christianity. [Wherever

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\* Bengel insists so strongly on the purity of a vocation, that he excludes from it all who have been influenced in their choice by the wishes of near relations.

† *Pastoraltheologie*, iii., 217.

heroism is necessary, obedience is also demanded; the first thing which has to be broken is the will, in its most delicate and susceptible working.]

The question may be put: When an immediate vocation is given by our natural superiors, we ourselves having contributed nothing to it, are we under obligation to obey in all such cases? [Even in this case we may refuse, though not without very strong reasons. Here the legitimate presumption is in favor of compliance. We must, then, examine the case seriously, and only refuse when our obligation to do so is fully apparent. We could not, however, admit the opinion expressed by Dr. Schellussner.] "My beloved Professor Polycarp Leyser has strongly recommended me," he says, "to refuse no regular call; for he says that God punishes those who thus transgress, either by taking them from the world before the end of the year, or in causing them to lose their gifts, or in allowing them to fall into some snare."\*

The *third* rule is, to assure ourselves of the dispositions of the parish concerning us, and not impose ourselves upon them against their will. A conscientious minister of delicate feelings will recognize, on his own account, the right of a parish to share in the choice of its pastor. If he is not exactly desired, still he ought, at least, to be made welcome. This is only a general rule, and admits of modifications. For, if we think that a parish will be injured by our exclusion; if we have reason to think that our presence will easily and speedily dissipate the prejudices which have been formed against us, it is, perhaps, our duty to front those prejudices.

The *fourth* rule is, not lightly to change one post for another. If the pastor is doing good, if he is blessed in the position which he occupies, if it is sufficient for him, these

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\* Burk's *Pastoraltheologie in Beispielen*, vol. i., p. 98.

are the great points. He must not allow himself, too readily, to entertain schemes by which he may invest all his faculties to greater advantage, and do more good. He must not so easily be induced to leave a place to which he is adapted. Some very powerful consideration ought to be required in order to move him—the want, the danger of another parish. He must, before he leaves, have heard the cry, “Come over into Macedonia and help us.” Acts xvi. 9.

Sometimes, also, after having passed a certain time in one position, where he has done good, where he may yet do more good, the minister will recognize the fact, that, after Paul has planted, Apollos must water: he may be less suited to carry on than to commence the work. His part is, so to speak, finished; he cannot carry it on further; it must grow under other hands. However, I believe that a true Christian is developed with and by his work, and that new developments of his own interior life will respond to the new needs which his activity has occasioned. If it is thus, there can be no greater advantage for the parish than that he should stay; as Thomas Adam, at Wintringham, which was his first and last parish, and where he remained fifty years. [In the Wesleyan community, a pastor does not remain more than three years in the same locality, in order that his tendencies may not become too deeply rooted in minds which become strongly attached to him.]\*

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[\* In the Methodist Episcopal Churches the term is limited to two years; though an extension of the term is desired by many, while some would prefer to have no other limitation than the discretion of the appointing power, exercised in view of the expressed wishes of the pastor and of the people. Watson, in his *Life of Wesley*, speaking of the “Deed of Declaration,” says, “In this important and wise settlement of the government of the Connection by its founder, there appears but one regulation which seems to controvert that leading maxim to which he had always respect, namely, to be guided by cir-

These grand epochs in life ought to be solemnized: the day when a pastor undertakes the direction of a parish ought not to pass like an ordinary day. It is there that he, as it were, first assumes his military equipment; and he should supplicate the panoply which is required for the servant of Jesus Christ, and be clothed with the whole armor of God, as St. Paul recommends in his Epistle to the Ephesians. Eph. vi. 11-17.

He ought, also, to be very careful concerning his entrance into relations with his parish or the public. His first sermon should be scrupulously guarded, disclosing his chief tendencies of thought, and, if possible, his entire personality, announcing himself with modesty and frankness. However, he must not speak of himself more than is necessary.

Here he should take account of the pastoral dispositions which he is now to bring into full and permanent action. What are they?

1. *The spirit of humility*, which does not consist in self-depreciation, in despising that which we have, but in desiring to be nothing in ourselves, in regarding each as more excellent than we, in knowing how to accept and suffer injustice without remonstrance. [The more a pastor is content that he himself should appear insignificant in order that God may be exalted, the more authority he has. The more he is freed

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cumstances in matters not determined by some great principle. I allude to the proviso which obliges the Conference not to appoint any preacher to the same chapel for more than three years successively; thus binding an itinerant ministry upon the societies for ever. Whether this system of changing ministers be essential to the spiritual interests of the body or not, or whether it might not be usefully modified, will be matters of opinion; but the point ought, perhaps, to have been left more at liberty." Such a modification of the itinerancy as would not destroy its aggressive power, and yet would secure the prominent advantages of a settled pastorate, is the *crux* question in Church polity.—T. O. S.]

from self-seeking, the more will he feel the grandeur of his ministry.\*]

2. *The spirit of modesty and moderation.*—The pastor must prepare for the extraordinary, and yet be content with the ordinary; he must not project great *external* things, nor despise the day of small beginnings; he must walk with the lowly, avoid the spirit of the innovator, weigh well his footsteps; moving, as far as possible, in the path already trodden by his predecessors, according to the words of Moses, “Ask now of the days that are past, which were before thee,” (Deut. iv. 32,) and those of Jeremiah, “Stand ye in the ways, and see, and ask for the old paths.” Jer. vi. 16. This does not mean, fetter yourselves to the past, do not perfect, do not reform, do not begin any thing: it only means, do not lightly repudiate traditional usages; do not, without good reason, forsake what has been established; let there be an antecedently probable legitimacy for whatever exists; let continuance be the rule, and change the exception.

3. *The martial and the peaceable spirit.*—The martial spirit is essential to the ministry and the profession of Christianity. We must, as Jesus Christ, kindle a fire, and even feel a holy impatience till it is kindled; we bring not peace, but a sword; we cast into the midst of mankind a leaven that must be one of bitterness. The exterior may deceive us, but it must not determine our judgment, or our point of view. Even in the midst of peace, with the guarantees for it incorporated into our civil institutions, and rooted in the very soil of our existence, we must still act as if they were not; for all this may not last, may perhaps disappear, at least

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\* See Port-Royal, by M. Sainte-Beuve, vol. i., p. 464, [on the remarkable authority possessed by M. Singlin, the guardian of the consciences of those residing in that Establishment. His humility was the source of his authority; for his reliance was on God, and on God alone.]

for us, on the morrow. In spite of all appearances, Christianity, when it is living and assumes its characteristic features, is always a stranger and an alien. We must have our reins girt about, for this peace is only a respite, a truce; we must stretch the bow for a far more distant mark than that which seems to be presented to us. "He teacheth our hands to war, and our fingers to fight." Psalm cxliv. 1. The martial spirit is then necessary, but the peaceable spirit is also. The pastor must not attack his parishioners as though they were adversaries; he must not treat any as an adversary till he is proved to be such; he should treat his flock *as a flock*, as a family, and assume a relation of benevolence in all his dealings with them. [Let the pastor begin with the presumption that he is beloved. Nothing is so injurious to his position as a defensive posture. Those who hate him, or who wish to attack him, will perhaps be disarmed by his confidence, kindness, and candor.]

4. *A spirit of devotedness to the parish*, for which he ought to be ready to give his life, both for the individuals and for the parish as a whole—as in certain difficult circumstances, epidemics, war, etc. "Ye are in our hearts to die and live with you." 2 Cor. vii. 3. [It is better to give up the ministry than to neglect any of its objects.]

Let us consider some general duties of the pastor on his entrance upon his duties.

First, as to *residence*.—[Among us the law has, to a great extent, provided for this, by determining that a pastor shall live in his parish; but this does not prevent frequent and prolonged absence. This should be guarded against; there are pastors who are more ready to be anywhere than at home. He must avoid all occasions for religious distraction.]

Secondly: *Regularity and promptitude in the discharge of his duties*.—We sometimes find ministers who are continually either lamenting or joking over the number and

arduous character of their duties, obtruding their remarks on these subjects upon every one. This is in very bad taste, and should be avoided. Delays should not be allowed, for they may, in certain cases, be attended with pernicious consequences. We may apply to success and prosperity in the ministry the words, "Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man." Prov. vi. 10, 11.

The minister, then, ought to be constantly equipped for the duty of his ministry. "Meditate on these things"—on the duties of the ministry—says Paul to Timothy; "give thyself wholly to them." 1 Tim. iv. 15. [It would be deplorable to have a ruling taste outside the ministry, and to place the ministry in the second rank.] The minister's is a sad position when his ministry is not his life. If a man can only give himself entirely to a ministry which he loves, he can also only love it when he gives himself entirely to it. [Nothing so much attaches the minister and his flock to one another as the sacrifices which he makes for them.]

In order that he may give himself entirely to his ministry, he must *simplify his life*, discard all that alienates him from his duties, all that is not conducive to the success of his work, all worldly cares—Matt. vi. 31, 32; Luke xxi. 34: even those which are compatible with the ministry, but are not essential to it, and which the minister may appropriately commit to the care of others. Acts vi. 2.

## SECTION THE FIRST.

WORSHIP.  

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So far as the question is practical and local, we have here little to say. But this is not the only point of view which we may assume; even where the duty and the form it shall assume are both prescribed, it is useful to ascend to first principles, and in this way to penetrate into the true spirit of duty—a spirit which can only be found in the principle, and not in any lower point of view.

Worship is the most immediate expression, the directly religious form of religion. It is the interior or exterior act of adoration—adoration in act; and adoration is nothing less than the direct and solemn recognition of the being and presence of God, and of our obligations towards him.

*Public worship*, otherwise called *Divine service*, comprehends, according to the usual mode of regarding it, all that occupies the time during which an assembly is united in the name and for the cause of God. According to this idea, therefore, worship also includes exhortation, or instruction, or the exposition of God's word; however, this act is rather appended to worship than a constituent part of it. Only when we generalize the idea of *worship*, and make it embrace all that has God for its object, all that is by our intention re-

lated to God, only then can we call preaching, or the teaching of religious truths, *worship*, and that not more nor less than every good work. "Adoration," according to Klopstock, as quoted by Harms, "is the essential element in public worship; the teaching and exhortation of the minister, notwithstanding their great utility, are not elements of so essential a character."\* Let us here add that, in a religious system in which there is no longer any priest, where one man is only symbolically a mediator between God and man, the minister is rather the director of worship than its exclusive agent, 2 Cor. iv. 5; the people, from our point of view, may, and perhaps, to a certain extent, should be active in worship. 1 Cor. xiv. 16. It is a remarkable thing that passivity should be the rule in our worship, and activity in the Catholic worship.

Worship consists in *words*, or in silent acts, *rites*; more generally in the combination of both. We cannot easily represent to ourselves a silent public worship—as little can we conceive of a worship consisting entirely of words, without rites or symbols. It is important to give a body to the fundamental sentiments and ideas of religion. Life can no more dispense with symbols than language with metaphors; a rite is a metaphor in action. Worship is an *action*; so indeed it is called in German. Action is nearest to life—it has a closer affinity of resemblance than ever words have. "*Segnius irritant animos demissa per aurem*"—what passes through the ear more slowly reaches the heart.† [Doubtless, worship would be an action even though expressed neither by rites nor by words; but when the object is to move others, and to be moved ourselves, something more than an internal silence is necessary.]

What is the characteristic of speech as compared with

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\* *Die unterrichtende Ermahnung.*

† Horace, *Ars Poetica*, v. 180.—Ed.

ritual observance? Speech is successive; the act of worship presents simultaneously many ideas or relations. Speech analyzes, divides; silent ritual ceremonies concentrate the thought. The whole gospel has, as in a focus, been concentrated into the symbolic act of the Lord's Supper. A rite not only speaks of what is essential, but it does so with a force which does not belong to mere words.\*

Worship, composed of rites and words, is more distinct than contemplation, less so than discourse. Contemplation is synthesis, discourse is analysis; worship, which comprehends both speech and contemplation, unites synthesis and analysis, and cannot exclude either without suffering mutilation. It aims, in its whole effect, harmoniously to elevate all the faculties of the soul into the sphere of truth, (which truth is not a formula, but the substance of a formula.) It is somewhat akin to song; it has the characteristic of song, which, moreover, is an essential part of it, for adoration is a state of the soul which can only be expressed by song. Worship is the cooperation and consent of all the elements of our being in one purely religious act.

I do not exclude worship by words; but I would wish them to be symbolic and sacramental like the other elements of worship. Words, at once human and prescribed, do not seem to me to realize the idea of a liturgy. If human speech must be introduced, I should prefer it to be free and individual. In some reformed Churches, the prayer immediately preceding the discourse is usually made by the pastor, and it is left to his own discretion, either always to use the same form or to vary it according to circumstances.

The Romish worship is faulty in consisting too largely of rites, and, in its rites, too much of traditions; but, unless the

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\* Rite is to doctrine what song is to speech: less distinct, but more vivid.

liturgy prescribes otherwise, its service consists chiefly of song, which is a good feature in it; and, moreover, the form of worship is with it a form of faith and doctrine, as is every other part of its system. Our worship, on the other hand, is too much a confession of faith, a discourse; every thing is articulate, precise, explicit. The effect of this tendency is carried so far as to determine the idea which we attach to the word temple. [The temple is for us an auditory; we enter it in order that we may listen to something spoken. But] is it then only in connection with the dogma of the real presence that Catholic temples ought truly to be temples? Does the characteristic of Catholic worship belong only to that in it which is theurgic—which brings God sensibly before the worshipper? Must worship, in order that it may be effective, be considered a miracle? [How shall he find the required remedy? As] one excess is seldom corrected except by another excess, [we will say that our liturgy wants, what would otherwise be a defect, more vagueness—a greater commingling of religious ideas, which might be effected without destroying their efficiency as expressions of Christian faith and life.] Preaching is an addition to worship, and is not itself worship. Harms is not wrong in proposing hours of worship in which preaching shall not be introduced. This would not tend to disparage preaching, but to set a higher estimate on worship.†

So far as we can judge of the worship of the primitive Church, it must have held a medium course between these two extremes. We find in it nothing of the apprehensive

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\* Temples, i. e., for *contemplation*.

† Harms, vol. ii., p. 123.

[This would be realized in our prayer-meetings, were they more generally attended. This matter is not sufficiently regarded by pastors.—T. O. S.]

punctiliousness of a confession of faith, and no such profusion of rites as the Romish Church adopts.

Jesus Christ and his apostles seem to have cared less to establish a new mode of worship than to abolish the old one, or at least to destroy the erroneous notions relative to the intrinsic value of "bodily exercise, which profiteth little." 1 Tim. iv. 8. They have abolished directly, but have only indirectly and tacitly established. New things have rather been born than established. The doctrine alone has been established, and that in a corresponding way; it is born in the heart.

See John iv. 23, 24, (worship in spirit and in truth;) also all the Epistle to the Hebrews, which seems to substitute a religion for a *cultus*. Col. ii. 16: "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." Rom. xiv. 17: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

[Preaching is introduced with the gospel; but it does not supersede a *cultus*. Our speech is a prism to analyze the rays of light, but this decomposition should be only in transition to a higher state.]

Moreover, consider the ritual elements mentioned in the New Testament.

*The Lord's day.*—The primitive Church had a consecrated day—the day of the resurrection of our Saviour. [The Sabbath is abolished, but Sunday is sacred. It has not been added to Christianity; it is born with it. God blessed the seventh day and sanctified it. This was the blessing on his work—the crowning of it. Sunday actualizes Christianity, gives to it a moment in time, as the temple gives it a locality in space. Its true law is an internal necessity, which is a loftier authority than a written statute. This necessity determines the mode of its celebration. Nothing gives so strong

a constraint as Christian liberty and conscientiousness; these have consecrated one day, which ought, therefore, to be holy.]

*Assemblies.*—Heb. x. 25: “Not forsaking the assembling of ourselves together, as the manner of some is.” 1 Cor. xiv. 26, 40: “How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. . . . Let all things be done decently and in order.” James ii. 1–3: (treatment of rich and poor.) 1 Cor. xi. 4, 5: “Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven;” and 1 Cor. xi., *passim*, as to the mode of employing the time in these assemblies.

*The Passover.*—Matt. xxvi.: Luke xxii.: 1 Cor. v. 7, 8: “Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” 1 Cor. xi. 23–29, gives directions for the celebration of the Lord’s Supper.

*Singing.*—Mark xiv. 26: “And when they had sung an hymn, they went out into the Mount of Olives.” Eph. v. 19: “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”

Rites which do not seem to have formed part of ordinary worship:—

*Baptism.*—John iii. 22: “Jesus came, and his disciples, into the land of Judea; and there he tarried with them and baptized.” Acts viii. 36–38, the baptism of the eunuch of Queen Candace. Acts ii. 41: “They that gladly received his word were baptized.” Acts x. 46–48: “Then answered

Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord." Acts xvi. 33: "He (the jailer) washed their stripes, (those of Paul and Silas,) and was baptized, he and all his."

*Anointing.*—James v. 14: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." Compare Mark vi. 13.

*The imposition of hands.*—Acts xiv. 23: "And when they . . . had prayed with fasting, they commended them to the Lord." 2 Cor. viii. 19: 2 Tim. i. 6: "I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." 1 Tim. iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."\*

The imposition of hands was then, at that time, more than a symbol; it was an act to which was attached a supernatural efficacy.

It is to be remarked, that, in all these cases, we see much more of the body of believers than of their chief. We do not find that, in these assemblies, one man was all, and did all.

Leaving now all discussions and all parallels, and placing ourselves in the Protestant stand-point, let us enumerate the characteristics which ought to belong to a worship in spirit and in truth. The liturgy ought,

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\* On all these details see Fleury's *Manners of the Primitive Christians*; and Vulliemin's *First Three Centuries of the Christian Church*, Book ii., chaps. i. and ii.

1. To give expression to religion—the whole of religion; to give it compendiously and comprehensively, not in abridgment. [Abridgment divides, while a summary combines and incorporates the different elements of an idea or a fact. In one sense, religion has no parts, and cannot be divided. Every hour of worship ought to present the whole of Jesus Christ to the soul of the believer.]

2. It ought to express religion under a form most adapted to all [in symbols and words. All should be rapidly comprehended and vividly grasped. For symbols, Christ has given us a model in the simple beauty of baptism and the supper. To attain this end, we need, above all things, a *biblical* worship.]

3. It should be of such a character as can best admonish and elevate the soul, not distract or amuse it. The rites should be few, but simple and significant. [Some characteristics of other modes of worship might, with advantage, be introduced into our liturgy. The litany, for example, may appear ridiculous; but it has, fundamentally, something which represents the simplest state of a soul prostrate before God. The Christian ought to be a little child, and, consequently, to speak in the language of a little child. The more simple, the more infantile the means are, the better are they. The litany has in it something that is infantile, and in this consists its excellence—its truthfulness. Every liturgy ought to have in it something lyric.]

4. A liturgy should be framed, as to its extent, to meet the wants of the greatest number, should harmonize with the general character of worship, which is admiration, and is intended to support the soul in an unaccustomed height, above its ordinary level. Immediately this just measure is past, fatigue begins.

The element of antiquity, which adds gravity even to a liturgy which is composed of sacred elements, much more

adds gravity to a liturgy, the composition of which is essentially human. It ought not, therefore, to be revived by the Church, except at long intervals, and with great carefulness; and these intervals are more capable of being prolonged, if the liturgy has been framed according to a true conception of a liturgy, and not as a dogmatic treatise. It ought, certainly, to express the faith of the Church, but, if I may say so, the faith of the Church in its contemplative mood. Much more should the preacher abstain from making alterations on his own responsibility, unless on occasions of real necessity—public events, calamities, etc. The minister is bound to the liturgy, which does not belong to him, which is rather the voice of the flock, and to which he only lends his individual voice.

That the people should be chained to a form, from which the meaning has departed, is to be apprehended as an evil, and by no means desired; still it is desirable that something fixed and immutable should belong to worship. Let the people be, up to a certain point, *kirklich*;\* that is to say, attached to the forms of their worship: this does not appear necessarily to involve formalism.†

*Costume.*—Harms gives a singular explanation of costume, which is, he says, designed to conceal either too great bodily advantages, or too great bodily imperfections. The idea of costume, according to us, is to efface or to cover the individual and the man of the passing age. In proportion as spirituality increases in a people, a special costume becomes less necessary—is even repugnant. I believe that, in this respect, we must follow the rules of the Church to which we

\* A German adjective, from the word *kirche*—*church*, to which the cognate word *ecclesiastical* does not, in our use of it, correspond.—ED.

† “Wine which has evaporated till only dregs are left.”

have attached ourselves, and follow them freely and unhesitatingly.

*Celebration of rites.*—[The minister ought to be very careful lest he should be led to perform certain rites, such as marriage and baptism, in a too careless and unimpressive style. That which is a daily act for him, is a solemn act for others.] All this is better contrived in some liturgies than in our own, [which, in these respects, is feeble.] The greater deficiency there is in the text and form of the liturgy, the greater necessity is there for the minister to put his own spirit into these rites, to give them a rhythm and an emphasis, to animate them by an interior disposition corresponding to them.\* Bengel† recommends in these cases a great *accuracy*, [the hearers inferring easily from inconstancy in these exterior acts, an indifference to the doctrines belonging to them.] This carefulness is consistent with liberty and familiarity. Some ministers, wishing to shun a rigid affectation and gravity, have, on the other hand, affected an indecent familiarity. They do not wish that God should be addressed as a king of the earth, and, accordingly, they speak to him as a familiar. And this by prayer [which should be offered]

Avec la liberté d'un fils devant son père,  
Et le Saint tremblement d'un pécheur devant Dieu :‡

with the freedom of a son in the presence of his father, and the holy trembling of a sinner in the presence of God.

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\* "Animate these solemnities," says Bossuet.

† Bengel's *Leben*, by Burt, Stuttgart, 1831, p. 112, § 30.

[So does the Methodist Discipline. The Ritual which it prescribes is unsurpassed in solemnity and impressiveness, and, if supplemented, ought not to be substituted, by other services.—T. O. S.]

‡ Hymn by M. Adolphe Monod, No. 102 of the *Chant Crétiens*.

*Reception of catechumens.*—The *Ordinances*\* of our Church allow us to receive them separately, provided this be in the presence of the colleagues of the pastor, if he has any, and the assessors of the consistory.

*The Lord's Supper.*—I take our Church as it is, as identical with the body politic, except so far as the individual will of each man may determine otherwise. The discipline prescribes only a collective warning and admonition addressed from the pulpit, even to scandalous sinners, and the individual admonition which the pastor gives to those who are known to him, whom he expects to see at the table.

The new law is silent as to form. The old regulations direct the pastor, as he presents the bread and wine, to employ "the words of our Lord," which are assuredly the words which instituted the ceremony. The *Ordinances* add, that all the communicants shall receive, without distinction, the bread and the wine in the same manner; that is to say, I suppose, with the same words. Our usage is not in conformity with this rule, which appears to me a very good one. There is more inconvenience in addressing each person in a different way. The repetition of one sacramental word is grave, imposing, and does not exhaust the impressiveness.†

It is legitimate and perfectly legal to give the Lord's Supper to sick persons at their own houses; but this should be done with solemnity, and there should be communion;

\* *Ordonnances ecclésiastiques pour le pays de Vaud.* Berne, 1773, p. 18.

† In the Church at Basle the following words are addressed to each communicant: "Das blut unsers Herrn Jesu Christi stärke und erhalte euch ins ewige leben:" The blood of our Lord Jesus Christ strengthen and sustain you unto life eternal.

[Compare with this the Eucharistic rituals of the Anglican and Methodist Churches.—T. O. S.]

that is to say, not only should some persons be present, but some should partake of the Supper with the sick person.\*

*As to Baptism*, without asserting that the administration of it in the house of the parents ought to be absolutely refused, I believe that this should be done as seldom as possible, were it only that the people, in general, may be preserved from a too common error on the subject of baptism.†

[The pastor ought to watch, that every thing may be done decently in his Church, that all may proceed in good order, both during the entrance or the exit of the congregation, and during service. It will be well for him not to allow the plate to circulate. The sound is uncongenial, and it may force people to give, which is an evil, and opposed to liberty. It would be better to place some receptacle at each door. It is of little importance that the collection would suffer, which is not improbable,] “if there first be a willing mind.” 2 Cor. viii. 12. Moreover, says St. Paul, “Ye had notice before, that the same (the contributions) might be ready, as a matter of bounty, and not as of covetousness. . . . For God loveth a cheerful giver.” 2 Cor. ix. 5, 7.

*Singing* is more essential to worship than is ordinarily thought. [It is a language which God has given to man, whereby to express thoughts and feelings which are inexpressible by ordinary language.] Besides what we have already said of it, (that worship, as a whole, ought to have a character of song,) it is the act which visibly unites the whole congregation, which assigns to believers an active share in public worship, and in which their liberty is more entire.

The materials for song are, in general, prescribed to us, but we ought to avail ourselves of the law which allows a liberty of selection.

\* Bengel's *Leben*, p. 114.

† See the *Actes du Synode de Berne*, ch. xxi., pp. 40, 43.

We may sing too much or too little, too seldom or too frequently; perhaps three times is the most convenient. It will be well to sing immediately after the discourse, [rather than after the prayer which follows it. This gives a little rest both to the minister and to the hearers, and enables them to gain some self-possession.]

*Funerals* are the only part of worship which take place out of the enclosure of the temple, since baptism and the Lord's Supper are only, in exceptional cases, administered elsewhere. We cannot allow religion to be visibly absent from funerals; this would be showing less piety than is shown by pagans. And it is the pastor who renders religion visible; and, considering the general mental advance that is going on, if the pastor is wanting there, some one else will take his place and render his absence more visible, to the great damage of his character. I would wish the minister never to be absent from the house of mourning, or from the cemetery. [In many houses, before the departure of the funeral company, the pastor offers a prayer; but this is not enough. He ought to be at the funeral, and, on that occasion, there ought to be another service, either near the tomb or in the church. Some Scripture expressions and a prayer are sufficient in all cases.]\*

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[\* Vinet is not singular in this opinion; from which, however, we are forced to dissent. A formal sermon is not always expedient, but a short address is rarely out of place on funeral occasions, and is frequently productive of most salutary results.—T. O. S.]

## SECTION THE SECOND.

## TEACHING.

## CHAPTER I.

## PREACHING.

## § I.—IMPORTANCE OF PREACHING AMONG THE FUNCTIONS OF THE MINISTRY.

WHAT is preaching? It is the explanation of the word of God—the exposition of Christian truths, and the application of those truths to our hearers; and all this is done before the assembled congregation—I might say in public, since in the view of the church, of the multitudes, or the masses, the church is a large school, open to all comers.

We have, in the first place, spoken of worship, and then of preaching, which is an accompaniment of worship, and which we may consider as forming a part of it, although worship speaks *to* God, and preaching speaks *of* God; but we can only speak worthily of God when we raise our souls to him, and, therefore, preaching which does not partake of the nature of worship is not true preaching. These things which

are separated in a lower region become merged and united in a higher region.\*

But, leaving this, let us see what place God himself has assigned to preaching in Christianity. It occupies a higher and grander position in the Christian than in any other religion, not even excepting Judaism. Christianity is a religion which is intended to be a subject of thought, and consequently of speech; it is represented, manifested, and propagated by means of speech. The gospel is a word. Christ himself is the Word or Reason, (*Λόγος*;) the two terms are in this connection interchangeable, for a word is reason expressed, and reason is an unuttered word: the Church itself is truth as it exists in the thought of the community, and is spoken by the community. When recently we spoke of synthesis as a characteristic of worship, we did not condemn speech. It is true that religion appears in a complex state in worship, in the soul, and in life; but there is no just sentiment or strong affection of which the reason cannot give an account, which is not founded on some relation, the terms of which are well known and appreciated; and this characteristic ought preëminently, and, indeed, exclusively, to belong to the true religion. It alone can say, "I believed, therefore have I spoken." In one word, religion is a matter of faith and of persuasion, and therefore of speech.

Hence arises the importance of preaching. Ours is, we allow, a preaching of a subordinate rank, a preaching on preaching, a word on a word; but this does not affect the case. Preaching is necessary—for this we are sent; worship alone may be celebrated by any Christian, without distinction, and for this function no special vocation is required;

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\* On the relative importance of preaching in the pastoral office, see Harms, i., 37-39.

[it suffices if the believer has no reason to doubt the correspondence between his faith and his act.] If we are bound at all to interrogate ourselves as to the reality of our vocation, if we need to be called, it is as dispensers of the mysteries of God, as heralds or messengers of justice—as preachers.

In truth, the whole of the ministry is a preaching. Instead of saying that preaching forms a part of worship, we might rather say that worship forms a part of preaching, that the rite is a form of teaching. What, therefore, we here present as a species is, in a sense, the genus; but we can adopt the smaller extension of the term, since the word *preaching*, in ordinary language, denotes a part and not the whole of the exercise of the ministry.

Not only ought pastors to preach, but we think, with Fenelon, (if we may explain the language according to our own ideas,) that to pastors alone belongs the right of preaching.\* The true characteristics of political eloquence belong only to the statesman, and the true characteristics of sacred eloquence belong only to the statesman of the religious community—that is to say, the pastor, who passes alternately from generalities to details, and from details to generalities—from theory to practice, and from practice to theory—who has been in contact with individuals and instructed by facts. [If some men who have not the habitual oversight of a parish have

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\* “In general only pastors should be allowed to preach. The pulpit would thus be invested with that simplicity and authority which it ought to have; for pastors who should join to the experience of labor and the guidance of souls a competent knowledge of the Scriptures, would speak in a manner much more adapted to the wants of their hearers; while preachers whose only guide is speculation, enter far less into the difficulties and proportionally less into the minds of their hearers, and speak more vaguely.”—Fenelon’s Dialogues on Eloquence. Dialogue iii.

succeeded in preaching, it is because, in another and wider sense, they also were pastors.]\*

It is true that the primitive Church divided the functions of the ministry. These were *κυβερνήται*, [governors or directors,] 1 Cor. xii. 28, and *διδάσκαλοι*, [teachers.] “Are all apostles? are all teachers?” 1 Cor. xii. 29. But without insisting that the apostle is here speaking of gifts, and without speaking of exigencies which might be peculiar to those times, we cannot believe that these two offices were entirely estranged from one another. At a period when every Christian was a minister, when Aquila and Priscilla, simple artisans, became the instructors of an Apollos, how can we suppose that the teacher was not also a pastor? We may presume that there were elders, (*πρεσβύτεροι*,) who did not preach, but not preachers who undertook no pastoral work except preaching.† Paul preached and also governed; Timothy preached and also governed.

The pastorate is necessary to preaching; but it is still more evident that preaching is necessary to the pastorate, and that we know not how any one can be a pastor unless he preaches—we may say, unless he preaches in public—for there is no question as to the occasional and irregular preacher—without this, nothing would remain of the idea of a *shepherd*, or *pastor*. Public preaching is, then, essential to the pastorate, which, apart from this, cannot reach all souls, and cannot present the truth in its most regular and general forms. This is the glory of our Reformation, that it has restored public preaching to the Church, I may even say to

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[\* This remark applies to many of that large class of Methodist preachers who are styled “local,” as distinguished from those called “itinerant,” who are the official pastors of churches.—T. O. S.]

[† Yet we may presume there were many who preached and performed other ministerial acts—as do our local preachers—who had not pastoral charge of churches.—T. O. S.]

the Catholic Church. Surely that was a noble movement, by which the priesthood passed from a simple celebration of rites, (which had become a species of magic,) to science, to thought, to speech, to aggressive action!

§ II.—PRINCIPLES OR MAXIMS TO BE OBSERVED WITH  
REFERENCE TO PREACHING.

On the subject of preaching we must lay down certain principles, or recognize certain directive truths.

The first is, that preaching is *an action*, a real act of speech, not the imitation of speech, and that in it eloquence is a virtue. Apart from its characteristics as a work of art, preaching is a labor of love, a good office, a part of the service of God. But this is only the first step.

The second is, that preaching is *a mystery*. I use the word in reference to its origin and its results. It is a mystery of reprobation and of salvation;\* for the word of God, (which we presume to be in the mouth of the preacher,) does not return to its author without some effect. Some true result, either in gain or in loss, always attaches to and remains with him who has heard it. Here then, we find a great mystery, that the soul and the eternity of one man should depend on the voice of another man. There is mystery in the so various and inexplicable modes of action, the effect of which is beyond our calculation, and often baffles our acutest foresight; for we often see the greatest effects connected with the most trifling causes, and the smallest with the greatest—power becoming feebleness, and impotence becoming might—the one succeeding by the failure of the other, and conversely. Laws, doubtless, there are, but without regularity, and all

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\* St. Cyran calls it almost a sacrament, and more awful than that of the altar. See Appendix, Note II.

are subordinated to the liberty of the Spirit, who "bloweth where he listeth."\*

All this is wonderful, awful, overwhelming, but adapted to lead to a wise self-distrust. It is evident that we carry this treasure in earthen vessels, and that what depends on us (if, indeed, any thing depends on us) is, that there shall be no flaw in the vessel, by which the water of life may escape, and no impurity by which it may be corrupted. The rest does not belong to us, and so much the more does it cease to belong to us as we are tempted to imagine that it does. In preaching, therefore, as in the whole of the ministry, our wisdom is to rejoice with trembling.

In this matter, the sovereignty of God (which is the first thing to be recognized) does not exclude the responsibility of man. Preaching is an action—but an action of the soul—and its effects depend upon the spiritual state of the preacher. It is not so much by what he says, or by what he is, that the preacher may assure himself that he is not beating the air. His first duty is to "hold the mystery of the faith in a pure conscience." 1 Tim. iii. 9. This pure conscience (that is to say, uprightness of intention) is the true force of preaching. A discourse is powerful through the intention of him who pronounces it, whatever may be the mode in which this intention is outwardly expressed. The more a discourse resembles an act of contrition, of submission, of prayer, of martyrdom, the better is it. The preacher must regard himself as "a channel for that which ought to be poured by him into the heart of his hearers."† "The ministry of the word," says Fenelon, "is all founded on faith. The preacher

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[\* There is no evidence, however, that the operations of the Spirit are "without regularity," except as they vary in their adaptation to the agent by which and the subjects on which they are exerted, as they concur with or resist his influences.—T. O. S.]

† *Praktische Bemerkungen*, etc., p. 48.

must pray, he must purify his heart, he must expect all from heaven, he must arm himself with the sword of God, and regard his own as nothing; this is his essential preparation.”\* In one word, our lips are naturally impure; they must be purified, and that with fire. See Isa. vi. 5, 7. In fine, preaching, which is a Divine mystery, is also a human action, and the best part of this action is interior, spiritual, anterior even to the act of composing the discourse. [The discourse finishes the work which prayer ought to have begun.]

With these general observations a more particular direction is connected, which is expressed by Paul in these words: “Having then the gift . . . of prophecy, let us prophesy according to the proportion of faith,” (Rom. xii. 6,) which implies, according to the measure of life possessed. “It is true, we are obliged to preach on a fixed and prescribed day. If we are not always in a condition to *prophesy*, (that is to say, to speak with that fulness and power of spirit which shall communicate a similar inspiration to the hearers,) we must limit ourselves to *teaching*—that is, to the regular treatment of a subject without aiming specially to enforce any thing.”† “Whether we be beside ourselves, it is for God—or whether we be sober, it is for your cause.” 2 Cor. v. 13. [The evil is, not to be in one condition rather than another, but not to exercise our gift according to that measure of faith and life which is actuating us at the given moment—to wish to take a position by force, to guide the hand of God, to believe that a blessing can be attached to an illusion; for when speech outruns thought, there is truly an illusion. We would wish always to be eloquent, but we must be content sometimes to be “sober,” humble, and feeble. A frigid and feeble, but truthful discourse, will be more blessed than an eloquent

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\* Fenelon's Dialogues on Eloquence, Dialogue iii.

† *Praktische Bemerkungen*, pp. 37, 38.

discourse whose outward passion corresponds to no inward intensity.]

There is, moreover, a still more intellectual, a more human mode of action. Neither the sovereignty of God, nor the spiritual nature of human action, diminishes its importance, or destroys its necessity. God has not designed that a good and an evil instrument should give forth the same sounds—and accordingly this is not the case. I allow that the power of God is magnified in the infirmity of man, but not in a voluntary infirmity, which consists in diminishing the powers which he has given, and casting a slight, so to speak, on his favors. The more we are penetrated with a sense of the seriousness, the responsibility, the danger of our mission, the more shall we feel constrained to watch, to anticipate, and to take precautions: our small human providence enters into the scheme of the vast providence of God. It was once said to men that they were not to be concerned as to what they should say, for that the most suitable language would be suggested at the moment of speaking. Mark xiii. 11. But this has not been said specially to *us*, except in an absolute manner. We must then take concern as to what we shall preach; we must strive to preach well. [Homiletics has no other aim than to instruct us in this.] The discourse will be the more carefully studied by those who best know that they are nothing, and can do nothing.

But here an objection presents itself. Can we at once preach much and preach well? Those who make this objection suppose it to be evident, or at least to be admitted, that we must preach much. All, however, are not of this opinion. The latter question must, therefore, be first settled before we can entertain the former.

It is evident that we cannot, at will, multiply the hours of worship, which are determined and limited by the law. When, therefore, it is said that we should preach much, this

either means that the law ought to multiply occasions for preaching, or that, besides the days and hours which are set apart by the law for this purpose, the minister ought often to teach, to expound, to exhort. I suppose that, in one way or another, the pastor is free to offer the bread of life frequently to his people; and I say, if he can do so, why should he not? Doubtless there are, in all cases, measures and limits; but it is surely right that there should be an abundance of that which is useful and good; and it would be very sad if, in order that preaching might attain to a greater literary gravity and perfection, the word of life, which ought to abound, should become scarce, since, moreover, it can only reach the hearts of men by frequent repetition.

[On this subject there are different opinions. Some advise, as we have just done, frequent preaching;\* others regard the obligation to preach often as burdensome, especially so far as young ecclesiastics are concerned.†]

I think we must here distinguish between official preaching before a parish, (which is not frequent, and to which, consequently, the objection does not apply,) and preaching "out of season." But even supposing that official preaching were more frequent, and that, consequently, the objection might still be urged, how should we answer?

We could not answer by making any distinction between places, for good preaching is as necessary and as difficult in the country as in towns. On this point much prejudice still exists. [Harms‡ relates, on this subject, a circumstance in the life of Andreas, who, after having preached without any preparation, before his country audience, said afterwards to his son, "Did you not observe my hesitancy and embarrass-

\* De Baudry's *Guide to the Preacher*, p. 114.

† Harms's *Pastoraltheologie*, vol. i., p. 39.

‡ *Pastoraltheologie*, vol. i., p. 49.

ment? They were so great, that I was on the point of leaving the pulpit. Never was I so near losing all presence of mind as when preaching before these poor peasants. The grace of God had almost entirely abandoned me, because I had despised this poor people as not worth the trouble of a careful preparation. Let my experience instruct you, my son.”]

Let us not, then, make any distinction, but say that there is a general kind of preparation, a profound and continuous study of the congregation, of human life, of our own hearts, and of the Bible; a habit of mental discipline, and of arranging the ideas that may pass through the mind, which will never leave the preacher at a loss in a familiar address, or a simple exposition of the Scripture. I would not wish this to be done without special preparation—but a very short preparation would suffice.\*

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\* “But you have naturally, you say, an unretentive memory, which disables you from speaking in public. But is not the heart as unretentive and rebellious as the memory? The solemn, sacred ministry of pastoral instruction is not a dry, puerile exercise of memory: the pastor ought to speak by his heart, by the yearning affection of his inmost soul. O! my dear brethren, if we did but ponder over religious truths as we find them in holy books, if we but loved them and nourished our spirits upon them, if we but made them the subject of our most ordinary and delightful occupations, we should not be so embarrassed when we are obliged to speak to our people. We soon learn to speak of that which we love. The heart has much more abundant supplies than the memory, and has even a language of which it knows nothing. An earnest, holy pastor, influenced by God, and interested in the salvation of the souls which are intrusted to him, finds, in the liveliness of his zeal, and in the overflowing abundance of his heart, expressions which are given to him by the Holy Spirit, the Spirit of love and of light, far more adapted to touch, to reclaim sinners, than all those utterances which may be suggested by labor, and the vain devices of human eloquence. Do not, then, say any more that you are not sensible of possessing any talent; you

It is this general preparation, and not merely natural talent, which explains to us the ever-fertile abundance of Calvin, who, in ten years and a half, preached two thousand and twenty-five sermons, that is, four per week; and of Whitefield, who, in thirty-four years, preached eighteen thousand sermons, or six per week. We would distinguish the parish preacher from the reformer or missionary; but why cannot he be, to some extent, both? [Indeed, he is nothing unless he unites these two characters; for, excepting the few souls which already belong to him, or rather to God, he has to conquer all the rest.] The parish is often represented in false colors, and it is a happy circumstance that Christian zeal has changed acolytes into regular pastors.\*

Let us, however, say that, if it is not right to make distinctions between places, (between town and country,) we may yet distinguish between the sermons themselves—some of which more nearly resemble a treatise, others a familiar and colloquial address. We may reserve more time for the former.

Let us, in the third place, say, that we should have more time if, on the one hand, we knew how to measure time by force, to adjust between the *extensive* and the *intensive*; [between duration and intensity;] and, on the other hand, if we were accustomed to reflection, to solitude, to gather from

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are not asked to possess the talents of an orator, but those of a father; and what talents can a father need in order to speak to his children, but his tenderness of love for them, and his desire to do them good?" —Massillon's Seventeenth Synodical Discourse, On the Observance of the Statutes and Regulations of the Diocese.

[\* The acolytes are an order of ministers next below the sub-deacons: they are attendants on bishops and priests. In the Romish Church, at their ordination, they receive a candle and a chalice in token of their employment.—T. O. S.]

all quarters materials for the subject which occupies us, to employ profitably every moment.\*

Preparation should not be delayed. [Reinhard relates, that finding himself burdened with occupations which absorbed the greater part of his time, and being subject occasionally to sudden attacks of indisposition, which incapacitated him for labor, he took the resolution never to put off to the last moment the composition of his sermons, and that he made a rule never to preach one sermon without having the following one ready. He congratulated himself on having formed this habit, which saved him from the embarrassment of having to preach without sufficient preparation, or after a very hurried preparation, and which allowed him to remodel his sermons, when he had happened, while composing them, to be unable to frame them entirely according to his wishes.†]

The question of *extemporization* is here naturally suggested. Opinions differ on this subject. Fenelon says, "While there are so many pressing wants in Christendom—while the priest, who should be a man of God, ready for every good work, ought to be eager to uproot all ignorance, and every thing offensive, from the Church, I regard it as exceedingly unworthy of him to pass his life in his study, rounding his periods, adding minute touches to his descriptions, and inventing divisions. For as soon as any one becomes a preacher of this kind, he has no time for any other occupation, he cannot pursue any other study, or any other labor, and at last he may even be reduced, in order to alleviate his labors, to an incessant repetition of the same sermons. What a strange kind of eloquence is that of the man, all whose movements and expressions may be anticipated by his hearers! This,

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\* M. Durand used to meditate in the streets; and he might sometimes be observed to enter into the passages of houses in order to take notes.

† Reinhard's Letters on his Studies and Career as a Preacher.

forsooth, is the way to surprise, to astonish, to soften, to convict, and to persuade men! A strange way, indeed, of concealing art, and of speaking according to nature! For my part, I will freely confess that all this is exceedingly offensive to me. What! shall he who dispenses the mysteries of God be a laborious declaimer, jealous of his reputation, and greedy of vain show? Shall he not dare to speak of God to the people, unless he has arranged all his words, and, like a schoolboy, learnt his lesson by heart?''\*

In another writer we read: "Although it may be a practice in some countries to read sermons, or at least to write and then to repeat them, which may be necessary in certain places where the preacher may be called upon afterwards to produce his written discourse, after having delivered it, still, generally speaking, such a mode of preaching does not seem to me to produce such an impression as a free discourse, for which reason I am induced to give a preference to this latter method."†

Harms, on the other hand, would have the sermon written out in full. "If the majority of your hearers do not observe an unskilful transition, a gap, an obscure or vulgar expression, an equivocal or unintelligible statement; if they do not perceive that your preaching is devoid of all depth of thought, that you only quote the most familiar passages of Scripture, or that you are obliged to cast about laboriously, yet uncertainly, for expressions, yet be very sure that, among the number of your hearers, there will be those who will overlook nothing of all this, and who will mentally reproach you for not having come into the pulpit better prepared."‡

\* Fenelon's Dialogues on Eloquence, Dialogue iii. See also Dialogue ii.

† Herrnhut's *Praktische Bemerkungen*, p. 47.

‡ *Pastoraltheologie*, vol. i., pp. 48, 49.

Spencer [made it a rule, up to 1675, to write and learn his sermons. Then, yielding to counsels given by some of his friends, he preached for some time from tolerably ample notes; but he soon returned to his first method, and never afterwards forsook it. He recommends, above all things, a serious meditation on the principles of the subject, rather than on the form which it shall assume in a sermon—meditation accompanied by fervent prayer; and he advises preachers, especially those who, having the gift of speaking fluently without preparation, are more liable to be betrayed into idleness, to reserve for themselves a fixed time for this exercise.\*

[If a general rule is required, we would say that a sermon ought, as far as possible, to be carefully prepared. Preparation can be made in different manners: some persons say that they cannot prepare without writing, and that they must, in preaching, repeat what they have written; others assert that they cannot prepare in this way, because they cannot succeed in impressing a written sermon on their memory. These two impossibilities ought to be discarded: a minister ought to be able to speak without having written, and every minister ought to be qualified to learn a sermon which he has composed. Some ministers, it is true, but a very small number, have so unretentive a memory that we cannot expect them to learn and to repeat. These, then, have no choice left; the mode of their preparation is prescribed to them by necessity; but, we repeat, theirs is an exceptional and certainly a very rare case. All that we can now recommend, as a general rule, is preparation of some kind. If a minister does not repeat a written sermon which he has learnt beforehand, yet his preparation will require, in order to be sufficient and complete, even more careful labor and more intense

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\* See Burk's *Pastoraltheologie*, vol. i., p. 164.

and vigorous application. Extemporization cannot be authorized, unless the preparation has been so diligent and substantial that the term can no longer be applicable. Without this, the preacher is in danger of becoming exceedingly lax, and of being contented with sermons that cost him almost nothing. In general, the young preacher ought to write and repeat what he has written. Let him be careful to remember the ideas, before he concerns himself with the words. He will thus prepare himself for a more free style of preaching. As to extemporization, properly so called, we reject it absolutely as a method. By adopting it, the greatest orators, such as Bossuet and Fenelon, have fallen occasionally, not only below themselves, but below the level of mediocre preachers. However, it is necessary to be able to extemporize, when occasion calls for it; and this may frequently arise, either when the preacher finds himself induced to make changes in the structure of a written sermon, (perhaps in the pulpit,) or when unforeseen circumstances call upon him to speak without preparation.]

Spiritual reflection, before preaching, is of the highest importance. "The preacher must have labored long in the mortification of his spirit," says St. Cyran, "seeing that we ought to be more apprehensive of offending God in the pulpit than any other place."\* "The best preparation for preaching," says Herrnhut, in his Practical Observations, "is daily communion with Christ, watching over our own hearts, and assiduous reading of God's word. This it is which has secured that valuable simplicity which in all times has been the principal characteristic of witnesses who have been most favored by the grace of Christ."†

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\* St. Cyran's Letters to M. Le Rebours. Letter xxxi.

† *Praktische Bemerkungen*, p. 48.

## § III.—OBJECT OF PREACHING.

The object of preaching—I mean of every sermon—ought to be “Jesus Christ, and him crucified,” “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. i. 30. We must, in every sermon, either start from Jesus Christ, or reach him at the close. The whole of Christianity ought to be present in every sermon, in the sense that sanctification can never appear independent of faith, nor faith independent of sanctification. Where this union does not of itself appear, where these two elements are not so incorporated one into the other that it is morally and rationally impossible to speak of one without speaking of both, there the gospel is not present, and what is preached is not the gospel.

In this sense also we must understand the words of St. Paul, “I determined not to know any thing among you save Jesus Christ and him crucified.” 1 Cor. ii. 2. These words imply, primarily, that St. Paul did not seek and did not exhibit salvation in any other than in Jesus Christ; but they also imply that all his teachings return to this centre, relate to this, that this will ever be found in his preaching, either actually or virtually, as its substance or as its savor. But they do not signify, absolutely, that St. Paul was determined not to know any thing else. He was indeed well aware that the true pastor, such as he was, will desire to know many things. It is true that a preacher who literally knows nothing but “Jesus Christ, and him crucified,” and who only admits this into his sermons, may very often produce good results, so great is the intrinsic virtue and expansive force of this cardinal Christian doctrine. But this is not the rule; the rule is rather to feel and show the relation of religion to all parts of man, and to all spheres of human life; the rule is not to be ignorant of all things; yea, rather,

it is to know or at least to understand all things; not in order to speak of all things, not in order that the pulpit may be used to display an encyclopædical store of learning, but in order that nothing untrue may be said, nothing which cannot find a confirmation in facts, and even also that whatever is said may be more direct, more striking, more truthful. There are a thousand things which must not be spoken of in the pulpit, and which ought yet to be known; and the experienced hearer knows well how to find, in a sermon which has only spoken of Jesus Christ and religion, the impress or the reflection of various knowledge which the speaker does not produce externally, but which is assimilated by him, and transformed by him *in succum et sanguinem*. Moreover, we cannot tell beforehand, and for all cases, what the Christian orator may say, and what he must not say. He must necessarily speak of human life, and, in order to make himself understood, he must enter into details; and who can say what are his limits? What would be more than enough in certain times or places, is only what is naturally required in others.

In theology, the distinction between dogma and morals must be strictly observed; but a sharp distinction between doctrinal and moral sermons cannot be very much admitted by the Christian preacher. Doctrine and morality, which are fused and identified in the heart of the Christian, ought also to be fused and identified in Christian preaching. I would desire no other rule than this: let doctrine abound in moral preaching; let morality abound in doctrinal preaching; but the pastor must undoubtedly aim at giving his hearers a moral and doctrinal instruction as complete as possible.

#### § IV.—UNITY OF PREACHING.

What we have just said leads us to observe that preaching

in one parish ought to be regarded as a whole, and that detached discourses ought not to be composed merely as chance may on every separate occasion suggest a subject. Preaching is a continuous act; it is, in several consecutive sermons, one and the same sermon.

This may be, this ought to be, even where no systematic order is followed with regard to subjects, and where no book or books of the Bible are regularly expounded. These two methods have their advantages; the latter supersedes the labor of finding a text; the former that of finding a subject: there is a mode of succession and progress which is interesting and attractive.\*

But the true pastor, though he may follow neither of these methods, will yet have a course suggested by his observation and experience. And in order to do this, the parish also must become to him a whole—a unity; as, indeed, it is to every accurate and thoughtful observer. It has a life of successive phases; it receives from our ministry a development which authorizes and should induce us to modify our preaching: there is, or there should be, between the pastor and his flock, a common life which they mutually experience, which modifies the audience through the preacher, and the preacher through his audience. Where the preacher does not receive from his life, as a pastor, the *word of command* for his successive preaching, we may doubt whether the ministry is well understood and well exercised.

In a community where there are two pastors preaching alternately to the same audience, it is very desirable that they should be sufficiently united in the same plan, and that there should be so much mutual confidence and concert as to enable each to bring his preaching to bear on the discourses

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\* As to the first method, see Fenelon's Third Dialogue on Eloquence; as to the second, see Burk's *Pastoraltheologie*, p. 179.

of his brother minister, so that, in a certain sense, the addresses of both should form only one single discourse—should constitute a whole, in which repetition should be avoided not less than collision.

§ V.—DIFFERENT CLASSES UNITED IN THE SAME AUDIENCE.

The unity of a parish admits of classes, and of classes which are very distinct from one another. In a spiritual point of view, there are the converted and the unconverted; or, if it is preferred, those who have not yet received the gospel, whether they admit or deny the revelation, or are in doubt on this point, or are in uncertainty and confusion, but who are all equal in this respect, that the cross of Jesus Christ is still either an offence or foolishness; and those who, consenting to seek for salvation in Jesus Christ, desire during the remainder of their course to gain ever-increasing confidence in their hopes, and to walk with ever-increasing steadfastness as Christ himself walked. Shall a minister preach alternately for both of these? or, rather, shall there not be in every discourse something adapted to each? I believe that the essential point is, so to speak, that no one may be able to deceive himself as to the indispensable condition of salvation, and, which amounts to the same thing, of sanctification. This being assumed, formal and explicit classifications do not seem to me to be necessary; and I believe that they are liable to more than one inconvenience, especially when they take a direct and colloquial form, as is ordinarily the case with some preachers. Describe, as opportunity may suggest, the condition of both these classes, but do not formally designate and aim at them; do not teach your hearers to separate themselves into envious and hostile groups.\* Doubtless the audience in-

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\* For a minister to separate his hearers into two classes, and to

cludes several classes of men; I will even assert that it includes so many shades of character that your words cannot be sufficient for all. We speak of sermons of appeal and sermons for sanctification; make sermons of both these characters, and let the same sermon present successively the two elements; but never forget that the word of appeal may be applicable to those who have already responded to it. In one sense, every one, not excepting the most advanced, needs to be called afresh; and those who are most alienated from, and unacquainted with, religion, may be *called* by a sermon whose object is to sanctify those who have been converted: of this there are many examples. Conversion is only one moment in sanctification; sanctification is only conversion repeated, continued, and prolonged.

The audience may be regarded according to many other systems of classification. The only one of importance which we need now allude to is, the distinction between the learned and the unlearned. St. Paul declared himself to be a debtor to both of these. I would not desire that the claims of the learned should be neglected; but, except in certain cases, which we may easily represent and take account of, the preacher has before him a mingled audience of learned and illiterate, in which the latter form the majority. Now what is necessary for the second of these is adapted to the first; but what is especially suitable for the first, is not appropriate for the second. The man who is acquainted with his subject will know how to speak to the illiterate so as to interest and instruct the learned. Depth and simplicity meet at the same

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address them, in their turns, in such phrases as these: "You, who are sinners accepted by grace—you, awakened sinners—you, unrepentant sinners"—this only tends to irritate: present before all the clear mirror of the gospel, and each one, while he is looking into it, will see with what class he is identified.—*Praktische Bemerkungen*, p. 38.

point: if you have an audience composed of forty-nine learned persons and one ignorant, speak for that one ignorant person. The differences which exist between the several classes of an audience should rather be effaced than perpetuated; the man of accidental and special qualities ought to disappear, and the universal man to take his place: this is demanded alike by the influence of the ministry, the grandeur of true eloquence, and the efficiency of preaching. Prepare your discourse carefully, with a regard for all your hearers, indiscriminately; but let not one particular class find reason to imagine that you aim at pleasing their fancies and securing their approbation. In Germany sermons have been made *für Gebildete*—[for the cultivated classes: *conciones ad clerum.*] What are these sermons? Great eloquence is popular; the greatest orators have been popular. Bourdaloue himself, with all his elaborate composition, was popular.

§ VI.—POPULARITY.—FAMILIARITY.—AUTHORITY.—  
UNCTION.

*Popularity and familiarity* [are qualities distinct, yet similar. The first sees in an audience only the people, the masses, the man; familiarity attaches to the relations existing not only between religion and man, but between the pastor and his parish, which is, as it were, his *family*. Familiarity is distinct from vulgarity; it is quite compatible with nobility of style, and, rightly apprehended, its language is the most noble. In this familiarity of a pastor with his hearers there is something analogous to the friendly grasp of the naked hand which attends the meeting of those who are attached to one another; the warmth of life is felt on both sides when the hand is bared, unglowed; and this is done in order that all barriers between man and man may be removed.]

*Authority*, objectively considered, is either the right or the advantage of being obeyed or believed; subjectively considered, it is the feeling of this right. A preacher speaks with authority when he feels in his language a consciousness of this right, and that this consciousness is just.

In this second sense we may say that authority is essential to eloquence in general, essential to preaching in particular, and that it is not out of place in any one who speaks; but it has conditions, means, obstacles.

In general, in order to speak with authority, we must be convinced of the truth of what we utter, believe in the intrinsic power of truth, and be thoroughly impressed with the importance of the interests in advocacy of which we are speaking; we must also have a certain kind of self-confidence, (not arrogance.) These things act on the audience immediately and mediately: immediately, by their own natural force—we willingly believe him who believes himself; mediately by the calmness and serenity which they impart—we must explain rather than discuss.

As to the individual preacher, his authority depends upon his speaking not in his own name, but in the name of God, and upon his reliance, not on the power of his own word, but on the power of the word and Spirit of God; lastly, it depends on his looking for praise from God, and not from man. On this account his authority must be regarded as a duty—the absence of it as a sin. That which he adds to this authority from his own nature—experience of the truth,\* and agreement between his life and his doctrine,† belong to causes which we have already indicated; these are not the

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\* "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." 1 John i. 1.

† *Nil Conscire Sibi.* Horat. Ep., i. 61.

source of his authority, but they flow from the same source as it flows from.

One thing which especially derogates from the preacher's authority, even in the case of honestly believing, pious, and courageous men, is too much reasoning and vehemence. [Doubtless the preacher ought to prove, and to do so in order that others may share his conviction, but it is sufficient for him to state the truth—and this Jesus Christ himself did most lucidly. Indeed, Christian truth is perceived by intuition. Undoubtedly much may be done by a free exposition; but in too great asseveration an unduly defensive attitude is assumed, and thus authority is weakened. Nevertheless, it does not follow that we must submit to say—Believe because I believe. Always is it necessary that the force of demonstration should, in one form or another, exist in what we say.]

[Authority is diminished by vehemence. It is appropriate to certain occasions, but the ordinary tone of preaching is that of tranquil force. Severity is much more impressive than violence. The style of Bourdaloue was that of calm, subdued sadness; that of Bossuet, luminous serenity.]

[Has the Protestant preacher an amount of authority equal to that of the Catholic? Catholicism is backed by an imposing human (and consequently factitious) authority; religion, so to speak, delegates her authority to her ministers. The Protestant is the representative of free inquiry; he is only supported, (humanly speaking,) by himself; he speaks as an individual: has he not, moreover, sufficient authority if he is a Christian? In the Protestant Church there may be a certain kind of Catholicism which lends to the ministry as much authority as Catholicism, properly so called, lends to the priest. When the whole community is by law constituted a Church, there is a compact mass, (a unity,) which invests the minister with authority. However, the course of ideas

has left most men tolerably unconcerned about pastoral authority.] In our days this majority is disorganized, or rather the true majority is shown. This is not a state which is worse known, but which is, on the contrary, better known. [The number of believers, and the faith itself, have not suffered thereby. Without question, the position of the pastor, in regard to his flock, has changed, but the preacher always has his flock—his sheep. Many do not wish to remain in or to enter the fold. We must become missionaries. But if this new position is difficult, it is also noble.] It neither destroys nor enfeebles authority—it purifies it, and reduces it to its true elements. [Authority becomes truly an authority of conviction.] The priest is “a supplicating monarch.”\*

[In our day, is the sentiment of authority stronger, or is it less diffused and weaker? I will not venture to reply. It seems, however, to me, that the preacher does not take to himself all the authority which he might have.]

The *modesty* or *humility* which should prevent us from speaking or acting with authority, would be a sorry excuse. We may not be modest or humble on account of God and at the expense of truth. Though we may be addressing many who are superior to us in all merely personal relations, we have yet the superiority which is derived from our commission. An ambassador, a plenipotentiary does not regard what he is, but the powers with which he is invested, and the most modest may, with such a sanction, become peremptory. There is doubtless a difference between him and us which involves us in the error or blame attaching to results which are partly within our own control. We feel that we must not only *represent*, but that we must *be*, and that what we are either corroborates or impairs our speech. But if, because our own character will never rise to the height of our mis-

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\* St. Beuve. Port-Royal, vol. i., p. 369.

sion, we therefore fail to fulfil that mission, it will never be fulfilled by any one. Whatever we may be, we carry these treasures in earthen vessels, which will never be golden vessels; but it is God himself who has ordained that such vessels shall bear and distribute his treasures. If we feel ourselves humbled by the inevitable comparison between the vessel and the treasure which it contains, this humiliation is good—it leads us to renounce all native authority, and to rest entirely on the authority of God. Doubtless there is a state which disqualifies us from taking the statutes of God upon our lips—it is the state in which we are when we “hate instruction.” Ps. l. 17. But if the humiliation which we experience as feeble Christians, and even in proportion as our Christian life becomes fuller and more mature, shall hinder us from rebuking, it should also hinder us from teaching; for teaching is equally above us, and all teaching rebukes. So far from humility having a just tendency to impair our authority, the fact is that authority shall be tempted and purified by humility. It is well for us to say, “*Homines sumus, nec aliud quam fragiles homines, etiamsi angeli a multis aestimamur et dicimur.*” \* We are men, naught but frail men, although many may regard and speak of us as angels.

St. Paul desires Titus (ch. ii. 15) to “rebuke with all authority.” † Rebuke, which is an element of preaching, is a principal feature of the pastoral office. [And, moreover, how can he refrain from it? Have we any right to be merciful if we have not been in the first place severe? Will our hearers feel pardon if they have not first perceived condemnation?] I do not here speak of individual rebuke spe-

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\* *De Imitatione Christi.*

† “With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” Isa. xi. 4.

cially applied, but of that which is appropriate to the pulpit. Though it is easier than the first kind, [since it reaches every one and wounds fewer individuals,] yet it is difficult, because of its publicity, the solemnity attending it, and the small range which it can comprehend. [Being collective, it is more general, less pointed, less pungent.] It is, however, to be understood that I am speaking of censure as applied to a congregation, as a special individuality, not as an undistinguished section of humanity. [We must place our finger on the blemish which is peculiar to the people before whom we speak. This special censure is necessary if the congregation is a reality, and will render the people more serious, will give them a feeling that directly grasps their individual existence, and their relations with the pastor. This is a mighty influence when it is exercised as it ought to be.]

It is not to be denied that times and places will not allow always the same kind of rebuke. We have not even the same liberty before a mixed audience as before a special and selected church. A young man cannot say so much as an old man. Nevertheless I do not see why a minister should shrink from doing that which any private individual would do with his pen, who should assume the position of censor of morals. Only it will be necessary, First, that he should avoid all appearance of personality, and therefore he must not present portraits. His aim must not be to nourish malignity. Secondly, that he should prefer direct censure to oblique allusions. Thirdly, that he should well remember that the wrath of man worketh not the righteousness of God, and that in general the fruit of righteousness is sown in peace. [If irritation is caused by the truth, then we need not be apprehensive concerning it; but if it is caused by ourselves, then we are responsible. A satirical spirit can do no good. Young preachers ought to be ever watchful, lest they should unguardedly and unconsciously yield to a tempta-

tion which is as natural as it is subtle—that of making the pulpit simply a weapon of authoritative censure. Vehemence, a holy indignation, may sometimes be allowed, but invective is never permissible.\* If indignation is impressive, anger causes excitement and revolt; and this is just—for we may hate evil without loving good.

[According to our habits of preaching, eulogy is seldom to be heard from the pulpit. And yet St. Paul has given us several examples of this in his addresses to certain Churches. We may not then proscribe the language of praise and approbation. However, when we remember what the primitive Churches were, we can easily understand that what was then done cannot be done so frequently now.]

*Unction.*—This word, taken according to its etymology and original acceptation, does not designate any special quality in preaching, but rather the grace and efficacy which are added to it by the Spirit of God—a kind of seal and sanction which is proved less by external signs than by the impression which is made upon the soul of the hearer. But as, in tracing this effect to its cause, we may particularly distinguish certain characteristics, it is to the combination of these qualities that the name of impressiveness, or unction, has been given. Unction appears to me to be the general characteristic of the gospel, recognizable, undoubtedly, in its several parts, but especially observable in its general effect; it is the general savor of Christianity; it is a gravity accom-

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\* As to Pascal's invectives in the Provincial Letters, see Vinet's *Etudes sur Pascal*, pp. 243–250.

[See also C. Wesley's hymn "for a minister before preaching," beginning, "Equip me for the war," and ending with this stanza:

O may I learn the art,  
With meekness to reprove!  
To hate the sin with all my heart,  
But still the sinner love.

—T. O. S.]

panied with tenderness, a severity tempered by mildness, majesty united to intimacy; it is the true temper of the Christian disposition, in which, according to the expression of the Psalmist, "mercy and truth are met together, righteousness and peace have kissed each other." Psalm lxxxv. 10. So much is this an attribute peculiar to Christianity and to Christian things, that we are seldom induced to transpose the term to other spheres; and when we find it applied to other things than Christian discourse and action, we are astonished, and we can only find there some analogy or metaphor.

[From the fact that the modern world has been thoroughly imbued with the Christian influences,] many modern works which are neither Christian nor religious have a characteristic which we can only designate by the term *unction* ;\* while no work of antiquity indicates such a spirit.

The idea which Maury gives of unction is identical with that of Christian pathos. Blair's definition is more distinctly identical with our own. He says: "Gravity and warmth united, form that character of preaching which the French call *Onction*; the affecting, penetrating, interesting manner, flowing from a strong sensibility of heart in the preacher to the importance of those truths which he delivers, and an earnest desire that they should make full impression on the hearts of his hearers."†

M. Dutoit Membrini thinks that, in order to define unction, an inner and mysterious quality, we must avoid formal definition and analysis. He seeks to describe it by its effects and by analogies, or, still better, by experience. "Unction," he says, "is a gentle warmth which is experienced in the

\* Maury's Essay on the Eloquence of the Pulpit, chap. lxxiii., on Unction.

† Blair's Lectures on Rhetoric and Belles Lettres, Lec. xxix., p. 332.

powers of the soul; it enlightens and it inspires. It gives light to the soul, and warmth to the heart. It enables us to know and to love; it clothes its subject with interest."

I would willingly say that it is a light which warms, and a heat which illumines. And, on this point, I would recall to your recollection the words of St. John: "The anointing (unction) which ye have received of him abideth in you, and ye need not that any man teach you: . . . the same anointing teacheth you of all things, and is truth, and is no lie." 1 John ii. 27.

M. Dutoit Membrini continues: "Its only source is the spirit of regeneration and of grace. It is a gift which is soon expended and lost, if we do not revive this sacred fire, which should always be kept burning. That which promotes it is the cross within the soul, self-denial, prayer, and penitence.

"Uction is that in religious subjects which in poets has been called enthusiasm. Thus unction exists when the heart and the powers of the spirit have been nourished and embraced by the gentleness of Divine grace. It is a mild, delicate, living, interior, profound, attractive sentiment.

"Uction, then, is this calm, gentle, nourishing warmth, which is at the same time luminous, which enlightens the spirit, penetrates, interests, and ravishes the heart, and which is communicated by him who has received it to the hearts and souls which are fitted to receive it also.

"Uction is felt by experience: it cannot be analyzed. It makes its impression silently and unobtrusively, without the aid of reflection. It is communicated in simplicity, and so received also by the heart in which the warmth of the preacher is kindled. Ordinarily, it produces its effect while no special inclination to it is developed, without being able to explain to itself the reason and origin of the impression it has received. We feel, we assent, we are moved, we can

hardly assign any reason why. We may apply to him who possesses it the words of the prophet Isaiah : ‘Behold, I will make thee a new sharp threshing instrument having teeth.’ Isa. xli. 15. Such a man breaks up the fallow ground of the heart.”\*

From all that has been said, we must not conclude that unction, which is founded much upon the same principles as piety, is exactly proportionate to piety. The unction of two preachers who are equal in piety may be unequal; but it is so intimately united to Christianity, that it cannot be entirely absent in preaching that is truly Christian.

Certain obstacles, some natural, some arising from error or habit, may injure unction, and obstruct, so to speak, the passage of that sacred and gentle oil which ought everywhere to flow, to lubricate all the articulations of thought, to render all the movements of a discourse easy and just, to impregnate and nourish the words of the preacher. There is no artificial mode of acquiring unction. Oil flows naturally from the olive; the most violent pressure will not extract a drop from earth or from a flint. But there are means, if I may so speak, of being *not* unctuous, even when there is a true basis of piety, or of dissimulating the unction that is in us, and hindering its outward flow. There are things which are incompatible with unction, such as wit, † too rigorous analysis, a too dogmatic tone, too formal dialectics, irony, the use of a secular or excessively abstract vocabulary, a too literary style—lastly, a style that is too compact and continuous; for unction implies abundance, overflowing, fluency, winning affability.

The idea of unction is rather excited by its absence than

\* Dutoit Membrini’s Christian Philosophy. Lausanne, 1800, vol. i., pp. 92, etc.

† [Yet St. Bernard and St. Augustin have both wit and unction.]

by its presence. There are characteristics which are opposed to it and which bring the idea forward with prominence, although it is not a negative, but, on the other hand, a most positive quality—but positive in the same sense that an odor, a color, a taste, are positive.

But let us not limit the idea of unction by reducing it to a gentle mildness, a verbose abundance, a tearful pathos. Let us guard against the mistake of thinking that we cannot be unctuous except on the condition of proscribing rigor and consecutiveness of thought, and that confidence of tone, that holy vehemence, which some subjects demand, and without which, when we treat them, we shall do them injustice. In the opinion of Maury, Massillon is unctuous in a passage full of reproaches.\* [We may refer also to another example in the close of Bossuet's sermon on "Final Impenitence."]

#### § VII.—FORM OF PREACHING.

The true form of a sermon is determined by the combined impression which it contains of the subject and of the subjectivity of the orator. The form of a sermon recognizes only these two laws, which, so far from clashing, harmonize with one another.

As to the general forms which may be found in different preachers—such as the psychological form and the logical form—the continuous discourse, the discourse consisting of

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\* Maury's *Eloquence of the Pulpit*, chap. lxxii., on Unction. See the close of the first division in Massillon's *Sermon on Alms*.

[These remarks on unction are doubtless generally judicious; nevertheless, as the author intimates, they are to be received with some qualification. Dr. Donne is frequently both witty and unctuous; Saurin sometimes blends unction with invective, and Jeremy Taylor has it, notwithstanding the "literary" and "continuous" character of his style.—T. O. S.]

parallel developments, or the discourse which combines these two in an involved method—the analytical sermon, and the synthetical sermon—these forms are by no means conventional or artificial; they are not so much differences in form as in thought, in points of view, in the mode in which preaching and the subject are conceived. They exist in the subject itself, and in the human mind, anterior to all traditional methods.

Between the conventional and the spontaneous form there is the same difference as between the two psychological systems, one of which makes the protuberances of the skull to depend on the interior development of the brain, and the other of which makes these same developments to depend on the protuberances of the skull; the one expressing and inferring the inward by the outward, the other confining and determining the inward by the outward; the one subordinating the external to the internal, the other the internal to the external. For our part, we desire that what is outward should be a growth out of that which is within; and with regard to form, we would give no other rule.

This rule, however, we will assert; and, in order to observe it, it must be adopted with a resolute and vigorous determination, for we shall be incessantly solicited to return to arbitrary forms; or rather, being born in the midst of them, we shall find it difficult to withdraw ourselves from their dominion. Now, let it be observed, that the most natural forms tend constantly, through servile and unintelligent imitation, to become conventional types. This is, as it were, a liquid which is ever on the point of being coagulated, and which we must ever, by warmth and native life, preserve in, or restore to, its fluid state, in order that we may have, as far as possible, the form which is natural to our subject, our aim, and our mind.\*

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\* See Herder's *Briefe das Studium der Theologie betreffend*, vol. i.

By the form of preaching, I understand not only the structure or the architecture of the discourse, but the tone, the language, and even the subject; for the introduction of new subjects is a kind of change in the form of preaching. These constitute merely the form of an act in which there is to be nothing special and particular, apart from its being a discourse on the things of God. Accordingly, when the life of a man of God is made the subject of discourse, as Catholics discourse on the life of their saints, only the form and not the object of preaching is changed, since a life may serve as well for the text of a sermon as a proposition. On this subject a new question, as regards the form, will remain to be considered—but an inferior and subordinate question.

Now, whatever extension we may give to the idea of form, I believe it may be affirmed that our present form is too narrow, and that we limit ourselves to it unreasonably. There is too great a uniformity, too constant a return to the same form, too frequent a reproduction of the same discourses, and of the same preachers.\* There is something rigid and scholastic in the structure of our discourses, looking at them separately. While all things are being reformed, and while, in the train of this general reform, every thing has been effaced which tends unduly to separate ends and means, the sermon has preserved a somewhat superannuated costume.

Even the language has adopted a costume. We are far from disliking and discountenancing a biblical language; there is a language proper to religion—terms introduced to designate things that are either new or are renewed; for through Christianity “all things have become new,” and words must necessarily share in this change. But why should

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\* On individuality in the form of a sermon, (a rare quality!) see Theremin, *Die Beredsamkeit eine Tugend*. Second Edition. Berlin, 1837. Introduction, p. xxiii.

it be thought necessary to call things only by their biblical names? In order more thoroughly to reproduce the spirit of the sacred writers, they should be, not so much models for our imitation, as influences for our inspiration. They used the liberty which we deny to ourselves in their name. We need not banish ourselves from spheres from which they appear to have banished themselves, but which, in reality, they had no occasion to enter. According to this antiquated pulpit purism, Paul did wrong in quoting Aratus and Epimenides. Most true is it that we should be cautious against affording in the temple an asylum to all those worldly recollections which our hearers, if they are in a suitable state, have left outside; still it is very useful to call certain things by the names which are given to them in the language of ordinary life.\*

The rule of preaching from one text is good, provided exceptions are allowed; it should be lawful to preach without any text, or from two texts united. Indeed, so long as our ministry and flocks are properly regarded, we may avail ourselves of all advantages. "All things are yours." 1 Cor. iii. 21. But let us avoid the spirit of innovation, which changes for the sake of change, or in order to exhibit individual independence.

Among other advantages of the *homily*—an excellent form of preaching—there is this, that it almost necessarily breaks through certain traditional forms of discourse, such at least as refer to the structure of the sermon.

As to *delivery*, which is the eloquence of the body, the most important precepts are negative ones.† We must recollect how multitudes are swayed by external influences, and aim, if possible, rather at *speaking* than *preaching*. Evil

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\* See Burk's Reflections on the *Simplicitas Catechetica*.

[See also Foster's Essays.—T. O. S.]

† For details, see the Homiletics.

habits and traditions perpetuate themselves; good ones become evil by unintelligent imitation. (Avoid a theatrical, excessively familiar, brilliant, flashing style.)

§ VIII.—SERMONS ON SPECIAL OCCASIONS AND FESTIVALS.

We have said that the fundamental ideas and the principal consequences of Christianity ought to reappear and be felt in every sermon; how much more ought they to be extended over a continuous course of preaching! But this does not imply that festival sermons, and those on the preceding Sundays, (the weeks of Advent and Lent,) should not have a special character.

These commemorations are valuable and should be respected, and if the gospel year is of one even tenor, it may yet have more emphatic, more accented moments. This is desirable, and it is welcome to every one; and we must take into consideration the sad, but too well-established fact, that these times are, among us, the only times which can induce certain individuals in our flock to enter the sanctuary.\* We may be grave and solemn on every subject, as was M. Manuel, who, on a communion day, preached on the fifth commandment; but, in general, the festival itself should be the subject of discourse.

I would not make the fast-day distinguished by the most vivid and accumulated reproaches, but by a national and popular style of thought; the people, as such, then come to humble themselves before God.

Sermons preparatory to the Lord's Supper involve a delicate topic. Much tact is required, and solemn and accurate views on the nature and duty of communion.

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[\* This is not so among us; yet pastors would do well to observe the rule in the Methodist Discipline: "Always avail yourself of the great festivals, by preaching on the occasion."—T. O. S.]

We are by no means required to preach on special circumstances; but circumstances may, when judiciously used, supply exceedingly appropriate matter for our discourses. In any case there is a double task for us—to actualize what is eternal, and, so to speak, to eternalize what is actual. If it is wrong and unhappy in a minister to be able to see in special circumstances only an instrument for oratorical effects, it would also be sad, were he not to appropriate them in some way to edification by a liberal and free use of them. In such cases the best of all guides is the simplicity of a Christian heart, and the true point of view is obtained by prayer. Every one has not the art of making ingenious allusions and delicate applications; but every one may find, in the seriousness of the gospel, a true measure, just modulations, and wise precautions.

#### § IX.—MISCELLANEOUS QUESTIONS RELATIVE TO PREACHING.

*Length of the sermon.*—Long and short are, to a great extent, relative terms. A sermon which appears to carry us with it in the train of thought appears comparatively short, [while a sermon in which we can trace no development of idea, invariably appears long.] We must not, then, in preaching, dwell on details, but give progressive movement to the sermon.\*

But there is something also absolute in the question.

“Believe me—I speak from experience, from long experience—when I say, the more you utter, the less will your hearers retain; the less you utter, the more will they profit. Instead of filling the memory of your audience, you overpower it, as lamps are extinguished by a superabundance of

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\* Compare in this respect Bourdaloue's Sermon on the Passion, and Massillon's on *Consummatum est*.

oil, and plants are destroyed by too much watering. When a discourse is too long, the conclusion obliterates the middle of it from memory, and the middle the commencement. Moderately good preachers are acceptable, provided they are short; and excellent preachers are tedious when they are too long.”\*

[In fact, we must not make too large a claim upon our hearers. In the country especially, a strong effort of attention cannot be long sustained; but even there a sermon that is immoderately short is considered a scandal. Men feel that grave matters cannot and ought not to be precipitated.]

*Repetition of sermons.*—(That is to say [the habit] of reproducing, after a certain time, sermons which have been already preached.) This subject should be regarded in the following light: A sermon may be true in two ways, when it expresses both the truth and also the preacher himself. We may have nothing to change or to retract in a sermon. We may be able fully to assent to it, and yet we may not be able to adopt the sermon into our own hearts, nor to find an expression of ourselves in it. I would by no means discountenance the repetition of a good sermon, which may, however, be modified, so as to correspond to the existing state of the preacher or the existing needs of his flock. But we must be on our guard against the abuse of this custom. We may soon be tempted to a wide extension of the privilege, and be led into a ridiculous and unseemly excess.

*Is it lawful to procure a substitute?*—In certain cases the interests of the flock may justify the pastor in procuring a substitute. Why should we refuse our people a healthy nourishment which is offered to it, or the advantage of hearing the same truths from the lips of two different persons, or

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\* “Guide to those who proclaim God’s Word, containing the doctrine of St. Francis de Sales.” Lyons, 1829. Pp. 80.

under two different forms? Why should we deny ourselves a rest which is perhaps necessary for us, and the advantage of being hearers, of being preached *to*? But, on the one hand, the responsibility which belongs to us demands that we should only allow those to preach for us concerning whose adaptation we are fully convinced; moreover, the succession and continuity of instruction would suffer by too frequent interruptions; and lastly, a too great readiness to offer our pulpit would not fail to lower us in the estimation of our people. Harms replies to those who object—"But what would you say to a case of illness,"—"Don't be ill?"\* [I would rather say, Don't imagine yourself to be ill.]

*Preparation for preaching.*—[Before preaching there ought to be an act of humiliation, "since," says St. Cyran, "we ought to be more apprehensive of offending God in the pulpit than elsewhere."† The preacher should revive in his own mind the sense of his unworthiness and impotence; he should smite upon his breast, as the publican. To assume a mission without being called to it is robbery; it is also robbery to undertake it without suitable feelings. He who feels a carnal confidence—a desire to advance to the work—is in a fatally wrong state. We must pray, not only for ourselves, with a feeling of selfish anxiety, but also and especially for the people. Prayer for ourselves is good and necessary, but it must not be too protracted. The reason that we pray feebly for ourselves is that we pray too little for others. The heart ought to travail in birth till Christ be formed in souls.]

*Exercises suitable to follow the sermon.*—After preaching, there may be an exercise of mind not less useful than the preparation which has preceded it. This comprehends: An act of thanksgiving [to God for the honor which has been

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\* *Pastoraltheologie*, vol. i., p. 41. † Letter xxxi., to M. Le Rehours.

conferred upon us of preaching the word of life, for the strength to do it, for having been preserved from error and unconcern in it:] An act of humiliation and mortification; we ought to recognize ourselves as unworthy of the great ministry which we have exercised, and to be fully sensible of this unworthiness: An act of self-examination and contrition, referring to the sins of speech and the secret sins of heart committed in the pulpit: Prayer; after having planted and watered, we must pray that God will give the increase. All this may remain as a disposition of the heart, but it is useful to convert the disposition into an act, to give to things a form and an emphasis.\*

*The preacher ought to know what is thought of his discourses.*—The words of St. Paul are not of universal application, “With me it is a very small thing that I should be judged of you or of man’s judgment.” 1 Cor. iv. 3. Theremin thinks that the consciousness of having sought the glory of God is an absolute criterion of good preaching.† It is not less important to be warned if there are evils to be remedied.

There are indirect or tacit intimations which we need never be without, if we are disposed to receive them. There are eulogies which involve criticism, as there is also a criticism which praises and a silence which speaks. The manner of our people, [their silent acknowledgment, shows us what is passing within them even more plainly] than visible signs of emotion. But there are many things which we shall never

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\* See on this subject the “Guide to those who proclaim God’s Word,” p. 217.

† “He may justly be content if he has used his utmost efforts to please God and God alone. This is not only a good indication, but the only indication of the value of preaching; we can find no other; . . . not even the blessing which may be attached to a sermon can be a substitute for this guaranty.”—Theremin, *Die Beredsamkeit eine Tugend*, p. vi.

know, or scarcely ever, because too unconstrained and unreserved a manner is required in order that we may learn them, or too enlightened a judgment in order to detect them. And in the isolation in which we ordinarily live, if we have no wish to be informed on these points, we never shall be.

Faites choix d'un censeur solide et salulaire  
 Que la raison conduise et le savoir éclaire,  
 Et dont le crayon sûr aille d'abord chercher  
 L'endroit que l'on sent faible et qu'on veut se cacher.\*

Aimez qu'on vous conseille et non pas qu'on vous loue.†

[We may find such a monitor in the humblest members of our flock, and not only in a brother minister. A simple attendant upon our ministry, a poor woman, even a child, may be such a monitor. Precaution is doubtless required. We must not consult the opinion of any one whom we may chance to meet, but it is necessary that we should, by all means, seek for the truth, seek through every avenue to learn that which will instruct us in our failings.]

*The immediate effect or impression of a sermon.*—Such an effect is often illusory, and, whether for good or evil, disappoints our hopes. Many preachers have been astonished to find a smaller result from sermons of which they had the largest expectations of success, and conversely. [Many discourses which have proceeded with faltering accents from a distracted heart, which have been composed under an oppressive sense of impoverished resources, have been richly blessed, have produced more effect than others which have been prepared with facility and delight.] Where facility, memory, and even fervor have been wanting, the ray which, in passing through the medium, has left it cold, may become, on

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\* Boileau, *L'Art Poétique*, chant. iv.

† *Ibid.*, chant. i.

the opposite side, a burning and shining light.\* Often we are only *occasions* employed by the great Author of blessing.†

These experiences are useful and even necessary; they prevent us from appropriating to ourselves our own successes, and from saying to ourselves, I myself have done all this. They suppress the *ego*, which is always to be distrusted, and here, especially so. But we may apply them to a most mischievous use if we infer that the good or bad quality of our own efforts is a matter of indifference. They ought only to teach us to be neither discouraged nor inflated.

*The fruits of preaching.*—The words, “By their fruits ye shall know them,” (Matt. vii. 20,) cannot be applied without reserve to preachers. Fruits, at least such as are visible, are not always an accurate measure of zeal and devotedness.

It is important that the grace of God should be recognized as sovereign, and that we should not be tempted to regard ourselves as the efficient agent of our own success. As we see one who has sown less, yet, to all appearance, reaping more, it is a useful occasion for us to learn the lesson that God is the supreme disposer of results.

It is important, also, that we should not prescribe conditions to God—that is, only consent to sow on condition that we shall reap. We must be content to give thanks that we have been permitted only to sow, even when we are not allowed to reap. The spirit of the minister has, in this, as in so many other respects, been admirably exhibited in the Gospel by John, (ch. iv. 36, 37,) “He that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together; and herein

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\* See on this subject an anecdote related by Burk. *Pastoral-theologic in Beispielen*, vol. i., p. 241.

† Burk, *Ibid.*, vol. i., p. 276.

is that saying true, One soweth, and another reapeth." And still more must we be willing to wait; it is necessary that the prayerfulness and fidelity of our spirit should be tested by waiting. [Constant success, a harvest that should always have the same growth, would be fatal.] "Do not be discouraged by the unproductiveness of your cares and instructions among your people; God does not always reward the zeal of his ministers with a speedy and visible success; continue to cast the holy seed abroad, cultivate it, water it; he who giveth the increase will certainly cause it to spring forth into life in his own time. We would have our toils recompensed by a sudden and visible fruit; but God does not allow this, lest we should attribute to ourselves and to our own feeble efforts a success which can be the work of grace alone.\*

Moreover, we must learn well what the fruits of our labors really are. They may be great when they seem to us small. We cannot estimate them as they are spread over the wide field of the world, but only as they are gathered into our own small granary. [When we see around us the indications of religious awakening, the Bible abundantly circulated, the word of God zealously proclaimed, we may say to ourselves, The wind of the Almighty has passed here. But this is only the corn in the blade—the harvest is not yet. This consists in charity, sanctification, the entire aspect of a humbled and purified life.]

A very superficial impression may produce much excitement and stir; a deep impression may be very unobtrusive. We must not too much rely on results in their earliest stages, nor distrust them in their later ones. [Sometimes, after a slight mist, the sun pierces the clouds, and makes a fine warm

\* Massillon's Ninth Synodical Discourse, On the Avarice of the Priesthood.

[See the note on page 239.—T. O. S.]

day; at other times, a brilliant morning is followed by a bleak and rainy day.]

Without forgetting that there are "few chosen," or that "strait is the gate, and few there be that go in thereat," our object must be to win many souls, and not to be satisfied at once with a small number of select disciples. We must reckon among the fruits of a good and faithful ministry not only the decided and striking awakening of some few souls, but a certain gradual reform in a large number. In our estimate we must include every thing, and not disproportionately value any one thing. [The man who has established order in his family, or in his own personal habits, is already prepared to appreciate a higher truth. And why should not the minister become the benefactor of his country, and strive to establish good order and good relations between man and man, and thus give popularity to virtue, and integrity to manners?]

*Success in matters of opinion, or the popularity of preaching.*—We may honor a simple blossom with the name of fruit, and take success, so far as opinion is concerned, for a real success. Now, not only is there a great difference between real success and success in opinion, but this last, which is not necessarily a means of the first, is often its obstacle and its ruin.

Popularity is dangerous\* because of the gratified self-love which must result from it, and, being too attractive to us, may lead us ultimately to accept as an end what is only intended to be a means, and may tempt us to concessions which gradually lead to unfaithfulness. From that time we have two masters; and "no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." Matt. vi. 24.

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\* Newton's Omicron, Letter V.

We may easily be deceived in our own dispositions and motives. The increased excitement which we may feel may be soon mistaken for a double fulness of zeal;\* [we may also easily mistake emotion for unction, and for love a certain warmth of benevolence which we give in exchange for what we have received.] We may discover the just value of such animation and impulse, if we attempt to learn our real interest in the individual souls comprising our flock; we are in much danger if we do not find it unvarying. [If the temperature of our zeal does not lower, if it is as lively out of the pulpit as in, we may trust to its reality; but if its energy is damped, we may feel sure it has been partly sustained by our own self-love.]

For a preacher of high repute it may be useful to find himself suddenly deserted, or definitely restored to his true level. He may then learn what he actually is; and if he can withstand this crisis, then a true unction will rest upon him: either he will from that time make his office a trade, or his motives will be purified.

Between popularity and a permanent absence of interest there is a point, below which it is not desirable to descend, but above which it is not necessary to ascend. And perhaps it will be found, some exceptions being allowed, that the truest successes and the richest fruits have been granted to those who, so far as talent is concerned, have received neither poverty nor riches, but who have been nourished by God with "*daily bread.*"

There are two kinds of unpopularity—that arising from weariness and *ennui*, and that arising from personal dislike; neither of which is desirable. There is, besides, that which attaches to doctrine. Unpopularity of this kind is sometimes aimed at, and may be dangerous. I should not regard it as

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\* Newton's Omicron, Letter V.

dangerous if it is a natural result of fidelity, because whatever is necessary cannot be dangerous, or, if so, the danger must not be heeded. But we must first learn whether this unpopularity is an essential element in fidelity. Some ministers think it is, and accordingly make it a point of duty to secure it. If it is inevitable it must be allowed, but it must not be sought; and in any case it should not be enhanced by the peculiar mode of presenting truth which we may have adopted. I believe that it is right, while most rigorously guarding our integrity, to use all means for avoiding this as well as every other kind of unpopularity; for if once the boundary between approval and disapproval is passed, the preacher is as liable to seek for his own interests in the second case as in the first. The mere conviction, or at least the too frequent presentation of the idea that we shall be unpopular in proportion as we are faithful, places us in a wrong point of view, imparts bitterness to our speech, induces us to take up an attitude of hostility,\* etc.

So much for the question as one of right. As to the facts of the case, I believe it is proved by numerous examples that faithful and conscientious preaching in the minister may be quite compatible with the utmost respect, and even affection, in the people.† After saying this, I would not hesitate to say, that the gospel would not be a true gospel if it were to glide into the souls of men with as much facility and gentleness as the dogmas of natural religion or of moral philosophy: until the Spirit of God has opened the heart to receive his teaching, these sublime truths are as bitter to the palate as afterwards they will be internally sweet. In evangelical preaching there is always a germ of unpopularity, a principle of bitterness, which will be felt even at times when orthodoxy has become popular and fashionable—a quite possible circum-

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\* Newton's Omicron, Letter V.

† Ibid.

stance. There are also periods when this general repugnance to the gospel, and this mysterious attraction to the gospel, are vividly felt at the same time, and when every one is, before he receives it, either preëccupied in its favor, or exasperated against it. But, in general, the wisdom of the preacher is guided and formed by the apostolic thought, "With me it is a very small thing that I should be judged of . . . man's judgment," 1 Cor. iv. 3; and by that other, not less apostolic, thought, "the fruit of righteousness is sown in peace," James iii. 18; "if it be possible, as much as lieth in you, live peaceably with all men." Rom. xii. 18.\*

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\* Chrysostom has very forcibly represented the danger of allowing ourselves to be prejudiced in our ministry, either by the desire of approval or the fear of disapproval.—*De Sacerdotio*, lib. iii., cap. 9; and lib. v., cap. 2, 4, 6, and 8.

## CHAPTER II.

## CATECHIZATION.

## § I.—ITS IMPORTANCE AND AIM.

THIS function is, among our duties, of primary importance. Religious instruction, properly understood, is a perpetual renewal of the basis of the Church, and constitutes the most real and precious part of that tradition by which Christianity is perpetuated from age to age, not only as a doctrine, but as a life. The importance of the sermon, properly so called, is so much the greater as it is addressed to hearers prepared by religious instruction.

Catechization is essential to those who are its immediate objects, useful to the parish, which itself needs to be catechized, and is so in fact, through its children, useful to the pastor himself, because the constant obligation to make religion level to the capacity of children, reminds him continually of the simplicity which is essential to him, and brings his mind back to the first and most elementary names and forms of things. In all these respects it deserves our zealous attention, which, moreover, is demanded by the difficulty of the duty itself, a difficulty which varies with different pastors, but must be great for all; for, in addition to all the

conditions required for good preaching, this task involves special conditions. The pastor who can catechize well will not preach badly.

It is true that catechization has repelling qualities which do not belong to preaching; but it has its peculiar attractions.

Still more true is it that catechization involves a formidable obstacle in the small agreement, or rather in the contrast, between the teaching the child receives from the minister and that which he, for the most part, receives from the world and from his own family. But, so far as this obstacle is not insurmountable, it assumes the aspect of a motive for the minister to give the more attention to this part of pastoral duty, and it is even a chief reason for the institution itself.

The object of religious instruction is not only to teach to children the religion that is specially *theirs*, (as if they already possessed it, and it were *theirs* prior to instruction,) but to establish in them a life.\*

Doubtless it is a form of *instruction*, taking the word in its ordinary meaning, and in a lower sense than that involved in its etymological significance; but it is much more really an *initiation* into the sacred mysteries of Christian life. "My little children," says St. Paul, "of whom I travail in birth again until Christ be formed in you." Gal. iv. 19.

We must not give the preference to the most intelligent children, to those whose replies are best, [but must often recognize a superiority in spiritual qualities in those whose intellectual powers are more limited. The heart's answers, when they are true, are worth more than the most striking indications of intelligence. The dull child which provokes our asperity, is, perhaps, more serious than the intelligent child whom we are much more disposed to caress.]

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\* For the development of this idea, see the Course of Catechetics.

§ II.—GENERAL CHARACTERISTICS OF CATECHIZATION.—  
SOURCE AND METHOD OF RELIGIOUS INSTRUCTION.

Instruction, as such, may be as solid and complete as possible, but spontaneity and life must be sought; and, in order to attain these, the studies must not be too hurried; they should not be too laborious, [for that which too much occupies the mind may possibly leave the heart still indolent.] There should be nothing which can suggest too close an approximation between ordinary studies and those required from the catechumen, nothing which can leave behind it an unpleasant recollection. [Let the child remember these lessons during his whole life; at least, so far as this depends upon the preacher.] Let these hours of lessons be hours of edification; let the child feel that he is exerting a healthy *activity*;\* let religious instruction have the character of *worship*.† *Activity* and *worship* are two characteristics which mutually involve one another, but are too often lost sight of.

Where should the child find his religion? [Whatever he can himself discover, he should discover; but this is little; all the rest is] in the Bible. The knowledge of the Bible is that which he requires.‡ The catechism presupposes the Bible, of which it should be a summary and systematic digest;

\* The feeling of *activity* is produced by interrogations which elicit the exposition.

† See, on this subject, a passage in Madame Necker's *Progressive Education*: "Religion will never assume its most sacred aspect to young people, unless the very teaching of it is a mode of worship," etc. Book vi., ch. ii.

‡ See an article on M. Morel's *Sacred History*, in the *Semour*, vol. ix., No. 27, (July, 1840,) [and Appendix, Note VIII., for the portion of that article which refers to the use of the catechism.]—ED.

[and we may say, in passing, that] the employment of it *after* the Bible, has not the same inconveniences as the employment of it *before* the Bible. [To abolish it altogether would be a fatal excess, but much less than that of dispensing with the Bible.]

By their interlacing one with another, the ideas of the Bible become as living fibres in a living body. Separation is death. The mind may distinguish between facts; but in life nothing is isolated, and all those individualizations, personifications, entities which figure in the catechism, are fictions. All are but different faces, or applications of one and the same truth.

But there are difficulties attaching to the employment of the Bible: [we must not enter upon this path without reflecting;] we must organize a method, [and inquire *how* the Bible is to be read; *what* in it should be read; where we should *begin*; and, lastly, we must carefully estimate the general procedure which the *limitations of time* may require.]

### § III.—ADVICE TO THE CATECHIST.

It would be desirable for the pastor to begin with the youngest children in his parish, and, having them under his guidance for several successive years, to proceed with their instruction at leisure. I can understand how, having them for only a short time under his control, he should be obliged to use a catechism. But whether he should be obliged by necessity to use it, (and especially under these circumstances,) or whether the catechism is used after the Bible, the use of such a manual requires especial care. It is difficult to make a catechism, and there are few good ones. Other things being equal, I would prefer the most elementary—that which, framed after a Christian model, should present forcibly all its teachings under a small number of principles, and should

present, under each subject, only the most fundamental ideas, expressed with vigor and feeling. I have not yet met with any catechism superior to Luther's. By adding to it a selection of passages, every thing necessary for our purposes would be possessed.

Whatever be the form of catechization, whether based upon the Bible or some manual, that which takes place in public ought to be calculated to meet the wants of the class of hearers for whom it is specially designed—I mean children. It is very desirable that adults should attend and feel interest in these meetings, but their presence need not alter the character of our instructions; this would be to act unfaithfully to the children, and to do injury rather than good to the adults. Religion is never more impressive, instruction is never more truly profound, than when Christianity is regarded from the point of view of childhood: thus to present it is the best means of attracting adults; the best sermon is less attractive than a skilfully managed catechizing.

Whether in public, or with each child apart, the matter ought to be carefully prepared: we must not say, I have only children to deal with; for in this respect, as in all others, *maxima debetur puero reverentia*;\* the greatest reverence is due to youth. It is undoubtedly no easy matter to speak well to children. Some persons have the appropriate talent for this work. [With children we must be clear, striking, impulsive; but in this case there is a great danger of transgressing the limits of decorum.] On this point I would commend to you the following remarkable confession by Bernard Overberg: "This morning again," he says in his journal, "I went to the school without sufficient preparation. Lord, assist me to improve in this matter! It is an illusion for me to say, That is enough; you know your task; here is

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\* Juvenal, Satire xiv., v. 47.

something to be done more necessary than such preparation ; for every thing which can be adjourned is less important than this duty at this particular moment. The want of preparation involves many disadvantages ; teaching is then dry, confused, irregular, diffuse ; the children are embarrassed and unable to sustain their attention ; the lesson becomes wearisome both to them and to me.”\*

Preparation for catechizing, even in public, which is called *oratory*, (in the German *Predigtcatechismus*,) does not suppose a discourse to be written and committed to memory ; still less does preparation for the special instruction which is communicated in the pastor’s residence. Such occasions ought to wear the aspect of a free and familiar conversation, which can hardly belong to a written discourse. But preparation ought not therefore to be less careful. (We may say, in general, that the two forms of preparation, if they are not identical, supplement each other.)

Gentleness and patience are primary qualifications required in the catechist ; satire is inexcusable ; hardly less so is it to cause or allow embarrassment in the child before the rest of those present. Gentleness should be paternal but manly : love for children will infallibly secure an amiable manner, and will admirably supersede the necessity for an artificially bland and languid style.

Familiarity, [doubtless, ought not to be absent, but it] should be *sedate* and *grave* ; in religious instruction there is seldom occasion for a smile, never for a laugh. We must interest, not amuse. [Some teachers are in the habit of introducing anecdotes in their instructions ; but they should be brought forward with moderation, and should be serious and suitable.]

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\* Notice of Bernard Overberg, Teacher in the Münster Normal School, by J. H. Schubert, Professor at Munich.

The physical comfort of children during the hours of catechizing is a matter to be taken into consideration. The exercise ought not to be too prolonged. Especially in exposition, judicious limits should not be transgressed, and the time should be relieved by interrogation, [which is less fatiguing to the child, because it calls forth his own activity. We must not say all in exposition, but leave the general ideas to be illustrated by particulars in questioning. The worst mode of catechizing is when digressions are introduced which cause the principal object to pass out of sight, and from which it is difficult for the children, and even for the teacher himself, to return. This is the danger of the Socratic method, which, in other respects, is excellent, and is too little cultivated. In an absolutely Socratic method, the child too readily persuades himself that he himself has found all that is elicited from him, which is injurious to the pastor's authority, and excites the self-love of the child. Moreover, it is impossible to foresee where such a method will lead to—what may be the issue of some point of detail which must be explained in answer to the questions of a child. Long, circuitous routes, are very undesirable.]

The particular replies of each child in the course of instruction will not suffice for a decision concerning him; each child should, towards the end of the course, be separately seen and examined. [Those who are best instructed may not be the best.] He should also be seen that he may be enabled to arrive at a true mode of regarding the communion to which he is to be admitted. [The child should be carefully informed as to the true nature of the Lord's Supper. This subject, in its practical point of view, is one on which many prejudices exist, which is partly to be attributed to the human heart. In general, children are free from these prejudices, but they are ignorant. The child should be taught what it is that he is really about to do;] the confirmation of

his baptismal vows should be presented in a true light before him. [The formulary used among us is in many respects defective; it says nothing of the Lord's Supper, nor of the grace of God which is so necessary to be brought to mind when so terrible a promise is formally solemnized. This promise ought rather to be a declaration. Our formulary, then, requires, at least, supplementary instruction.]

The age at which, among us, this confirmation takes place, [sixteen years,] appears convenient, so far as regards the design of making the confirmation of baptismal vows a free and intelligent act. However, so far as the question of admission or non-admission is concerned, the true qualification to be regarded is a knowledge of the mysteries of piety proportionate to the capacity of each applicant, and more especially an intelligence of the heart, the religious apprehension of this mystery. [For the first we have a measure; there is no sure method of recognizing the second. Accordingly, as to this latter point, unless we have a decisive proof that the child has dispositions directly contrary to Christianity, he should be admitted.] We have a right to adjourn or refuse confirmation; but it is unreasonable to assume the right of preventing another pastor from administering it, if he thinks he can do what we have refused to do. It suffices for us to have warned our brother, in order to relieve ourselves from responsibility.\*

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[\* In our churches no particular age is specified at which young persons should be admitted to the Lord's Supper. Pastors are required to catechize the children of their charge, and they are expected to admit them to the Lord's Supper as soon as they develop suitable mental and moral qualifications. The Catechisms of the M. E. Church, South, comprise every thing desiderated by Vinet—they consist of eight manuals, advancing "from the least to the greatest."—T. O. S.]

## SECTION THE THIRD.

## CARE OF SOULS; OR, PASTORAL OVERSIGHT.

## CHAPTER I.

## ON THE CARE OF SOULS IN GENERAL.

## § I.—ITS RELATIONS TO PREACHING.—FUNDAMENTAL PRINCIPLES OF THIS DUTY.

WE have considered the office of the preacher and that of the pastor successively; but assuredly we do not therefore mean to assert that preaching is not a pastoral office, and that it is not itself a form of the care of souls. Neither would we say that the care of souls, properly so called, is distinct from preaching, since the instrument for the care of souls is the word, and, under various forms, preaching reappears continually.\* In one sense, we may say that the preacher is to the pastor what a part is to the whole; but if we call these two offices two distinct parts which by mutual

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\* See the introduction to the course on Homiletics for general remarks on the *word* in Christianity.

conjunction form a whole, we shall find differences as well as relations between them. The preacher teaches, the pastor *educates*; [in German, *erziehet* ;] the one acts on the masses, the other on individuals; the one receives and nourishes those who come, the other seeks also those who do not come; we may add, that the former only occupies himself with spiritual interests. For the pastor, in the whole extent of his duty, is the benefactor of his people, and is intended to be a living representative of Jesus Christ.\* If the present state of society leaves him less to do, another state which may arrive may again invest him with his former attributes.

But, regarding only the moral interests of the parish, he is not completely a pastor, that is to say, a father, unless he is a preacher. What is the pastoral spirit, but one of pater-nity and solicitude? for this is the spirit of God himself, as the Bible reveals him to men. "As a beast goeth down into the valley, the Spirit of the Lord caused him to rest," Isa. lxiii. 14; to Israel it is promised that he "shall be borne upon the sides and dandled upon the knees," (ch. lxvi. 12;) and God himself promises, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." Ezek. xxxiv. 16. If such a kind of charity is beneath us, might not such condescension appear beneath the lofty exaltation of God?—if he displays it, shall we shrink from it? And if this is the true pastoral spirit, will it not feel confined within narrow limits if its only function is preaching?

This spirit is expressly consecrated by precepts and special injunctions. Thus God says to his prophet, "I have set thee for a tower and a fortress among my people, that thou mayest know and try their way," Jer. vi. 27; and Paul exhorts

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\* "In all their affliction he was afflicted." Isa. lxiii. 9.

Timothy to "be instant in season and out of season." 2 Tim. iv. 2. This spirit even belongs to all true believers when they are faithful to their calling. We expect them to be attentive to one another—mutually to warn one another; for "the Christian," says Saint Cyran, "is only an incomplete priest, or rather, to speak more accurately, a priest in the commencement of his work; and the priest is a perfect and accomplished Christian."\* Moreover, the minister ought to feel that mere preaching does not accomplish its own aim, in the first place, because he is not alone the pastor of those who attend assiduously on his preaching, and, in the second place, because even these need to be assisted by a more individual and intimate mode of influence.†

The pastor may not content himself with having been to his people "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument," Ezek. xxxiii. 32; he will always have to reproach himself for having "healed the hurt of the daughter of God's people slightly." Jer. vi. 14. Only the care of souls can truly realize and prove the existence of a flock, *as such*, and not merely as an audience. "I know my sheep, and am known of mine." John x. 14. Only he is a good shepherd who can speak thus. [This is the ideal, towards which we must tend. There is a constant proportion between the attention given to the care of souls, and the religious life of the parish.]

So essential is this in the spirit of Christianity, that wherever Christianity is revived, the care of souls also regains its importance.

\* St. Cyran's Letter to M. Guillebert, chap xvi.

† In the view of Harms, public preaching is the least important part of the pastoral office, the part which can be most easily dispensed with. *Pastoraltheologie*, vol. iii., p. 2. [See chap. ii., sec. i. of this part of our work.]

[So Dr. South: see the Introductory Essay.—T. O. S.]

Let us add, that the small allurements which these duties offer to self love and imagination, enhance their beauty and enforce their obligation. The serious, severe qualities of the ministry are here seen in all their purity. Public speaking is comparatively easy and agreeable: we can only be sure of our vocation to the ministry when we feel drawn and impelled to exercise the duties of the care of souls. In these times the difficulty of this office is especially felt. It is difficult because of the large extent of parishes, and, more especially, because it is not so acceptable as it once was. Our congregations know well enough our duties, but they do not know their own; nor do they sufficiently recognize the precept, "Obey them that have the rule over you, and submit yourselves," Heb. xiii. 17; such a precept has now hardly any meaning to them; or rather we may say, that a true flock hardly now exists.

This state of things has its inconveniences, which we need not indicate; but it has also its advantages, which are even involved in these same inconveniences. It does not abolish the duty; it does, in some sense, perfect it. It renders Christian love more than ever indispensable to the pastor—that moral authority in which love is the principal element, and the indispensable condition—discernment, assiduity.

Let authority be exercised and enforced without doing violence to a just spirit of independence; this is a problem which can only be resolved by the simplicity of charity. Even in the time of the apostles, these servants of Christ were obliged to protest that they had no wish to be lords over God's heritage, and that their only reason for assuming the government of souls was because they would have to give account of them. Heb. xiii. 17. Distrust of pastoral ascendancy is natural, and, to a certain extent, legitimate. To me it appears a happy circumstance that the pastor does not now come to his flock heralded, and, as it were, introduced by a

foreign authority, but protected only by his name as a pastor, and by the sanctity of his enterprise. So that the less he is received under one title, the better will he be accepted under the other.

## § II.—OBJECTIONS TO THE EXERCISE OF THIS DUTY.

Certain objections or pretexts against the exercise of the care of souls have been raised, which we must briefly pass in review.\*

1. *Absence of taste.*—This, however, is not a question of taste, but of duty; it is not a detail that may belong to perfection, but an essential interest inseparable from a pastoral position. If taste for this part of our ministry is lacking, what kind of taste for other parts have we? If we have not a vocation to attend to the individual souls of our flock, we have not a vocation to the ministry. This objection is then either all-powerful or all-feeble; all-powerful because of its very feebleness.

2. *Want of time.*—What shall we understand by this? That we need only attend to this duty when we have nothing else to do? I confess I would rather hear the duty of the care of souls alleged as a reason for neglecting preaching, than the duty of preaching alleged as a reason for neglecting the care of souls; I would rather hear the pastor say, The sick and poor, the scattered sheep of my flock, occupy me, and prevent me from giving to preaching all the care that it demands. The objection assumes what is at least questionable—that the care of souls is of secondary importance. But who has said this? how shall it be proved?

3. *Reception is denied.*—Possibly. But be careful not to urge this objection until the attempt has been fairly made.

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\* Harms's *Pastoraltheologie*, vol. iii., p. 19.

Do not advance it after a first and feeble effort. Why should you expect the doors of your people's houses to open spontaneously merely upon your approach? In general, we are too hasty in affirming that a reception is denied. There are far more modes of access than we suppose, because there are far more *needs, accessible sides, occasions*, than we think. Our ministry, when it comes under the guise of Christian affection, is not so sure of being repulsed.

Upon the whole, it is natural that a reception should be denied. We all know that truth is not received with eagerness; and the chief Shepherd is not certainly better received by us than we are by others; never will they receive us worse than we have received God. And yet he "came unto his own." John i. 11. The servant is not better than his master. Is not patience our duty? is not this a trial and exercise of our faith?

### § III.—CONDITIONS, OR QUALITIES, REQUIRED IN THE CARE OF SOULS.

The conditions requisite for this work are :

1. *Health*.—The details of the care of souls are not necessarily nor ordinarily dangerous to health, (unless the parish be too large,) yet a certain vigor and stability of constitution are needed. In general, he who can sustain the burden of preaching, is physically qualified for the care of souls; but there may be exceptions, and the minister ought to examine himself well on this point, when considering his vocation to the pastorate; he must ask whether the one can be given up while the vocation to the other remains.

2. A certain *presence of mind*, with which ministers may be variously endowed, but which may be more or less acquired, and which is very often only a *presence of heart*, or a quality which this will supply.

3. *Psychological experiences.*—Many persons assign to logic the position of psychology, which is a great evil. Logic is rectilinear; it passes through, it traverses moral facts; psychology is sinuous and flexible. The psychology of books is very useful as a basis for our own researches, but is nothing without experience and study of our own selves. Self-knowledge is a mode of knowing others accurately, although we must be prepared to meet with moral combinations such as we have never experienced, and which might have appeared impossible; in this case we must study facts as such, with candor and docility.

4. *Knowledge of the parish.*—The parish is not an abstraction, but a concrete fact—an individuality which has no exact counterpart elsewhere. It is true that this knowledge implies a knowledge of mankind in general, since unless we know men generally, we cannot know them well as existing at a certain time and place; it is also true that we must seek and bring to light the general features of humanity in the men of a certain time and place; true also that there are things which are equally interesting and attractive to man in the most different conditions, and that these things are of the first importance. But it is not less true that if we do not take into account that which distinctly characterizes our flock, we are in danger, not only of being less useful, less agreeable, or less welcome, but also of acting in many cases in direct opposition to the aim which we propose to ourselves. All external circumstances which modify the form of the soul's manifestations, do, on this very account, modify the action which we must exercise upon it. We must, so to speak, request from the individual man an introduction to the general man, or, at least, we must so act that our path may not be barricaded by this individual man. St. Paul spoke to all as men; and yet to the Jew he became a Jew, to the Greek a Greek; he became all things to all men. We

must not strike keys which correspond to no chord, and leave inactive those which are in communication with tones of the fullest and clearest quality.

The care of souls will not then be the same in town as in country; in an agricultural country, and manufacturing districts; in the midst of a people of simple manners, and among a refined and educated people. The pastor must take all these things into consideration, as also all geographic peculiarities—climatic, economic, dietetic, and historic. He should know the habits, interests, wants, prejudices, and wishes of the people among whom he is located. He should not limit himself to some very obvious data, supplied by a few inductions, he should wish to study things as they are in themselves. For while general circumstances may be the same, there are points of distinction to be observed between two parishes, both in a mountainous, or both in an agricultural district, both rich, or both poor. Especially ought the pastor to know the religious condition of the parish as he receives it. These and all other experiences must be the subject of prolonged and persevering study, commencing with his entrance upon his office; and, even before coming, he should be informed of every thing that it is important for him to know; and some details, apparently trifling, are really important. Unless these things are known he will injure and offend, he will act injudiciously, and create prejudices which are easily formed and slowly subdued. He must know the evil and the good, the strong as well as the weak points, [what must be developed, and what needs to be repressed.] From all this we may infer the advantage which the pastor acquires by a long residence in the same place.

5. *Care in preserving relations of confidence and affection with the parish.*—These are partly obtained by the care of souls; but, for the sake of the work, they should by all means be created and preserved. There are *positive* and *negative*

means ; here we shall not speak of the first, which will come subsequently under consideration, when we are regarding the duties of the pastor in this point of view ; at present we will only speak of negative means, which are : Avoid all unnecessary collisions with interest and self-love ; be ready to yield your own rights, according to the apostle's words, "Why do ye not rather take wrong?" 1 Cor. vi. 7. [Doubtless the pastor should not encourage evil by his own feebleness, but neither should he show himself obstinate and unyielding.] Be careful not to contract obligations too readily ; maintain as independent a position as possible. We may here call to mind the advantages of our institutions, in which the pastor receives nothing from the community as such ; and in which accidental relations of dependence are hardly existent.\*

#### § IV.—THREEFOLD OBJECT OF PASTORAL OVERSIGHT.

Let us now resolve the pastoral office into its different elements or spheres of action ; that is, let us thus divide not only the religious care of families and individuals, but whatever is not included in public teaching and the celebration of religious worship.

Pastoral oversight has a threefold object, referring respectively to the *material, moral, and spiritual* interests of the parish.

1. *Concern for material interests.*—If I speak of this first, it is not that I regard it as primary, but rather because I consider it the smallest of the interests which ought to engage the attention of a pastor, and because I desire to ascend by natural gradation to the true object of his ministry and the worthiest employment of his activity. There are positions into which he will be seldom called, where his inter-

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[\* But the advocates of the voluntary system believe them to be more than counterbalanced by other considerations.—T. O. S.]

ference would be improper; there are others into which he will almost be compelled to enter. In all cases we would have him take into consideration the material interests of those with whom he comes in contact, and, according to the demands of his position, attend to them.\* We do not now allude to relief afforded to the poor, which is always expected of the pastor. Let him in all cases avoid the character of an intrusive busybody and innovator—the air of a merely social reformer.

2. *Concern for moral interests.*—These may be considered as distinct from *spiritual* interests. There are unjust or immoral prejudices, errors of education, violations of law and morality which are winked at by custom, unbecoming and pernicious practices, etc. All evils of this kind must be dispersed by Christianity. It will not, however, be sufficient to preach the cross in order to destroy this, although it may be done most unweariedly, and with this very aim, as the highest which the preacher can aspire to. In order to cope with these evils, we must descend to the level of natural morality, common sense, and even interest. Often, and with many persons, this is the only avenue to, the sole condition of success. This need not compromise higher aims; it will bring us into contact with a larger number of individuals, and enable us to influence a larger number of wills.

Christianity does truly extend its application to all things; it so subdivides and distributes itself as to reach all abuses and all errors. Its great principles can be successfully summoned to confute the minutest forms of error and of sin; nor is the objection applicable that this is to use Niagara to turn the wheel of a mill. It is even a matter of regret that Christian preaching does not oftener conduct Christians, as down a

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\* Cases of waste land cultivated by monks; priests who have introduced civilization.

gentle declivity, from the loftiest principles to their last results. But before individuals can thus apply Christianity to their personal conduct, before they can introduce it into the external and material details of their life, they must have received it; and while we are waiting for this consummation, society languishes and decays. The time presses; let us then assail evil with every weapon that we can grasp; let us, by Christian love, and in the exercise of a Christian spirit, apply to society the forces which are available for all, the motives by which all are influenced, and which indeed, being legitimate and true, are really a part of truth. Let us never forget that the good and right has still its reasons in itself, while evil carries with it its own condemnation; that Christianity was not sent that it might create morality, but in order to afford to it the most irresistible motives, without casting any discredit on, without charging with any absolute inefficacy, those which are derived from conscience and the nature of things. It is true that motives of this order cannot work any inner renewal—a moral resurrection for man; they do less than this, but this *less* has its value, and is assuredly worth more than that nonentity to which we should reduce our activity, so far as most men are concerned, did we refuse to present before them these motives.

It is neither possible nor proper to attack openly every abuse which may come under our notice. Besides that much time would be required in order to learn thoroughly all these forms of evil, such an indiscreet impatience would disgust and repel those whom we should reprove. It will be better to train and tutor some aids and auxiliaries, even in the same parish, who, when their consciousness of evil becomes similar to our own, will, with us, commence an assault upon it, or even take our place.\* There is an excellent and Christian

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\* Hüffel, *Ueber das Wesen und den Beruf des evangelisch-christlichen Geistlichen*. Third edition, Giessen, 1835, vol. ii., p. 270.

policy by which the pastor may himself omit many things, which are done by others who have received from him the inspiration and instruction which can fit them for the work. Not only does he require assistance in his parish, but he will do so much the more good, as he does not personally attend to every thing.

3. *Concern for spiritual interests.*—We speak of this class of interests according to an order which will enable us to embrace the complete circle of interests that claim pastoral solicitude; for otherwise, this last includes and governs all the rest. It ought to be the soul of our every movement, the principle of our every activity. The spiritual, that is to say, the eternal welfare of the members of our parish, is that which especially demands our consideration; and if a minister who is profoundly occupied with this order of interests may, to a certain extent, lose sight of other orders, not the less certain is it that a pastor who is not such, in this the most elevated sense of the term, will not ordinarily be a man adapted to promote the purely moral and even the material welfare of the community.

#### § V.—THE SCHOOL.

As yet we have only considered the parish as a whole; we may now advance towards families and individuals. But between the parish as a whole, and families or individuals, there is an intermediate institution of which we must speak—*the school*.

There will be great danger of its being secularized. The school should remain attached to the church or to religion. I am now speaking of the popular school, in which the pupils will learn more or less, but will always, if the school deserves its name, learn that which is required for the man and the Christian. The school needs religion, and religion needs the

school; neither is there a church without a school, nor a school without a church. For this reason the pastor must interest himself in every thing that enters essentially into popular instruction, but he should always add thereto, or rather interweave therewith, religious thought. Never can he forget that he is a minister of religion, never can he overlook this feature in his position when he is superintending the government of a school. This does not imply any exclusive preëccupation for one point of view; nor that the minister does not, as well as any other man, concern himself with the complete circle of interests that enter into the great work of popular education.

I do not mean that the pastor should supersede the schoolmaster in the work of religious instruction, but should guide him in his instructions, should aid, but not cashier him.

As a member or president of the school commissioners, the minister will use whatever influence he may have, but will not seek to domineer, or to act entirely alone; he will regard it as more appropriate and useful that others also should learn to act well, and, in certain cases, that he himself should learn from them. If circumstances, or his own relative superiority, give him the ascendancy, he will be ready to condescend or to defer to others; he will not make his colleagues mere instruments or agents for the accomplishment of his purposes, but will strive to make them coöperate with him.

This advice is equally applicable to all the institutions and labors in which the pastor may be called to take a principal part.

We may now advance to the relations which the pastor sustains to families and individuals.

#### § VI.—RELATIONS WITH FAMILIES.—PASTORAL VISITS.

I have spoken of families because the minister generally reaches individuals (of whom more hereafter) through fami-

lies, and because it is important that he should be connected with families as such. The family, which is the only group which remains permanently in society under the national group—the family, which is a natural bond, perhaps not preserved with a sufficiently close tenacity, yet not entirely dissolved—is for the minister a fact of unspeakable value, since by it a number of individuals can be at once and easily reached, so indirectly that they do not fear lest their liberty should be compromised, so directly that they can be very strongly and closely influenced. I would further observe, that the minister ought to act upon families in order that he may recognize, consecrate, and strengthen whatever is divine in the institution itself.

However, our aim must be to reach individuals, since the presence or absence of Christian character is a matter of individual concern, resting with those who have or have not received the truth. We will not then consider relations with families at greater length; but before we begin to consider individual relations, which will occupy us during the remainder of this part of our course, we must say something of an important duty which relates both to families and to individuals, and is a powerful means of reaching both—I mean *pastoral visitations*.

Pastoral visits are neither of a purely social character, such as persons in a respectable position pay to one another, for pleasure or for compliment; nor are they purely official—so-called domiciliary visits, which have somewhat of an inquisitorial character. They ought to be pastoral, avowedly so, but familiar and kindly. The pastor, when he is recognized as such, should be felt to be a friend and a father.

All that is obtrusive should be avoided in these visits; those who receive them should be made to feel perfectly at ease; all ideas of ceremony and mere worldly politeness should be excluded.

Tissot has very forcibly shown what pastoral visits ought to be in the country, and how a true pastor will know how to relieve them of all that is wearisome, and secure their legitimate results :

“What a fatal influence will effeminaey exert upon the man who is a Church ruler! I do not hesitate to say that the welfare of the precious deposit that is intrusted to him, does not depend either upon his learning or his eloquence, but upon his vigilance and activity. He does not enlighten the people by his care in beautifying his sermons in the retirement of his study; the discourses which he delivers in the temple are not the most effective sermons which he preaches. When the people only hear sacred truths, only see the man who is charged to announce them in the sanctuary, they do not admit these truths to the home of their spirit—they only pay them a visit of ceremony on the Sabbath. Men who are consecrated to a holy calling!—if you desire to inculcate such truths as may serve as a guide to that conduct which will one day rise up in witness either for or against you, the time when you can most advantageously impress them upon your hearer is when he is in the midst of his fields, when he is repairing his broken hedges, when he is resting at the door of his storehouse, when the severity of the weather keeps him at home, or when some event of interest and importance takes place in his family.

“Would you instruct him? Connect the truth, the duties which it involves, all your ideas of it, with his daily toils; let the harvest which he reaps recall to his mind the conversation which you had with him while he was sowing the seed; while he is mowing his second crop, let his occupation suggest the ideas which you presented before him while he was gathering in the first: in a word, let him find you everywhere, and let him delight thus to meet with you. But how shall this be if you do not venture to go anywhere? How shall

you induce him to be attached to his duties, while you appear so little concerned to make him interested in them? Will he not shrink from his yoke—and this shrinking is a pestilential atmosphere for virtue—when he sees that you are indisposed to touch it? Will he not hate his condition when those whom he regards as happy are careful to stand aloof from it?''\*

Visits such as these have many advantages. They enable the pastor to gain an accurate knowledge of the moral and material necessities of the families in his parish. They confirm and establish amicable relations. They present opportunities for influencing individuals.

Shall we, before we make such visits, wait for some special occasion? It is well to make them when no particular occasion has suggested them, without any immediately impelling motive, in order that, when a special circumstance renders them peculiarly necessary, they may not have a strange and formidable character. It is well, however, also to take advantage of those events which move the spirit and dispose the heart to open to the words of truth—the *mollissima tempora fandi*†—without any unreality in the mode of so doing. Be jealously cautious to avoid *procrastination*, or the habit of delaying. How often have pastors, how often have Christians in general, lamented their successive delays, which have allowed destinies which, for a time at least, they would have been able to control and direct, to become irrevocably fixed!

All the parishioners ought, as far as possible, to be visited by the pastor; all, at least, ought to be accosted with friendly greetings, both the friends of our ministry and its adversaries, [whom, however, we ought not to recognize as such till they have given us convincing proofs and manifestations of their

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\* Essay on the Life of Tissot, by Ch. Eynard. Lausanne, 1839, p. 199.

† Virgil. *Æneid*, Lib. iv., v. 293.

hostility,] rich as well as poor. If the pastor sees only the rich, we may fearlessly assert, without looking more closely into facts, that his visits are not pastoral, but social; if he sees only the poor, it would not be right to say, what is so often asserted, that only the poor have a pastor; for is he a true pastor who can only be such to the poor, that is to say, to those whose poverty obliges them to accept pastoral attentions whether they desire them or not?

## CHAPTER II.

## THE CARE OF SOULS APPLIED TO INDIVIDUALS.

## § I.—INTRODUCTION.—DIVISION OF THE SUBJECT.

ONLY absolute impossibility can excuse the pastor from an immediate attention to individuals. If he should have the leisure to penetrate thoroughly into all the necessities of each individual, and to be his pastor as diligently as he is the pastor of the whole flock, this would be his duty. But even when each individual may be separately addressed, and guided at leisure, yet preaching to the collected flock will be necessary. For this we have given reasons in the introduction to the course of Homiletics. Even in this case, however, public preaching would still be of secondary importance; the teaching of individuals would occupy the first place. The pastor must, therefore, as far as possible, address himself to individuals.

This concern for individuals is one of the most prominent characteristics of the New Covenant and the new ministry. And it is very remarkable that the religion which has founded a Church, and has given to this institution a reality that is almost equivalent to personality, is the same which has consecrated and settled beyond all controversy and attack the individuality of religious life; the same which regards only individual effects, or, at least, makes these the principal aim

of its endeavors. The gospel is addressed, the preacher is sent, not to peoples and masses, but to all the individuals of whom the peoples and masses are composed. If preachers seek to act upon masses, it is with a view to the individuals belonging to them; which implies, not that one solitary individual is worth more than a thousand collected individuals, which is absurd, but is worth more than a people as such, a mass as such. The pastor then looks to individuals; less directly in preaching, more immediately in the care of souls, which has no longer any object or reason when the individual loses his reality, or only his importance. The minister only seeks individuals through public worship, because he is not sure of finding them by any other means; because there are things which can only be said to individuals as they are collected together; and, lastly, because the public assembly typifies the equality, the community of human spiritual interests—the communion of souls. But, so far as he can hope to find them elsewhere, he must seek them there. This is his first duty, the first form of the pastoral ministry; of this, public teaching is only the supplement. The friend who, having the opportunity of enjoying a free conversation apart with his friend, should be content with seeing him only in the midst of a large company, and who, having some particular communication to make, which concerns him alone, should fuse down into general discourse that which is specially applicable to him, would be indeed a strange friend. Now, every one needs a kind of instruction which is suited to him alone, or, at least, he needs that that general instruction which may be presented before him among others, but which is often lost to him for want of special application, should be adjusted to his peculiar habits and circumstances. At different times he passes through different states of mind, for which general preaching is not quite suited. The pastor knows this; and if he can influence this soul separately, how

shall he forbear to do so? Will he not recognize the fact that preaching may prepare the way, may also complete a work which has been commenced in this soul, but that the critical moment, either of life or of each special event, demands a more minute and delicate attention? And lastly, how will the parish regard a pastor who is only such in the pulpit—who, in a sense, never descends from it—and who, having the opportunity of knowing individuals, desires only to know the mass? As much as pastoral zeal in the care of souls adds force to preaching, so much does the negligence of the pastor enfeeble his pulpit labors.

We have indicated some natural, and, so to speak, lawful occasions for approaching individuals; there are also other opportunities which will be suggested by charity, and chosen by prudence. They will not be wanting when they are desired. We would not counsel any obnoxious importunity; but it is important that the pastor should assure himself that the solicitude which induces him to seek for opportunities, is seldom regarded with disgust, when it is characterized by frankness and simplicity.

Let us now distinguish between individuals.

Individuals differ among themselves externally in their circumstances, internally in their state of mind and heart. Let us first attend to circumstances which affect the internal state.

## § II.—INTERNAL STATE.

The same tendencies exist at all periods, and we may say that the smallest congregation presents all the principal shades of truth and error. But the proportion varies, and each epoch, each country has its character, which results from the predominance of certain elements. Everywhere else there is either excess or defect. Mysticism, antinomianism, legalism,

blind devotion to the letter, (literalism,) reign in their several turns.

Whatever may be the case in respect to these forms of life or error, there are, in regard to internal state, different classes which exist, more or less numerously, in each flock.

1. The first class is that of *persons decidedly pious*, and more or less advanced in the way of truth. We would not advise that these should be left to themselves, and that counsel and direction should be refused to them; but we will suggest that they should not be withdrawn from that discipline which is sent by the Spirit of God. It is important that they should be enabled to feel the reality of their liberty, their responsibilities, and the agencies for good that are specially theirs. The pastor ought to fear lest he should assume the position of a pope, or only of a director of consciences. He ought to be a promoter of liberty, and not a substitute for it.

These individuals who form the selected portion of the flock, will naturally feel a want of more intimate relationships with the pastor, and more searching and minute instruction from him. Because they know more, it seems they have more to learn. It would be unjust entirely to overlook these circumstances; and the pastor who is isolated in his parish has as much need of these individuals as they have of him. But he cannot always, in this respect, completely satisfy either them or himself. On the one hand, the pastor is the pastor of the whole flock, and ought, according to St. Paul's precept, to "take heed to . . . all the flock." Acts xx. 28. On the other hand, he ought—in order to serve the interests of peace and preserve the unity of the flock—to be willing to deprive himself and them of some lawful religious pleasures. Only after much reflection, and with many precautions, may he establish an extra-official worship. In certain parishes the means of communication which are offered by pastoral visits

ought to be preferred. His arrangements for the multitude must not, however, wear the appearance of timidity and undue regard for human opinion; nor must the pastor disguise his sympathy for those who serve God with the greatest zeal.\*

All who are pious are not so in the same manner; there is almost always one ruling element, and some other is kept in abeyance. Always there is some feeble side to be fortified, which we should know how to recognize.

(1.) To those in whom the principle of *faith* predominates, *works* must be recommended; enforcing the truth, that amidst all the changes of disposition and state towards God, the law remains such, and that we may never renounce by our works (Titus i. 16) the God whom we profess to know, and whom we do in reality know. We must arm them against the snares which the natural man may find in Christian liberty: without asking them to renounce it, we must yet counsel them to use it with prudence, and especially not to lead astray those Christians who are less advanced or more feeble in the faith, (Rom. xv. 12,) who dare not take full advantage of their liberty, but who must not, on this account, be hastily regarded as strangers to the influence of Divine grace.

(2.) Those who, desirous of adding to their faith *virtue*, are in danger of forgetting, in this so necessary an application of their graces, that faith is the first act of obedience, and that the work *par excellence*, "the work of God," (John vi. 29,) is to believe on him whom he hath sent—such persons must be reminded of the abyss of self-righteousness which is yawning by their side, in which true righteousness perishes and disappears.

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\* See Herrnhut's *Praktische Bemerkungen*, p. 103. *Gemeinschaft der Erweckten*.

(3.) To the *scrupulous*, the *timorous*, we must show that "the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost," (Rom. xiv. 17,) and that, if it is necessary continually to prove "what is acceptable to God," (Eph. v. 19,) this useful exercise of reason and conscience need not be connected with anxiety, but ought to be associated with a tranquil confidence in that God who, having given to us the light of truth, will certainly not permit a sincere and upright intention to go very seriously astray.

(4.) The *superstitious*, that is to say, those who, by reason of a feeble imagination, or some sort of spiritual indolence, prefer to consult some exterior indication in order to learn the will of God, rather than listen to conscience, which is the internal guide, must be instructed that the light of faith is not intended to lead to a renunciation of those natural means of learning and of judging which we possess, but to induce us to make a good use of them; and that to act otherwise is, under an illusory show of piety, to leave to chance, or rather to the passion which defies all chances, the business of determining the course of action to be adopted.

In fine, the work of the minister, so far as those pious souls are concerned whose various errors are really the exaggeration of some principles of truth, is to restore equilibrium, by inculcating upon them the particular principles which, either in theory or in practice, they have lost sight of. Certain doctrines, certain points of view which, ordinarily, can find but little place in preaching, resume their just importance in the details of the care of souls; and we may say that, in this sphere, no article of a truly Christian theology will be suffered to remain inoperative. It is with every individual form of Christianity as it is with the forms of government among men: each of them corresponds, at first, to the general idea of society—afterwards, they answer

more specially to some one of the conditions of social life; in other words, each one has borrowed its form from some one principle, but each also tends to exaggerate the principle on which it is founded, as if that were the social principle itself. Pure Christianity, which has been to some extent exhibited, while a pure state of society never has, has a principle which cannot be exaggerated, seeing that it is the root of all other principles, that is to say, of all the mutually correlative aspects of truth. But no individual fully possesses this breadth and harmoniousness of life; every individual form of Christianity adopts a principle and continually tends to exaggerate it, instead of tempering it by the opposite principle. This attempered and complete view is that which we must seek to present to each soul, either by bringing before it the harmonious and perfected exhibition of Christianity, or by admonishing it of that truth which it has forgotten, or which it has omitted to apply.

In some souls the work of grace has proceeded unknown to all beside, perhaps unknown to the individual himself. These souls, whom God has endowed with a beautiful and precious quality of docility, are as easily moulded as water is to the shape of the vessel into which it is put. They are not born Christian, but they become so with such a slight amount of effort, that they seem to owe to the generous ductility of their nature that which others obtain only as the result of laborious conflicts or prolonged reflection. So that while some may say, "With a great sum obtained I this freedom," they can, in a certain sense, reply, "But I was born free." Acts xxii. 28. Sometimes these souls reveal themselves by striking events at the solemn hour of death, but no one has observed them during their life; and if any one should have questioned them, he would have obtained from them a very incoherent account of their faith. Possibly, also, the imperfection of their theory has made itself felt, to a

certain degree, in their practice, and they have not cried, "Lord, Lord," either so frequently or so importunately as others. Their faith has remained in a latent condition, unreflective, unanalyzed; they have thought little of their religion, because their nature would not allow them to think much of any thing. We may say that they have surrendered their arms of hostility, because, in truth, they have never resisted. But they have, by gradual degrees, assimilated the spirit of Christianity; it has entered into the habits of their life; they feel all that others think, and all that others, who are more highly favored, both think and feel; they inwardly renounce all self-righteousness; with their whole hearts do they embrace the mystery of mercy; their conscience has become delicate; without any fixed method, they yet exercise on themselves a severe discipline; they know nothing, and yet they know all things. Learn to detect these souls, which are perhaps more numerous than you think; learn to encourage and develop them; do not urge them in another direction than that which is naturally prescribed to them; do not force these instruments to give forth sounds which are inappropriate to them; do not distress them by rigid rules; do not deprive them of their naturalness; accept of their language, accommodate your own to theirs, and do not attempt to remodel their phraseology, excepting so far as this may be demanded by the interests of their religious life.

2. We pass to the *newly converted*. The fervor of their first love is directly useful because of the works which it produces. There are many important forms of action which are peculiar to this period of the spiritual life. Moreover, this fervor is also useful in order to admonish those who have allowed the gift that is in them to be enfeebled; this is a leaven which God is continually introducing into the mass of the Church. But, ordinarily, this period is not one of equilibrium or of moderation, and it was not without reason that

the primitive Church forbade those recently converted to exercise the ministry. This period is generally one of zealous bitterness, of contentiousness of mind, of harsh judgments; the mind forgets its ancient condition, and that apparently in proportion as it has ascended from a lower depth to its present height. Though the young convert knows himself to have been the object and the monument of marvellous patience, he is himself impatient, and would say of his neighbor, as the man in the parable, "Cut it down: why cumbereth it the ground?" Luke xiii. 6-9. This is also the time when Christian liberty is likely to be abused: the young convert wishes to admonish and reprove all, and perhaps even him from whom he received his first illumination; whence also danger results for the latter, who will not always be ready to say with Moses, "Would God that all the Lord's people were prophets!" Num. xi. 29. All this will induce the pastor to treat young converts with indulgence and at the same time with severity. Neither must the spirit which is in them be harshly and bitterly repulsed, nor should a demon be allowed to enter in through the breach which a celestial spirit has made.

3. Another class is that of *the awakened*; although very often those whom we speak of as awakened are truly converted, conversion being simply an awakening. The awakening of the soul is that movement of interest or disquietude towards spiritual things which, after a prolonged indifference, it experiences, and which differs from other experiences of the same kind which it may have had, in that this becomes a ruling and habitual state. The direction of such souls is a delicate matter. We must aid on the work without precipitating it; we must help its movement, but not carry it and supersede its own activity; the individuality must be respected; we must not anticipate nor expect a series of impressions and states conformed to a description which we

have previously elaborated. We must not wish to give a name to each separate state; especially we must not enforce an application before the principle has been received; we must not forget that if there are habits and actions which at any moment whatever of the spiritual life are to be considered morbid, there are others whose characteristics reveal themselves only gradually and in proportion as the principles of Christianity are more distinctly and clearly seen; and that, in the guidance of souls, too facile successes may portend ultimate failure—that they may be complimentary accommodations to our theories, accomplished without any consciousness of their necessity, and therefore purely arbitrary in their character.

4. There are souls not only awakened but *troubled*, in whom that disquietude which is at the basis of all awakening, assumes the aspect of despair and anguish. We may even say that, in many cases, this trouble precedes the true awakening; and that often such souls in whom an interest in spiritual things does not yet really exist, address themselves to the pastor under the influence of a vague but insupportable anguish, coming to him simply with the thought that there are remedies for the soul as there are medicines for the body, and that these remedies can nowhere be better obtained than from him. The pastor may always be assured that this trouble arises from recollections which haunt the conscience, and from a need of expiation rather felt than distinctly perceived. In such souls this trouble cannot cease, and the principle of a new life cannot commence, except at the cost of a sincere confession.\* We must know how to obtain this: love, however, will obtain all. The greater the cost of this procedure, the more necessity is there for it. Often all

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\* "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy."—Prov. xxviii. 13.

appears easy after the first effort, and the soul, as if relieved of a burden which crushed it, goes on its way with freedom and joy.

We may here speak of a class of persons whose *souls* are not precisely troubled, but whose *minds* are more or less vexed with doubts and scruples. In the one case, the anxiety is the result of a natural skepticism; in the case of the others, it arises from a disposition to be harassed with every thing, or from an indiscreet curiosity. Religious movement has so disproportionately multiplied the number of those who seek for counsel and for the solution of difficulties, that it has not also augmented in proportion to its own activity the resources of moral and religious instruction which we require, and which the pulpit is intended to impart.

The ministry would not be possible were not the secrets of confession inviolable with us as in the Romish Church. Every person who intrusts his secret thus to the pastor ought to be able to rely upon secrecy; but when the revelation of the secret is the only means of preventing a crime, the retention of it is complicity with the criminal. But in this case the very appearance of a surprise must be avoided.

The formal absolution which follows confession in the Catholic Church rests on an idea which is perfectly Christian. The Romanist is only mistaken when he attaches absolution to the external act of confession, and not to the dispositions and intentions indicated in the passage which we have quoted.\* This it is which the minister should strongly enforce, as also the absence of all merit and of all intrinsic virtue to reconcile in the acts of self-denial or of reparation which may succeed confession, and which in certain cases may be useful and are to be recommended. Among these acts, a confession made to others than the pastor, especially

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[\* See the preceding note.]

to the person offended, if there is one, may be very important, and sometimes absolutely necessary. Sometimes even it may be that only a public confession is a sufficient acknowledgment, but I very much doubt whether the pastor can ever suggest this idea; he may even sometimes dissuade the penitent man from such a course; to confirm him in this purpose is to assume a grave responsibility; nevertheless we may find ourselves called upon to do this. A scandal given by an entire life may demand, at the hour of death, a reparation of this kind.

5. We must yet speak of the *orthodox* who do violence to the faith, not in its object but in its character, by regarding it as a work, thus defeating and denying the work of God, by accepting it with the show of a perfect submission. They verify the remark of the poet,

De mal croyant à mécréant  
L'intervalle n'est pas grand—

that between them who believe in a false way and the apostate there is no great interval.

The cure of this religious malady is one of the most difficult, since the merit of servile exactitude may be attached to the most evangelical belief. Some have the unfortunate art of making Christianity stoop to serve the lower parts of their nature, and to make it the patron of their laxity and their envy. Here what is wanting is properly life, and life must be awakened; the work which appeared to be accomplished has to be commenced, and there is no point of departure but repentance. The orthodox individual must retrace with his heart and conscience all the road which he has passed through with his intellect and imagination; he must believe in another mode what in one mode he has believed in for a long time. This dead orthodoxy has two shades; it may assume two characters. There are orthodox *formalists*, to whom we

must exhibit a worship that is in spirit and in truth, John iv. 24; and there are orthodox *legalists*, who cleave to the letter of gospel precepts, but allow the spirit to escape them. However, in regard to these last, we must be careful not to pronounce too hastily, since there are slaves to the law who are by no means Pharisees; that is to say, are by no means filled with ideas of merit and self-righteousness. We must ascertain whether, in the servility and anxiety of their obedience, they do not belong to the number of those whom the Gospel has at once characterized and blessed in the following declarations: "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." Mark x. 21. "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Mark xii. 32-34. In these there is the germ and basis of true faith.

There are some souls in a singular condition, which has been too little observed. They are those who have anticipated—that is, have taken for granted—the grace of the gospel; who have appropriated to themselves all the promises before they have felt all the grief, the distaste, the fear, the death, (so to speak,) which are naturally connected with the consciousness of sin. They believe, they bless, they confess, they say with intelligence and sincerity all that true Christians say; but they want, I will not say the joy, which is not a habitual disposition with every true Christian, but the peace, the love, and, to say all in one word, the life

of a Christian. These are not to be confounded with those whom we have called orthodox; they have not all the security of these; they are at once in a better and in a worse condition, not having fulfilled all righteousness, but knowing that they have not. This condition, though a remarkable, is yet a common one; and although it is difficult to unravel all its complexities, since that which underlies it can itself hardly recognize its own existence, yet a minister who has become a penetrating observer from having watched the movements of his own heart, will know well how to discern it. To apply the remedy is the greatest difficulty. The steps, the order of time in spiritual life, have been inverted. This Christian is one by anticipation, and, so to speak, by hypothesis. He is habituated to the profession and external enjoyment of a Christianity which only possesses his intellect or his imagination. His mouth has uttered, "Lord, Lord!" before his heart. He is accustomed to the phrases, the forms, the thoughts of Christianity, without having admitted them into his soul, and, consequently, so that they become rather distasteful than welcome to him. In order that life may be relished, death must be tasted; but if from death we naturally ascend to life, we cannot similarly descend from life to death, and we cannot command ourselves to pass at once through all the phases of a sorrowing novitiate. This is one of the greatest difficulties that we can encounter in our spiritual career, and one which must put all the patience and prudence of a pastor to a severe test. One sign by which we may recognize these persons is the absence of progress and movement in their spiritual life. At first, the pastor may find them well disposed, ready to confess their sins, their insufficiency, their need of redemption and of the assistance of the Holy Spirit; but every time that he returns, he will hear the same language; variety, even more than reality, will be wanting.

If he is called upon to treat a malady of this kind, he must, on the one hand, see that the soul of whom we are speaking recognizes its own condition, and, on the other hand, he must watch lest it do not lose that which it already has, by reason of the manner in which this has been obtained. He cannot forbear to speak to it of grace, to remind it of the promises which it has accepted, and which it is always right in accepting; he may not change any one of the conditions of the covenant of grace, and deny to that soul the privileges which it is well for it to possess; but he must warn it against hypocrisy, against the habit of allowing manifestations which exaggerate both to itself and to others the advantages of its condition; he must then exhort it to a quiet and interior activity, to the severest study and application of the law, to all that disciplines and mortifies the spirit, as well as to all those works which, while they presuppose charity, develop it without the danger of inflating the spirit—in one word, to imitate Jesus Christ in silence and retirement. But the shades of this condition may vary very greatly; each particular variety at once demands and suggests special measures. The important point (and it is this that we have especially in view) is to discern each state, and to estimate it accurately.

6. We may consider *skeptics* as forming a class of those who are neither indifferent nor troubled, neither infidel nor believing, but who, through infirmity or an acquired evil habit of mind, cannot gain stability on any question. There are minds which are naturally skeptical, who consider incessantly, and never arrive at a conclusion. The pastor will hardly pretend to reform these; but after having attempted, as far as he is able, to cast arguments into one scale of the balance, or rather *before* he makes this attempt, he ought to endeavor to render those men more serious who, without belonging absolutely to the class of *indifferents*, are perhaps

far from giving to the question of religion all the interests which it demands. [In order to render a man serious and able to decide on such questions, he must be possessed with a sense of the infinite.] The most incredulous skeptic does not doubt the existence of his own soul, and if we can succeed in making him feel the presence and the priceless value of this soul, we have placed him in the right point of view for regarding questions of this kind—we have, in some sort, given a direction to his spirit.

There are sincere and unhappy spirits who, influenced by the spirit of truth and touched by the gospel, believe in their state of sin, abjure all self-righteousness, only desire to be clothed in the righteousness of God, would be ready to accept it if they could believe that it is offered to them, and yet find themselves prevented from entering the gate by a chain which seems to have been forged for them by education, by their first impressions, by too much or too little knowledge, by their questionings concerning real existences, by a skeptical temperament which manifests itself in them with regard even to things the most foreign to religion. When we meet with such minds, it is good to remind them, in the words of a luminous writer, “that faith is perfected in the will; that faith is nothing but the will to accept pardon from God, and to renounce all search for other modes of salvation; that even the doubts which may remain in our spirits do not affect him; that God has not made our salvation to depend on the fluctuating changes of our feeble understanding; that it is not the intellect which consents to receive grace, nor the imagination which is moved by it—that it is the will, the only faculty which is always free, although ever feeble, which accepts pardon, turns to God, and may ever cry, ‘Lord, I believe: help thou my unbelief.’ ”

7. The *indifferent* form a numerous class, inferior, not only to the orthodox, but even to the infidel also, since there

is something positive in the infidelity of these. However, their opinions, or rather their want of opinions, place them, logically, in an intermediate position.\*

These are generally worldly men, given to business or to dissipation, who have not leisure to be either orthodox or infidel. There are, in the actual state of things, opportunities of reaching this class. They are not without relations to the Church, into which they are still brought by habit or respectability. They meet the pastor at the houses of other persons, in society, or even immediately in civil affairs, or on important occasions. They have domestic affections, joys, and sorrows; they are men; and on the side of their humanity we may reach them. All these affections have affinity to religion, without which, moreover, none of them have a complete meaning; all these fundamental relations involve and imply a still higher one.

When we have obtained their hearing, we must destroy their security, and show them that though their character is *indifferent*, their position is not. We must not hesitate to employ the agency of fear; in most cases, it is even impossible to bring back the idea of God to the soul without introducing the sentiment of fear. But, without altogether abandoning this agency, we must, if we can bring any other chords into vibration, seek to affect them by these gentler chords.

8. There are, perhaps, not many *infidels* whom we have a full right to address as such. And, doubtless, we can hardly engage them, without some preliminaries, in a conversation, which, under the circumstances, would have necessarily the form of interrogation. But infidelity has practical maxims as well as dogmatic formulas, and, in default of the second, the first may enable us to enter upon the domain of religious

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\* See [M. Vinet's] Discourse on Religious Indifference.

instruction. And, moreover, infidelity sometimes does not openly avow itself as such; it is generally satisfied with innuendoes, indirect allusions, or irony. We must not set out with the idea that every attack, direct or indirect, must lead to a discussion. Much rather ought we to avoid a discussion before a third party, unless it is directly provoked. It must be absolutely declined when the attack is only a sarcasm or an insult. We must, as far as possible, transform the discourse with an appeal to the conscience and a discourse tending to edification.

We cannot reasonably expect the pastor to engage in formal conflict, on the ground of science, with learned men who derive the arms with which they attack religion from their own special pursuit. A clergy on this footing, as M. Vincent demands in his "Religious and Theological Miscellanies," is an impossibility. To professional men must be opposed men of the same profession. Religion has more than one class of ministers, and more than one order of proofs.

Infidelity prides itself, even in the case of the most ignorant, on its positive character; that is to say, on the fact that something is believed, in opposition to the beliefs which religion proposes. Each has his system, which is often nothing but a mass of gratuitous and incoherent assertions, a collection of sententious phrases extracted without intelligence from conversations and from books. There is no doctrine so abstract or so subtle which is not reproduced, under some trivial and puerile form, in the language of these men who are so mighty in their derived strength. Scorn and contempt are never seasonable, never useful; but there is no reason why we should accord to the ambitious platitudes of ignorant infidelity an honor which they do not deserve, and engage in discussions which, if they might lead to some results with persons of cultivated minds, have often

neither result nor limit when conducted with narrow and ignorant minds. Nevertheless, if it is useful to give them to understand that they cannot have a system at so cheap a rate as they supposed, it is still more useful, either then, or at the outset, to lead them into another region of thought, that, viz., of conscience and experience—to awaken in them the wants that they have suffered to fall asleep—to present before them, in all its beauty, the work and character of God as they are manifested in the gospel, and the privileges of a Christian as they are attested by a genuinely Christian life.

9. We have more to do with that *rationalism* which accepts the sacred writings, than with infidelity which rejects them. We do not speak only of a learned rationalism, with which the simple pastor cannot always venture a contest on polemical grounds, but a superficial and second-hand rationalism, which seeks to blunt the edge of those gospel truths by which it is wounded. We risk little by the assertion that this rationalism has ordinarily for its principle a repugnance of the heart, and that we must seek for the arms with which to do battle with it in the conscience of the rationalist. On this account, without neglecting the arguments of another character which are furnished by science, and without showing a disposition to avoid open conflict, we must chiefly make use of the immense internal evidences which Christianity possesses,\* and appeal to the conscience as a witness for it. Let us never forget how strong the Scripture is, and how self-sufficient: the more we make use of Scripture in order to explain Scripture, the more shall we be struck with the excellence of this method.

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\* It may be well here to mention some works, more or less popular, on the Evidences of Christianity. We would refer to those by Cellérier, Bogue, Erskine, Whately, Jennings, Paley, and Chalmers.

We cannot too much advise ministers to let the word of God dwell and *abound* in them, so that, having learned it by heart, and received it into the heart, the principal passages of the sacred books may be easily and appropriately suggested to the mind in every case of need. This knowledge ought to apply, not only to isolated parts, but to passages as combined into a unity, and the sense of each verse ought to present itself as penetrated with the sense and savor of all the principal passages which relate to the same subject. Such a knowledge of the Bible, in such a degree, (*talis et tanta*,) cannot be too highly recommended to all ministers of the gospel, or dispensers of the word of God.

10. There are, without the pale of Christian beliefs, a class of *stoics*, whose religion is properly a matter of *duty*, even though they may seem and desire to regard God as the object of duty. This class of men deserves the greatest attention, and should be proposed, if not as a model, yet certainly as an instructive example to those who have, perhaps, too easily and too quickly accepted grace before they have sufficiently felt all the weight of the law. These stoics are either in great error, or they pay too much heed to the abuses which Christians make of their liberty. But if the first service to render them is to show, by our example, that Christianity sanctions no lax system of morals, this is not the only service: we must explain to them, whenever we have the opportunity, the infinite character of Christian morality, the terrible disproportion that exists between the law as taken from a Christian point of view, which is that of eternal principle, and the capacity to fulfil it. Lastly, we must help them to experience, in the midst of their severe toils, the consolation that there is in love, which alone can make the fulfilling of the law a work of joy, and which is shed abroad in the heart only by the Spirit of Jesus

Christ, and by the assurance of having been the object of his love. Obviously I do not confound these stoics, zealously devoted to duty, with those vulgar moralists who submit themselves, not to *the* moral law, but to *their own* moral law, and who only accept the law when they have levelled it with their carnal sense and their worldly interests.

II. There are two duties which the pastor owes to the members of his flock, regarded as sinners and as subject to the precepts of a moral law—*reproof* and *guidance*.

*Reproof.*—This is a duty of the pastor. Every spontaneous application of the duty of the cure of souls involves this. It is, moreover, expressly imposed upon pastors in the Gospel. Reproof is difficult at all times and for all persons; still more difficult in the actual state of the people. We have but to compare this state with that of the primitive Church, or of any other in which its essential characteristics are reproduced. This duty, in a community which should be homogeneous and firmly united, would be almost identical with that of fraternal correction, and might take cognizance chiefly of negative tendencies and facts. At present, in almost all associations for worship, that would be really an inquisition which should go beneath notorious and public facts, and in all cases below *positive* facts.

The absolute non-frequenting of public worship is a negative fact. May we ask a reason for it from those whom we may have to reproach for it? How and under what pretence shall we accost them? Have we, or have we not, duties towards them?

A man who is not of our parish, in the sense that all his acts testify that he is without the pale of the Church, has no right to our rebukes; and the discipline of this soul does not enter, properly speaking, into our pastoral sphere, if we regard our position from an official or conventional point of view only. But if the pastor has still in him something of a

missionary spirit, or if, besides the pastor, there is no missionary, who then can dispute his right to have compassion and even to carry that succor which has never been sought for from him? Sin is a malady; crime is a disaster: would it be less natural to go to the assistance of a man thus grievously afflicted, than to aid a man whose house has been destroyed by an incendiary?

Love and humility, those two inseparable virtues, because they are naturally conditions of one another, impart to rebuke appropriateness, moderation, and true force.\*

St. Paul (1 Tim. v. 1-5) has shown, or at least has indicated what reproof ought to be, according to the difference of ages and sexes. By analogy we may find other distinctions.

It is well known that *public* rebuke of individuals can never take place in our Churches, as they are at present constituted, and it is even doubtful whether it is expedient and proper under any form of ecclesiastical government.†

*Guidance.*—If we are called to give to any soul counsels to guide and direct it, which is neither foreign nor contradictory to the principles of Protestant Christianity, we must be careful not to dissect our morality into too many fragments, but we must always deduce particular rules from general principles: we must hold the middle course between that ultra-methodical tendency which would regulate every thing beforehand, and which gradually introduces the slavery of the law and the pride of self-righteousness, and that vague spirituality which feeds on sentiments, and will not hear either of precautions or of methods. We must not reject the idea of an art or a method of living well, only we must

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\* “Il ne faut pas casser les vitres,  
Mais il faut bien les nettoyer.”

—See Bengel's Thoughts, No. 27.

† See Part IV., chap. i., on Discipline.

not make it too minute, nor the same for all. Bossuet has said that "love knows nothing of order, and cannot subject itself to methods; that its order is confusion; that distraction cannot come from this region." But I see nothing contradictory to love in the care with which a Christian seeks for the best means of showing his love to his Lord, (Eph. v. 10,) and the best means of retaining this love. Our feebleness makes order a necessity, and does not allow us absolutely to despise method. In our direction we should limit ourselves neither to the internal nor to the external life.

We must respect the principles of liberty and responsibility, refuse to become in the stead of a conscience for any man; for those are not wanting who will be desirous of resigning theirs into our hands.

If, to apply a corresponding analogy, men must not be carried on the shoulders of their fellows, so as to lose the use of their limbs and the feeling of their own proper capacity for motion, so also we must not expect too much in too short a time. In two words, which express the substance of these two rules, we must not guide too much, nor urge on too much. [We must know how to wait, and yet, at the same time, to act—not impatiently to despair of those who are committed to our charge, but nevertheless to aid them unremittingly.]

Be careful not to encourage, but, on the contrary, to repress the vain words, the religious gossip of those souls which are "ever learning, and never able to come to the knowledge of the truth." 2 Tim. iii. 7. [Speech then becomes, as it were, a crevice through which the vapor which ought to move the machine is suffered to escape.]

12. *General counsels.*—We have enumerated the different positions, as to dogmas and morals, in which the different members of our flock may be placed. Let us now leave this distinction, and, taking all these classes at once, let us give,

relatively to the guidance of souls in general, some summary directions :

Always, and to all men, be open and straightforward.

Be willing to believe, as far as possible, in the good intentions of all.

Regard ideas rather than words, and feelings rather than ideas. Feeling, or affection, is the true moral reality. How many heresies of thought find an antidote in the feeling of the heart ! and, on the other hand, how many who are orthodox in belief are heretics at heart ! Men may refuse the word while they grant the thing, or refuse the thing while they patronize the word !

If you have detected in an adversary a spirit of treachery and duplicity, if you find you are dealing with one who raises difficulties for their own sake, withdraw from a contest in which there is nothing serious, and do not answer the fool according to his folly. Prov. xxvi. 4.

Beware lest you regard yourself as personally offended by resistance, and by the unjust things that are said against the truths that you preach.

Do not appear as though you considered all rash and indiscreet observations, either in doctrine or morals, as blasphemies.

Be persevering, but not obtrusive.

Do not expect to see your arguments exert an absolute and uniform force upon all minds. We cannot always tell why an argument, which is ineffective when presented to some, is found to be powerful on others, nor why that which at one time makes no impression on an individual, at another time makes a very great impression upon him.\* This is a Divine

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\* "It must be confessed," says Leibnitz, in a letter to Madame de Brinon, "that the human heart has many windings and involutions, and that its persuasions are according to its tastes: we ourselves are

secret, and all our attention, all our contrivances, leave the final result always in the hands of God. Nothing must be expected that does not come from him; every thing must be attributed to him.

Attend rather to the dispositions with which you discharge your task, than to the facility with which you use your means. The first of all luminaries, forces, preservatives, defences, is charity. The spirit of the government of souls, and of the whole pastoral office, is included in the sentiment so profoundly expressed in our Lord's words: "Ye will not come to me that ye might have life." John v. 40.

Add to your instructions the weight of your example, being well assured that the true method of communicating moral truth is the method of contact; that only life can proceed from life; and that, in fact, Christians are decisive arguments for or against Christianity.

Join and mingle prayer with all your efforts and with all your movements, either to ask counsel of God, or in order to commend to him the souls that are committed to your care, or to keep yourself to the right point of view, and in a true sense of the nature of your work.

In fine, what solicitude, what cares, ever renewed, must enter into the work of the ministry, since we must, as the Jews who rebuilt the temple, hold a sword in one hand, and build with the other. "Besides those things that are without, I am charged," said St. Paul, "with that which cometh upon me daily, the care of all the Churches: who is weak,

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not always in the same temper, and that which strikes us vividly sometimes, at other times does not impress us at all. These are what I call inexplicable reasons: there is something in them that passes our comprehension. It often happens that the best proofs in the world are ineffective, and that what touches us is not, properly speaking, a proof at all." Complete Works of Bossuet. Paris and Besançon, 1828. Vol. xxxv., p. 132.

and I am not weak? who is offended, and I burn not?" 2 Cor. xi. 28, 29. "Wherefore, also, we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power." 2 Thess. i. 11.

### § III.—EXTERNAL STATE.

The internal condition is always modified by the external, and the external by the internal; and as this combination forms the actual and entire state of every individual, it ought to be carefully appreciated. Neither of these elements, separated from the other, has a complete significance; but these combinations, which vary infinitely, can neither be foreseen nor regulated; we are necessitated to study external conditions independently of internal, and conversely.

External conditions are, naturally, of two opposite kinds, happy or unfortunate; but it is obvious that pastoral prudence will occupy itself almost exclusively with the latter. There are exceptional or sudden times of happiness which are similar to catastrophes, [which, in the dramatical sense of the term, *are* catastrophes,] and may be regarded as such. Every event which excites a lively sentiment of joy in the heart may give occasion to the pastor to admonish or warn while he congratulates; and when he does not seek to introduce an element of bitterness into a natural joy, but to invite regard to serious thoughts in the midst of joyful ones, there is, in most cases, a probability of his being favorably received; however, there are positions of an opposite kind which make the most direct appeal to his zeal.

A pastor will do well to see, as far as possible, the afflicted of all kinds; but there are many cases in which he cannot easily gain access to them. In notorious cases of misfortune of whatever kind, he has both a right and an obligation to

present himself; the fraternal affection displayed in these cases by the pastor is the first part of his ministry, and may, if it is accompanied by all the respect that is due to great misfortunes, gain for him the confidence of families and individuals; but the most frequent and favorable opportunities are found in cases of severe sickness.

1. *The sick.*—The care of the sick is one of the most sacred of the pastor's duties, the touchstone of his vocation, both for himself and for others; and we may say that the manner in which this duty is understood and fulfilled, will give a measure by which to estimate the amount of Christian life and thought existing in every religious period.

The pastor's visits to the sick are not only useful to the patient himself, but to all who are about him, and who are rendered, by this circumstance, specially accessible to religious instruction; they are useful to the pastor himself, who can find no better opportunity of learning human nature, life, and his own ministry. Sickness places a man in a position in which we have an antecedent advantage in influencing him; the sick man is the man in a position that is most natural and true to him.\*

The pastor's success, or only his zeal, in this part of his ministry, is one of the things best adapted to render him popular. Every one appreciates the merit of this kind of work, even without sufficiently loving all its aims and results.

Doubtless he must know how to surmount many distasteful experiences and many fears, were it only the repugnance which is excited by the sight of pain and of death. The world does its best to forget that we are exposed to suffering

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\* See Bridges' *Christian Ministry*, p. 78; and Massillon's *Nineteenth Synodical Discourse, On the Care which Ministers ought to take for the Sick.*

and death : he who seeks to forget it was not intended to be a pastor.

As to danger, it is said that "the good shepherd giveth his life for the sheep," John x. 11; which teaches us that the ministry is not a profession, but is, in intention and conception, a martyrdom, and that the willing soldier who every day stakes his life for glory and advancement on the field of battle, only differs from the minister, the true soldier of the gospel, in that he does not stake his life, but gives it.

The apostles did not take a different view on this subject than their Master's, and we cannot take a different view than theirs. We must be able to say with St. Paul, "I will very gladly spend and be spent for you," 2 Cor. xii. 24; "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." Acts xx. 24. He who counts his life precious is hardly a Christian : how shall he be a pastor ?

The celibacy of the Romish priesthood, other things being equal, removes some of the bonds which attach men to life. But is it only the unmarried who are called upon to expose and give their life? can the marriage of the pastor abolish any of the essential conditions of the pastorate? The danger which may attend frequent visits to sick persons, in cases of epidemic or contagion, is generally in the inverse ratio to the courage and devotedness of the pastor. Do not flee from danger, and then danger will flee from you.

Is there any necessity for us to visit sick persons for whose spiritual state we have no apprehension? These also need us; probably they desire our presence, and, if they do not need our influence, we need theirs.

Be careful not to go too late; and, in order to this, take means to gain early information of any sickness that may arrive, by help of those confidants which the pastor ought

always to have. Visit even those sick persons whose case is not, physically, very serious. It is exceedingly useful to have accustomed the people to receive our visits when they are in good health. [Otherwise the pastor's first visit may wear something of a sinister aspect.]

Shall the pastor go uninvited? To this, different replies are given;\* we might answer, No, if the members of the flock made it a positive and constant duty to obey the precept of St. James, (ch. v. 14.) However, in the present condition of things, the pastor would often, by so acting, run the risk of never visiting a single sick person. He must desire to be invited; he must, indeed, exert himself that he may be invited; but whether invited or not, whether desired or not, he must go. There is a way of presenting himself, and even insisting on a reception, which will not suggest the idea of those funereal characters who pounce upon dying men as upon their prey. And, indeed, whatever prejudices we may encounter, how shall we forbear to insist on an entrance when we know—know indeed inadequately—how important the hours of sickness are to the soul, and how the most active resistance and the most hardened indifference often conceal the germs of a new life and health, which are only to be revealed to the pastor who hopes even against hope. We must admit that the first visit is the most and often the only difficult one. We must learn how to combine importunity with gentleness, not enforcing an entrance the first time, but returning and repeating the visit till this affectionate patience touches the sensibility of those whom you visit, and induces them to open their doors. I would not desire any one to be sustained and animated by the desire merely of discharging a responsibility; this is really a contracted and profitless view to take; only love is unlimited and indefatigable.

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\* See Hüffel's *Wesen und Beruf des evangelisch-christlichen Geistlichen*, vol. ii., p. 318. Third edition.

The pastor ought not to omit to learn of the physician the state of the patient; from his relations and friends also he should learn his moral and religious condition. Nevertheless, he will do well in regard to this second point not to be guided entirely by any information from others, but rather to trust to such observations as he may have an opportunity of making for himself. Often he may be wrongly informed, and would act more judiciously in trusting to no information at all.

According to the idea which we have formed of the case, it is good to consider the point of view in which we ought to place ourselves, and the course which it will be most judicious to take; but a too minute preparation, as in all cases of a similar kind, will be injurious.

Faith and hope are the animating soul of every pastoral work; but these dispositions, which have God for their object, have nothing in common with those illusions which take possession of those who combine feebleness of mind and strength of imagination.\* Before we have attempted the actual duties of this so difficult and important office, we may perhaps expect to exercise a great influence, and to witness startling results; especially may we expect a great sincerity on the part of the man who knows himself to be standing on the brink of eternity; for we may think that the man who has only a moment to live will have no inducement to dissimulation. This is quite a mistake. We imagine also that the tragic solemnity of these scenes of death will always so affect us as to maintain us at the elevation suited to our office. This is another mistake. This office may soon—sooner than we think—be discharged with an inconceivable tranquillity, and even with a wandering and vagrant tone of thought. Only the truth can last; let us form a complete conception of these difficulties and dangers, and, as

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\* See Bridges' *Christian Ministry*, p. 140.

we each day put off our armor, so let us each day equip ourselves afresh.

Endeavor to obtain an interview with the sick man alone. It is most difficult to induce a sick man to unburden himself entirely when in the presence of a third person, although that third person may be one with whom he is most intimate. Seldom is this accomplished under such circumstances.\* Let us begin by giving some indications of affection. Be careful to direct attention to the design which God may have in sending the affliction; represent it as a special *sabbath*; remind the patient of the kindness of God when, in the midst of sickness, he preserves to us the use of our faculties; let him see that this is a most precious and important period of his life. Let the pastor place himself and the patient in a right point of view as regards his own mission; let him discard for himself, and remove from the sick man, every notion of an intrinsic and magical virtue attending the pastor's visit. The soul of every man will be demanded of himself individually; and no one can either pray, or repent, or be converted, or love God in our stead.

For whatever disclosures there may be any necessity to make on the part of the sick man, the zealous and skilful pastor will know how, without difficulty, to prepare the way. But he must not at first urge too much; he must first accustom the sick man to his visits and conversation. While he entertains, and is not careful to conceal, a lively solicitude, he must neither be distressed himself nor distressing to his patient. In every sense, our strength is to "hope and quietly wait for the salvation of the Lord." Lam. iii. 26.

If the sick man is too reserved, or, which amounts to the same thing, if we obtain from him only a complimentary mode of assent, we may attempt to open his heart by prayer,

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\* See Hüffel, vol. ii., p. 318.

which is the most efficient mode of preaching at the bedside of sick persons, and in which we may say every thing that is necessary. Nothing can give us a better idea of all that such prayer may be and do, than the admirable prayers of Pascal, in which he asks God for a sanctified use of sickness.\*

We may add to prayer the reading of the incomparably forcible words of Scripture: as the Song of Hezekiah, Isa. xxxviii.; several supplicatory and thanksgiving psalms; the narratives of healing by Jesus Christ; some verses from the fifth chapter of the second Epistle to the Corinthians; and, also, we may read on less special topics—as, for instance, those words which bring before the mind's eye the dawn of an endless day, and distinguish eternity as the truest wealth which man can possess, and as the noblest object of his aspiration.†

The knowledge which we may have obtained, by observation and other means, of the moral and spiritual state of the sick man, will guide us in our prayers and in the choice of passages from the Scripture, and we may continue to act under this direction. Formal interrogation is seldom possible, is generally of little use, and rather closes than opens the heart.

Nevertheless, after a certain period of effort and attention, it will be impossible to maintain the same course when we know that we are dealing with an utterly blinded, hardened, and impenitent man; or only when we have reason to feel greatly pained by the dispositions manifested by the patient. I do not say because of his silence; for silence, even the most obstinate, proves nothing. [After having employed all

\* Pascal's Thoughts, Part II., Art. xix.

[† Also those which refer to the moral uses of affliction; *e. g.*, Heb. xii.—T. O. S.]

gentle and insinuating methods, we must sometimes demand to be heard in a plain, frank expression of our thoughts.]

The true Christian disposition is that of calmness which is the result of concern. There is no legitimate calmness which has not been preceded by concern. Therefore we find, generally, not calmness simply, but a more or less sensible joy; the sweet emerging from the bitter; in all cases, an humble joy, mingled with a deep feeling of unworthiness. It is a joy mingled with love and trembling. In the case of persons in this state, we have only to regard that which can heighten the compunction in the joy, or the joy in the compunction—not to diminish either, but to temper each by the other: no general change of state is required.

There is a form of Christianity which makes salvation to depend on the assurance of salvation, so that a man is saved purely and simply because he believes himself to be saved. Weigh well these words, as we ourselves have weighed them. They in no respect imply a condemnation of the assurance of salvation; they do not at all deny its legitimacy; they allow to it all its natural beauty and truth, the propriety of making it an object of our desires and of our prayers; further, they do not forbid our regarding an assurance of salvation as the completion, the consummation, the perfection of faith. But the assurance of salvation, considered in itself, is "the Spirit itself bearing witness with our spirit that we are the children of God." Rom. viii. 16. No other witness than this is sufficient and valuable; and to substitute for it a simple process of reasoning, a syllogism, is to trench upon his rights. In other words, this witness is within; it is as interior and as irresistible as the feeling of life. This perfection of faith is of the same nature as faith, which is the substance or the appropriation of gospel wealth—a grace which is as mysterious in its commencement as in

its consummation, and of which a purely intellectual faith—a purely logical assurance of salvation—is only the empty counterfeit. We are not saved because we are certain that we shall be saved. The terms must be reversed; this is demanded by logic itself, and by all analogy; this is not a sphere into which the reasoning which we oppose can be admitted by any one possessing common sense. Why should this reasoning be valid here and here, only when it is vicious everywhere else?

This doctrine, by which alone it has been thought that all the honor of salvation can be given to God and none to man, has, on the contrary, a tendency to make salvation depend on a work, and I may say on a very servile work, since, in the rigor of the dogma in question, there is not a particle of affection—no truly religious element enters into this work. This doctrine, which is preached for the most part by pious men, finds ready access, not only into humble hearts who confound it with the implicit submission of faith, but also into arid and mercenary souls, whom it does not disturb or interrupt in their interior habits; and as it forbids man to regard his feelings, still less his work, in order to “know that we are of the truth, and assure our hearts before God,” (1 John iii. 19,) it will very soon annul, without formal denial, every part of the gospel which tends to the government of the heart and the reform of the life. I am speaking of some souls, not of all; for a large number of those who believe that they rest their assurance on the simple and naked acceptance of the gospel, do in fact rest it, although they know it not, on the testimony of the Spirit, who, by his presence and action within them, testifies to them with an irresistible force that Christ abides in them, and that they abide in him. It is painful to have to prepare for death the partisans of this false and dangerous assurance of salvation, which is the denial, not precisely of faith, but

of all that is the true substance and the true object of faith; it is painful to lead them down from this mountain of exaltation to a valley of humiliation, from peace to trouble, and to begin, in the short and agitated moments of a sick man's life, when he is at the very portals of eternity, the entire education of a soul that is confidently entrenched within its error. This is still more painful, inasmuch as we can little hope to see breaking from the fire of rebuke and terror, one of those conversions of the heart which are ordinarily produced gradually, and in very different circumstances from those of a death-bed. Can we, however, hesitate? If there is only one in ten thousand chances of restoring this man to the true conditions of saving faith, shall we allow ourselves to neglect this one chance? Must we hesitate to agitate this soul, and even to agitate it deeply, in order to give it a true instead of a false tranquillity?

There is a tranquillity of another kind resulting in the sick man from a persuasion of his own righteousness. And what righteousness! Often it is hardly the most vulgar honesty. Must we expect to find this in those who have been educated in Christianity, and profess it? Nothing is more strange, and yet nothing is more common. Not less strange is it to see persons who call themselves Christians, and who believe that they are what they profess to be, but who, less convinced than the former of their own righteousness, take refuge in the vague idea of the mercy of God, who, in their opinion, is too kind to take a very strict notice of their failings, and who has many other and worthier things to attend to. You may meet with philosophers who are accustomed to the idea of death, and have succeeded in fronting it calmly, and whose minds, fortified by more or less intelligible sophisms, seem impenetrable to the most forcible reasonings. With others, again, in whom an exclusively material activity and the habit of entertaining exclusively

vulgar thoughts has extinguished the moral life, or whom vice has hardened or inbruted, we cannot find any spiritual sensibility whatever.

There are a thousand occasions when appearances would seem to discourage every attempt as too evidently useless; but there are also a thousand facts which show that we cannot define the limits beyond which resources are absolutely wanting, and in which every access for the preacher of the gospel is closed. We must then urge and persevere to the end; at the end we very often find a reception has been awaiting us.

We know that God can give to one moment the value of a life, as in the case of the penitent thief on the cross.\* And although we have every reason to think that the case is a very rare one, and that in general we must not rely very much on conversions which have been effected on a death-bed, yet the sole possibility, joined to the great danger, makes it a sacred duty for us to labor for the conversion of the sick, with all the resources which are at the command of our heart and spirit. *Spera, quia unus; time, quia solus.* [Hope, for there is one recorded instance; fear, for there is only one.]

Moreover, this impassibility or security is often only affected; it is a husk which cannot long remain. We must not then be deceived by it.

Neither must we be deceived by the facility which we sometimes find in our efforts. There are persons whom we

[\* This position is ambiguous and unguarded, and the case adduced is not in point. See note on pp. 130-133, and Bishop Sherlock's sermon on Matt. xxvii. 38. For extreme views on the "invalidity of a death-bed repentance," see Jeremy Taylor's sermon with this title. Dr. South, in his sermon on Rev. ii. 16, discusses the validity of a death-bed repentance at considerable length.—T. O. S.]

would wish to be less precipitate in yielding to our persuasions ; if there was greater resistance, we might believe them to be more serious. The docility which yields in deference to us, through mere prejudice, is quite different from the reflective and voluntary docility of a conscience which submits to the truth.

We must expect to meet with many *troubled* souls. There are those (and perhaps this is the most difficult case) who, having hitherto believed with an intellectual faith, imagine that they believe, and suddenly perceive that they do not ; who now see only a great void in the place of those objects of their presumed faith which formerly hovered like phantoms before them ; who, having given a superficial and passing regard to all truths, and having been accustomed to all the phrases of religion, no longer receive any impression when they need to make the fullest use of them ; who, in a word, find at the last hour, instead of a living faith, only a dead system. They are in a worse condition than if they had never known the truth. There are others, in whom remorse is stronger than the promises of grace. There are others, who, without being absolutely destitute of faith, and without fearing the judgments of God, yet fear the crisis of death itself ; this is in a great measure a physical fear, greater in some men than in others, by which even believers are sometimes oppressed. In general, we shall find more natural ease in dying among persons of small culture who have lived a life of toil, than among learned men, thinkers, and persons of very cultivated mind. [The poor man has passed his life only to die ; his feeble imagination sees death in its negative aspect alone.] Lastly, the feeling of some reparation which has been neglected, and which it is difficult, if not impossible, to accomplish, may agitate the spirit ; or some temporal scheme, some domestic care, may deprive the mind of calmness and liberty.

Anxiety carried to its ultimate extreme is despair—a position at which two very different classes of persons may arrive: those who have rejected or neglected the means of salvation as long as they were presented; and men who, having acted in exactly the opposite manner, and having performed, as it seems to them, every thing necessary to assure their peace, see the whole structure of their faith crumble like a fantastic edifice before their eyes, and are ready to ask whether all this life which appeared so real, so interior, so serious, which they found in religion, is indeed only a dream, and whether Christianity, which has a historical *position*, has aught else than a historical *reality*. There are also those who, without at all losing their conviction, find, in a sudden and profound despair, the punishment of that spiritual pride to which they had abandoned themselves. This mysterious trial—despair—has been more than once suffered to invade the most humble and pious believer; but we do not believe it is ever prolonged in such cases to the last moment: such men die happily, and the light which illumines their last moments removes the scandal which may have been caused to the witnesses of their unexpected gloom. Without pretending to pierce through the mystery of this dispensation, we will observe that in every man the work of conversion is composed of the same elements, the relative proportion of which is invariable, but the distribution may differ. When we sum up the whole, we must be assured that the reckoning is fairly made, and that every part is included. That which does not appear at first, yet arrives afterwards; in the case of many, joy precedes bitterness; the order is reversed, but they must “fulfil all righteousness;” and he who has too easily accepted the promises must, sooner or later, pay the same price which has been exacted from those who have been unable to appropriate to themselves pardon before they have tasted condemnation; they must pass three days in the tomb,

and descend into hades; the true resurrection is to be had only at this price—the only variation is in the date of the payment.

The duty of dissipating a false peace is not the most difficult, but it is the most formidable duty we can undertake, and, unless a man is armed by a hard fanaticism, he must be strongly protected by the armor of faith and love, he must be continually defended against his own feebleness, in order that he may be able to accomplish so painful a task—painful, indeed, since its very success is terrible, and he is equally fearful, whether he produces anxiety or not. It will be right to refute the errors of the sufferer as far as possible; but we should be especially thankful if God permits us to present the entire gospel before the soul, and to give a combined view of all its elements, so that the aspect of terror may not be seen separated from the aspect of consolation, nor the side which beams forth hope apart from that which utters wrath. The necessity and assurance of pardon; the necessity and blessings of repentance; the entire, free, irrevocable salvation, but the renunciation of all other means of safety; prayer, which opens heaven to the sinner, but to the sinner who prays *as* a sinner; the certainty of assistance for every one who perseveringly asks for it: such are the ideas which, always combined with one another, are able to impress without irritating, and with which, when they are never isolated from the truths which are related to them, we may be frank, inflexible, and yet impressive. Sometimes we must use a holy violence, and snatch, as from the midst of a furnace, a brand which is being consumed before our eyes; harshness will perhaps then be the only legitimate form of charity; but the true pastor will seldom find himself reduced to this sad necessity, and he will doubtless prefer to exhaust all means before he has recourse to this. And in all cases the last moment is not a time for imperious exhortations and

threatenings. A dying man, if he can listen to us, ought to hear only words full of unction : prayers to God, full of irresistible tenderness ; supplications to himself, that he will be reconciled to God ; supplications to God, that he will condescend to be reconciled to his creature who is just leaving earth ; lastly, expressions of fervent desire and charitable hope. If the spirit is softened, if tears and supplications abound, be content ; do not expect a further blessing ; do not either ask for or expect joy ; the soul which renounces itself, which abandons itself, which cries to God, which addresses itself to him as to an offended father, but yet a father, may not taste the joys of salvation on this side the tomb ; but let the pastor assure himself that the joy will come ; let him rejoice for this mourner, for he shall be comforted.

Let us pass to the case in which we find the spirit already anxious.

It is not to be expected that either the fact or the cause of anxiety will be at once admitted. It will often be the pastor's duty to induce the sufferer to say this, or even to suggest it himself to the sick man, who may possibly experience an effect without being able to discern the cause. And how often, when he can discern it without difficulty, is he unable to resolve upon disclosing it to the patient ! However, this discernment is as important as it is difficult, and efforts which are directed to another part than that which is really affected, may, by missing the true aim, aggravate the evil. Happily, the gospel is sufficient for all, because it corresponds to all, and because we cannot present it in its entire scope, and in the admirable commingling of diverse elements which distinguishes it, without applying a healing balm to the wound which is unseen. This consolation we may take to ourselves in cases in which anxiety is exhibited while the cause cannot be distinctly seen. But we must earnestly endeavor to learn that cause, since then, without refusing to

present truth in its entire scope, we may make a more just, direct, and personal application of it. To describe the manner in which we must apply the remedy to each particular anxiety, according to its nature and cause, would be to enter into infinitely varied details: some writers have attempted this; but it appears to me that very special directions, which at the outset place a clog on our liberty, and deprive our movements of that character of spontaneity and inspiration which they ought to have, are generally rather hurtful than helpful. The most important, and perhaps the sufficient point, is to take carefully into consideration the actual condition of the patient and the essential nature of the feelings which he experiences; when this point is gained, the rest may be left to our own gospel illumination, our charity, our presence of mind, our tact, and to the Divine Spirit, who is constrained by our prayers, if I may dare to say so, to assist as a third party, and as the interpreter between ourselves and the sufferer. The narrative of experiences which have occurred to ministers in this mournful enterprise, is far more valuable than any set of *à priori* prescriptions.

The anxiety which may be experienced at the last hour by a soul hitherto indifferent, can with difficulty be judged: this is a region of mystery. It is only too certain that remorse is not repentance, that terror is not conversion, that the fear of death is not the fear of God. There are, it is said, souls who feel with despair that the principle of spiritual life is extinguished in them, and who assure themselves with a fearful certainty that there is no longer any power in their nature which can be a source of love and supplication: faith comes at the last moment, but it is the faith of demons, resplendently clear, but with the clearness of the destructive lightning flash. God alone knows whether such a soul is really dead; you, who do not know, struggle with it, exhaust every endeavor, enter into its conflicts, sympathize with its

anguish ; let it be sensible that there is by its side, during its last moments, a soul which believes, hopes, and loves ; let your love be a reflection and revelation of the love of Jesus Christ ; let Christ become present to the sufferer through you ; give him some hint, some gleam, some taste of the Divine mercy ; let him be, as it were, forced to believe in it by seeing its reflection in you ; hope against all hope ; strive with God even to the last moment ; let the voice of your prayer, the echo of Christ's words, sound in the ears of the dying man as long as one glimmer of reason remains. You know not what may be passing in that interior world into which your eye cannot penetrate, nor by what mystery eternity may be suspended on a moment, and salvation on a sigh. You know not the value of the real virtue of a single convulsive movement of the soul towards God, even at the last limit of earthly existence. Therefore leave nothing untried ; pray aloud with the dying man ; pray secretly with yourself for him ; cease not to direct his soul to his Creator ; become to him a priest when you can no longer be a preacher. Let this duty of intercession, the most efficacious of all, precede, accompany, and follow all others.

Let us now, without distinguishing between different cases, add some general directions relative to the spiritual treatment of sick persons.

The first is, to do all in our power to remove and rectify the conception that our ministry can carry a man to heaven without the concurrence of his own will.

The second is, not to expect much effort, not to discourse at too great a length, not to engage in complicated reasonings, but to speak directly to the conscience with heartiness, sincerity, and authority.\*

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\* *Praktische Bemerkungen*, p. 79.

A third is, to identify ourselves with them, without too much personal reference, in our exhortations and instructions; to occupy the same level with those whom we seek to console; to show them in ourselves a sinner helping his fellow-sinner; to relate to them, as far as may be, the history of our own soul; in one word, to reason with them, not from an elevation, but on the same plane with them. This will in no degree compromise our authority.

We cannot too strongly recommend patience and indulgence; we must not rudely dash to the ground even their most serious errors and illusions; we may appear surprised, afflicted, never indignant: let us not forget that if, in the general strain of preaching, fear may have a salutary effect, and ought to be employed on men who are in good health, and who do not think themselves to be near unto death; if, even on the bed of death, we must awaken in indifferent souls a serious concern for their eternal welfare, yet that terror is unproductive, and we cannot anticipate the effects which it may produce.\* Let us never forget that we are the heralds of good news; that these good news are sufficient for all, because they embrace all; that it chastens even while it consoles; that it is, so to speak, a tonic as well as a sedative to the spirit; lastly, that the duty of the pastor, with regard to the sick, as well as to all other men, is expressed in the words of the prophet, "Comfort ye, comfort ye my people; speak ye comfortably unto Jerusalem." Isa. xl. 1, 2.

Expect much from prayer: I mean not only from its power with God, but from its immediate effect on the patient. In prayer we can say every thing; under this form we can express whatever we wish to convey; with it we can cause the most obdurate heart to open. There is a true *charm* in

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\* *Praktische Bemerkungen*, p. 83.

prayer; and this charm operates also upon us, rendering us at once stronger, more gentle and more patient, giving us a living sympathy with the sick man, whosoever he may be, since God is present to both.

Do not formally announce the approach of death, unless, in your judgment, it appears the last and only method of inducing a sinner to consider his own inner state; for we may much more confidently rely on the reality and durability of the work that is accomplished in calmness, than of that which is performed during the disturbed state of feeling which is caused by the unexpected approach of death. We must, however, know how to declare to a man, not only as a man, but as an individual, all the iniquity and all the danger of his ways. If there is some notorious sin that he has been guilty of, dwell on that; charity is sometimes transformed into harshness, in order that its true nature may be preserved. But, I repeat, the last moments of life are not suitable to imperious exhortations and threatenings. We must then commit all to God in prayerful earnestness and tenderness.\*

The Lord's Supper should only be given to sick persons when it is desired; and then it must be so administered that no superstition may mingle with the desire. This desire ought to rejoice us, and we should eagerly gratify it if we are satisfied that it is of a spiritual character.† However, we must take this opportunity to insist on all necessary and possible amendment; and this should be done even though such an opportunity does not present itself. It is proper that others should, if they are so disposed, partake of the Communion Supper with the sick man.

If it is desirable, at first, to have an interview with the

\* Köster's *Lehrbuch der Pastoralwissenschaft*, p. 134.

† *Ibid*, pp. 134, 135.

sick man alone, it is also desirable, in more than one respect, to invite and retain the members of his family, at least those who are most intimate with him, to conversations which we may have with him; in the first place, in order to inspire them with confidence, and, secondly, in order that they also may gain advantage from our visit.

Avoid interference, as far as possible, in testamentary arrangements; do not be a party to any revision of the will that may be desired—without, however, refusing advice in this matter to those who are in a troubled, or ill-informed, or incompetent state of mind. Be ready to aid by your ministry in such restitution as may be necessary for the repose of the sick man's conscience, and which, perhaps, can be accomplished by you alone.

Do not abandon either the relations after the death of the sick man, or the sufferer during his convalescence.\*

Death often introduces into a family at once the truth, and the preacher, who is the interpreter of truth. To the survivors there is certainly as much attention due as to the dead. In many cases we must be prepared for a difficult task. There is a foolish kind of grief; there is also a consolation which is not less unreal and unwise. You will find bereaved persons offer a kind of worship to the object of their mourning, and attempt to engage you in their panegyrics and admiration; they will praise, in your presence, things which, if not blamable, have yet no moral value, excuse what is inexcusable, construct maxims of morality and religion according to the unthinking impulses of their affection, and so as to square with their wishes for the soul of the deceased. They will extemporize heretical opinions for his advantage, or press you importunately with questions

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\* See Bridges' *Christian Ministry*, p. 424, and Burnet's *Discourse of the Pastoral Care*.

as to his state, and entreat of you a sentence of acquittal, even in cases when it is most difficult to pronounce it; and this must never be allowed. We need never forget that grief has a claim on our respect, but let us still more carefully remember that truth has anterior and higher claims; and while we express such hope as we may reasonably entertain, we must be ready, if needs be, to take refuge in the fact of our ignorance of the Divine purposes and the details of the invisible world; we have no right to condemn any one, but neither can we, on our own authority, guarantee future bliss to any one.

When grief and regret appear only in the form of detachment from the visible world, and in those aspirations after the world to come which are often manifested by the bereaved, it is important to correct their ideas, to give another direction to their thoughts, to discourage, if we can, the tendency to turn grief into religion and its object into a deity: we must induce them to give to the God of heaven that place which they are giving to a creature.

There are few things more painful and embarrassing than the necessity of offering consolation or condolence to individuals or to families who have no interest in the gospel. What can be said to them? Must we speak to them according to the wishes of their own heart? give them a worldly consolation? Impossible! Shall we abandon them? This is as impossible. Shall we preach the gospel to them? Yea, truly, this is our duty—to preach, or rather to declare the gospel. After having, with full and generous heart, sympathized with their grief, listened to their complaints, shown our sincere sympathy, appreciated the reality of their misfortune, whatever may be its character, we must, so to speak, use their calamity as a motto, arm ourselves with it against them, enable them to feel the worthlessness of all human consolation, and the necessity of seeking for some solid com-

fort beyond the world and time, clearly exhibiting Jesus Christ as the healer of their miseries and our own. We must not premeditate too much what is to be said and done on these occasions. The best meditation is that suggested by their misfortune; the best preparation is a sincere and abundant pity. Let us approach them with tears, and yet with joy—with the joy of that consolation the secret of which is ours; let us go with God himself, with the certainty that he will be with us and with them. This confidence, this freedom is the first of all aids and the first of all lights in every difficult undertaking.

2. *Mental maladies.*—The cases to which we now allude are not to be confounded with those whose spirits are troubled with spiritual anxiety, of whom we have already spoken, (page 314.) Here we have to do principally, if not exclusively, with disease. If we, however, believe that the minister can (in conjunction with the physician) be of any avail, it is because moral means may act powerfully on a moral disease, whose cause is yet physical. The action of the physical on the moral part of our nature is as indisputable, as conceivable, and probably as powerful as that of the physical on the moral.\* It is therefore important to have an accurate knowledge of the idea which has occasioned or fostered the disease; for it is not probable, generally speaking, that the patient has created it for himself; and perhaps all that he does is to brood over and push to its extreme some secret principle of moral evil. This is the

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\* The maxim, *principiis obsta*—confront evil at the outset—is, in such cases, of especial importance. The torrent of anxious thoughts gains in force and rapidity as it advances. And it is a great point gained when we can arrive in time to avert and check the singular complacency with which the patient broods over his gloomy thoughts.

element that we must most thoroughly investigate; and this is not always easy, since reserve and dissimulation are far from being incompatible with situations which would seem calculated to release the individual from all restraint. We may not advise the pastor to "answer the fool according to his folly;" (Prov. xxvi. 5;) but we may advise him not to confront too impetuously the melancholy notions which he may find: and it is hardly necessary to say, that formal reasoning with men who continually reproduce their fixed ideas with an obstinate and fatal pertinacity, will be generally labor thrown away, or worse. Manifestations of affection, passages of Scripture, prayer, when the sufferer will join in it or allow it, and, lastly, a skilful kindness in engaging the patient in such conversation as may interest and amuse him without defeating the principal end which we have in view—these are means which may succeed to a greater or less extent while we are waiting until God shall give some, as yet unknown, opportunity for us to unsettle this fixed idea, which, as it is produced by a physical malady, does also aggravate and perpetuate the cause of its existence. The disease itself sometimes suggests weapons by which it may be opposed, and which may be exceedingly powerful when used prudently and discreetly.

Sometimes these same ideas have caused the malady; the moral has become a physical disease, a malady, properly so called: on this point we must assure ourselves. In this case there are very ready resources for the well-informed and enlightened pastor, and he may place more confidence in the use of his reasoning faculties. But, without excluding this kind of agency, I would join and subordinate to it the use of the word of God, employed with discretion, and rather with a design to console than to convince. We must consider that with persons in this state, especially if they have

minds naturally acute and subtile, reasoning, if it does not persuade, confirms, and does in some sort fetter the sufferer to his disease, and thus aggravates his distress of mind. When we meet with minds which are disturbed through the effect or by occasion of religious ideas, we must remember that the most wholesome and necessary truths may cause great distress when they are too suddenly acquired, or when the individual whom they have exclusively possessed is not in a state prepared to receive them. When this kind of mental disturbance is caused by an unexpected view of truth—a shock, so to speak—we may be assured that it will not be of long duration. We may even, in certain cases, regard it and represent it to the sufferer himself as an inevitable crisis, a passage towards that fixed peace which ought to be inseparable from virtue. This ought also to admonish us, as ministers, that, in the faithful and complete dispensations of truth, there is a precautionary economy to be observed, without which truth may, in many cases, produce the effect of error.

We are quite indisposed to believe that the spiritual assistance of ministers is useless in the case of those whose mental distress has issued in complete madness. Doubtless, with these, reasoning is especially useless and even dangerous. But I think, with Harms, that it is useful to speak without discussion where discussion is an impossibility. Solitude and the absence of some opportunity to communicate his feelings may irritate the malady as much as imprudent opposition; and by inducing him to speak, we act upon springs which may ultimately reveal to us the sufferer's spirit. Let us not hastily adopt the notion that we cannot, in lucid or less troubled moments, gain an entrance for some thought of peace, perhaps for some light, may excite some movement for good in the soul of the hapless wanderer which God will regard. "Cast thy bread upon the waters, and thou shalt

find it after many days.”\* The mere mention of the name of the Almighty Father and the Divine Mediator are greatly powerful, and have often worked mightily when all discourse would have been unavailing. A certain authority, a kind of sternness is necessary; they must feel that we have strong convictions: there is, to use an expression employed by Harms, a kind of magic in the authority which is conferred by faith.†

Some cases may suggest the idea of a *possession* or a *besetting*, and I am not prepared to say that the idea is, to be altogether rejected; but I have known persons, under this impression, to neglect the medical processes which were clearly indicated, and which at least ought to have been fairly tried; and I believe that formal exorcisms or conjurations are likely to render those who are only distressed thoroughly mad. The truest conjuration is prayer and charity.

The pastor ought not to be unacquainted with the principal works which treat of mental maladies. It is to be presumed that *anthropology* will enter into his general studies.

3. *Interference of the pastor in dissensions between persons.*—“Blessed are the peacemakers.” Matt. v. 9. Such, certainly, should the minister be. He is a justice of the peace in the name of religion; a judge and not an arbitrator: with reference to which we are directly guided by our Lord—

[\* A judicious and successful superintendent of a Lunatic Hospital where we have frequently preached, told us that the Sunday service had a most happy effect on many of his patients: he could not dispense with it.—T. O. S.]

† “Ein Priester der nicht magisch wirkt ist gar kein Priester, und ein Prediger, der nicht magisch wirkt, ist nur ein halber Prediger.” —*Pastoraltheologie*, vol. ii., p. 73

“Man, who made me a judge or a divider over you?” (Luke xii. 14;) which does not imply that, with experience, tact, and knowledge of affairs, he may not propose, in cases of necessity, means of accommodation. But what he should especially, and in the majority of cases do, is to recommend mutual concession and forbearance, to extinguish pride and resentment, to awaken generous elements and religious motives in the soul, to excite that spirit of self-sacrifice which is the first practical characteristic of the religion of Jesus Christ.

It is a delicate matter to assume the position of a third party, without being invited to be so, in domestic quarrels;\* it is best, when we can do it, to take the part of each of the contending parties. It is dangerous to allow long narrations, by which each party rekindles and nourishes his hatred, and which makes the intervening party an involuntary instigator in the quarrel which has begun. It is also undesirable to propose questions, the answers to which are perhaps obvious enough in a moral and religious point of view, but which are dangerous because of the difficulty that is often felt in answering them; a difficulty which, when it is perceived or discovered, enfeebles the authority of him who desires to conciliate. However, although partisanship is always wrong, we must not shut our eyes to evidence, nor our hearts to justice: this, also, would be discreditable to us. The man who boasts of his merits and rights must of necessity be admonished concerning the duty of humility.

In disputes between married persons, the idea of separation should be discouraged as far as possible; never should it be suggested; neither, however, should it be rejected when the forced continuance of relationship would be an

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\* Bengel's Thoughts, § 33.

occasion of greater scandal and sin than will arise from the separation.

There are confidences which it is as dangerous and undesirable as it is painful to receive; very rarely is it the case that precise and detailed explanations of a certain kind are necessary in order to apprise the pastor of the actual position of affairs. The disinclination to hear them which he exhibits, and, if needs be, his positive refusal, is in itself an admonition and a lesson for the parties. From this I except those cases in which it is important to be informed on all particulars, in order that evil may be prevented or remedied. But it should always be seen that the pastor has a proper self-respect, and that only Christian love can induce him to cast a glance into the impure abyss of vice.

4. *The poor.*—The chief Shepherd cared for the poor, and has given, as one principal characteristic of his Church, compassion for this kind of misfortune, and carefulness to establish equality by Christian love. The apostles, when they partly transferred the care of the poor to deacons, did not at all renounce their interest in the class; indeed, we find that they always paid special regard to it. Deacons, moreover, are ministers of religion, so that care for the poor is thus made a ministry of Christianity. At present, there are no longer deacons in this special sense, or rather every Christian is a deacon; but as nothing is regulated on this principle, neither indeed can be, that which was temporarily detached from the ministry of the gospel does now rightfully resume its place there, and the pastor is himself a deacon.

So he will necessarily be, whatever institutions may enter into the organization of the Church, because his ministry is a ministry of compassion, and such a ministry cannot ruthlessly cut away the sentiment which is its basis; for we may not manifest sympathy with the spiritual miseries of men

while we show ourselves indifferent to their temporal misfortunes. Public feeling and opinion everywhere claims this as the twofold province of the Christian ministry.

The pastor is not only called upon to exercise a ministry of beneficence, but also to promote and entertain a spirit of beneficence. In order to do this, he must not only give an example of beneficence, but he must urge and train to the same all his parishioners, without distinction of class, or, if I may use the term, of fortune. We must "bear one another's burdens." Gal. vi. 2. This maxim, which ought to be the motto and soul of every society, ought to be actively illustrated by the pastor, and commended by him to all whom he can influence. He will have done much when he has succeeded in reducing the rich to accept and act upon this principle; he will have done much more when he has persuaded the poor that it refers to them also, and that they have the power to observe it. Associations may be good and even necessary, but the pastor will be careful that they do not absorb personal activity and responsibility. "The rich and the poor [must] meet together." Prov. xxii. 2.

As to the actual care to be exercised on behalf of the indigent, the pastor should ascertain for himself the situation and resources of each one. A mind devoted to details, a spirit of industry and benevolence—this it is which can render him truly useful; this also will make him respected; this it is which gives to the benefactor an authority over those whom he has relieved. We must listen patiently to their complaints and narrations, endure a little wearisome prolixity, enter into human nature, and recollect, by our own experience, that "the recital of our griefs is often the best relief."\* We meet, in this region of activity, with so much

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\* "À raconter ses maux souvent on les soulage."—Corneille's *Polyeucte*, Act I., Scene iii.

deception and meanness—we see human nature under so repulsive an aspect—that we are strongly tempted to lose that respect and “honor” for “all men” which should not be denied even to the most abject and depraved.

Let the pastor’s first object be to raise the mental and moral courage and energy of the poor, to interest them in making the best use of the resources which they may have at command, to maintain and revive the sentiment of self-respect, to show to them, in their poverty, all the respect to which they are entitled, and which they are able to appreciate.

Not only charity, but also a regard to real necessity, should teach us how to refuse to give to imaginary wants, or to those caused by idleness and selfishness. Let us be careful lest we foster poverty by the very means which we take to remove it. Let us be ever mindful of those inflexible laws which, in the nature of things, determine the general condition of a large population, and let these laws be present to us when dealing with each particular case, since each particular case may not itself suggest them—may even tempt us to forget them.

The importance for us that there should be no doubt entertained by our people of our own personal beneficence ought not to lead us to connive at the idea, so rife in some parishes, that every case is to be undertaken, indiscriminately, by the pastor or his household. Importunity and indelicacy must be restrained within the bounds of order.

Do not appear as if you expected payment for your assistance in the shape of demonstrations of piety. Do not give the impression that your only motive for relieving the body is that you may reach the soul. In your earliest interviews let religious expressions be subdued and moderate.\*

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\* Beneficence has become an art, the principal rules of which must ultimately become popular. On this subject there are some

The good which can be done by the pastor himself is, materially regarded, of small consequence compared with that which is produced by his mediating position. He is the delegate of the poor to the rich, and of the rich to the poor. The first function is difficult and delicate. We must expect refusals and affronts. Pastors should often call to mind the noble reply of the pastor, who, having received a blow from an impatient rich man, said to him, "This, then, is for myself; what have you now for my poor friends?" However, it is wrong to take no account of differences of position and of prior claims. We must know how to refrain appropriately; we should endeavor to interest the rich man in the details of the case which is commended to his liberality; induce him to make the relief of it a matter of his own personal interest; ask of him something better than money; use no moral constraint to obtain his consent; be content when he does give, resigned, but not testy, when he refuses. But in all cases we should fulfil this task with as much liberty as delicacy and modesty. [To be ashamed of this duty would be to renounce one of the most excellent parts of the ministry, and to prepare ourselves for continual refusals to our requests.]

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important works which should be read; as, in French, M. Duchatel's work on Charity, that of M. Naville on the same subject; *Le Visiteur du Pauvre*, by M. de Gérando; and, in English, Dr. Chalmers's work on the Civil and Charitable Economy of Large Towns.

## FOURTH PART.

## ADMINISTRATIVE OR OFFICIAL LIFE.

## CHAPTER I.

## DISCIPLINE.\*

THIS word has almost lost its meaning in our ecclesiastical institutions, or rather in the character which has been given to them by our times. Discipline is to ecclesiastical order what the police is to civil order; but the citizen, whether he will or no, is subject to law: it is not so with the members of the Church, and when the law of the Church is not sanctioned by public opinion, we may say that it is no longer law. The execution of disciplinary penalties has no longer any civil guarantees or external consequences, so that an external sanction does not lend its weight to internal authority; in one word, discipline has no platform to stand upon. It only remains, therefore, that the pastor should adopt this function as belonging to himself individually. And it must be allowed that what little remains, existing in defiance of so complete an external amnesty, is excellent in proportion to its limited extent.

We cannot omit to call the attention of ministers to a danger which many of them do not even suspect. Remon-

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\* See Bengel's Thoughts, § 36.

strances and rebukes, which are a part of pastoral discipline, are exercised much more easily on the poor and humble than on the rich and great. We are tempted to be severe on the former, in order to compound for our toleration for the sins of the latter. This is, however, no compensation. And the pastor is unworthy of his mission unless he makes his authority felt by all souls without regard to persons; he is a pastor of souls, not of classes. From this, however, it is not to be inferred that no distinction, in manner and form, ought to be observed. The same means have a different value according to the person to whom they are applied; and we may, wishing to pay respect to equality, treat different persons with great inequality.

Excommunication, properly so called, can have no place in a Church which is expressly the Church of humanity as a whole. Communicants have no judge without their own body. It is theirs to take heed lest they eat and drink to their own condemnation at the table of the Lord. Whenever the Church belongs to the body politic, and where general consent has ceased to countenance the severities of discipline, we cannot entertain the thought of exercising it, still less of reëstablishing the conditions of its existence, which belong to another scheme of social order. The pastor's duty is, however, to dissuade from partaking of the Supper those whom he believes to be unqualified to receive it without danger to themselves, and to warn them, collectively, from the pulpit. The same rule, and no other, applies to all who sustain office in the Church.\*

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[\* The embargo laid upon ecclesiastical discipline in those Churches which are established by law, has, of course, no place in free Churches; but pastors should be exceedingly cautious in exercising the fearful power of excommunication. Before this is resorted to, every reformatory method of discipline should be adopted.—T. O. S.]

## CHAPTER II.

## CONDUCT TOWARDS DIFFERENT RELIGIOUS PARTIES.

THE first rule to be observed by the pastor with reference to the religious parties which may exist in his parish, whether they are simply parties, or form themselves into separate communities, is, to preach the gospel with such simplicity, cordiality, and piety as shall not fail to attract all truthful hearts and minds to that form of Christian doctrine. Such a position admonishes the pastor, as far as possible, to exhibit no color but that of the purest light. There are few, perhaps no occasions, where the pulpit can be rightly used for polemical purposes. In deepest reality, darkness is a non-entity—only light is a real existence; the utterance of truth is to fill a void; error is the absence of truth. Little confidence should be placed in negative means; do not believe that you have destroyed because you have made some ruins, nor that you have edified because you have conquered. The first, the most natural, and often the only effect of these victories, is impatience and irritation in the vanquished party. Truth is an energy, a power; we have done all when we have made it to be felt. *Virtutem videant.\** [Exhibit virtue.]

We must give our parishioners an example of just concession and equity, and while we seek their appreciation, not

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\* Persius's Satire iii., verse 38.

through reasoning, but by facts, of whatever advantage may belong to our own community rather than to another, we should teach them to love the truth better than their own Church, and the image of Christ better than their personal tastes. But, undoubtedly, in order to comply with the first rule that we have given, and to maintain as intimate and friendly relations as possible with the *dissidents*,\* (I use the word in its most general signification,) it is sufficient that Christian sympathy is possible between us and them. Any conduct that passes beyond this, that is to say, such conduct as should give the impression that we do not belong truly to our own party, and hold firmly our own opinion, which should give countenance to the supposition that while nominally connected with one community, our hearts belong to another, and that only interested considerations or the fear of man prevent us from identifying ourselves with it—this would be a scandal to our *flock* and an irremediable blemish on our ministry.

Taking the word *proselytism* in its most general sense, it is almost ridiculous to ask whether proselytism is allowed to pastors, to whom, indeed, it belongs as an essential part of their duty. But we may ask, while still adhering to the general sense of the word, whether there are or not certain rules to observe, certain limitations to keep; and then we may ask whether that proselytism which aims at bringing over an individual from one sect to another is a legitimate and recommendable thing.

Taking the second question first, we may say that conversion from one sect to another, (ecclesiastical proselytism,) can never be the immediate aim of the minister, nor of any reasonable Christian man. But we must also admit, that when we endeavor to make a man a Christian, we aim to make him

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\* See Bengel's Pastoral Thoughts, §§ 41, 42.

one in the same sense as we are ourselves Christian, and that this fact need not be concealed either from ourselves or from others. A man who is convinced of the truth of our doctrine by means of our own teaching, may not feel himself urged to pass from his community into ours, that is to say, formally to abjure his own. If he is under a simple illusion, we may wait patiently until more light has come to dissipate the illusion; if he is deterred by the fear of man, we must not countenance such a feeling, but express ourselves freely to him on the subject, but without pressing our neophyte to take a step to which he is averse. Always as his conscience becomes more enlightened, this act of self-enfranchisement will become an imperious necessity.

As to spiritual proselytism, which aims at bringing men to God, we are all ready to assert with St. Paul, that the minister must "be instant in season and out of season," 2 Tim. iv. 2; but certainly not so as to violate propriety. Rudeness and impetuosity are never seasonable; and when we are not satisfied with waiting for opportunities, or procuring them; when we create, or, more truly, when we dispense with them, it is difficult to avoid being rude and impetuous, and consequently irritating rather than conciliatory. If we think that this is not to be regarded, then we may go yet farther; we must stop the passers-by in the streets; we must invade their houses; we must introduce the subject of salvation on all occasions, making every thing yield to it; we must insult every one we meet with. I believe that if we will watch for opportunities, and use them when they are presented—if we will be careful to mature our works, we shall find enough to occupy our time, and that there will be, on the whole, a deeper and more extensive result in following this method, than in so many multiplied and random strokes, made without discernment and without a fixed plan. The more we advance in life, the more shall we think with St. Martin, that "noise

makes no good, and what is good makes no noise;" we must not "refuse the waters of Shiloah that go softly." Isa. viii. 6. [We must not "run uncertainly," nor strike "as one that beateth the air." 1 Cor. ix. 26. But not less carefully should we avoid a tortuous, circuitous manner of approaching religious subjects, and of turning the conversation towards the point at which we are aiming. There may be an ingenious dexterity, but stratagem is never of any use; Jesus Christ and his apostles never made use of it; they acted with simplicity, and we ought to take them as our models in this respect.]

## CHAPTER III.

## RELATIONS OF ECCLESIASTICS AMONG THEMSELVES.

WE may distinguish the relations between clerical brethren, suffragans, and colleagues.

*Brethren in the clergy.*—Without at all recommending the spirit of caste, we may yet recommend, for the good of the Church, that harmonious relations and frequent intercourse should be maintained among members of the same clerical order. If the Apostle Paul sympathized deeply with all that affected the inner life or the external position of his disciples, doubtless he sympathized in a special degree with all that affected the welfare of his companions in the ministry. Each ought both to receive from all and impart to all that which is profitable for himself and them; thus honoring himself and others by mutual confidence, promoting the edification of all by a peaceful spirit, by deference and frankness, both in the assemblies for common meeting and in intercourse among individuals. Seriousness should be combined with familiarity, so that fraternity may not degenerate into mere jovial clanship. Each should be ready and willing to show an honorable hospitality to his brethren, to provide for the wants of an unfortunate brother, and not to leave to others all the honor and the trouble of ministering to his necessities. Conference should be maintained as far as possible, that each may profit by the experience of the rest.

Lastly, as much unity of principles, and even of exterior habits and conduct, should be maintained as is compatible with a native sincerity and liberty.

*Suffragans.*—The position of the suffragan in the country is not generally a difficult one. It is, however, superfluous to indicate to young ministers what are those principles which should direct them. The suffragan minister is neither a hired laborer, a commissioner, nor a clergyman. In one sphere he is perfectly uncontrolled; he must therefore reserve to himself a corresponding feature of independence in his character; but, in all that does not belong to this sphere, he should consider himself as subordinate to the will of the recognized pastor, or he should at least remember that office has not yet been formally intrusted to him. In cases in which the pastor does not wish to enforce his own right, and in which the suffragan must decide for himself, he should consult his elder brother, listen to his advice with candid attention, being well assured that experience has its true worth; that advice which at first excites the greatest astonishment, may ultimately appear as natural as it is judicious, and that opinions which we think can never be called in question, have often appeared, after a time, to be absurd and ridiculous. The young minister will, if he is wise, introduce few innovations; he will generally not even admit an innovation that is only useful; it must also be necessary. He will not hinder the pastor, either directly or indirectly, from putting his hand to the work of the ministry, but he will so act as to continue what he has commenced, and will not mingle up with that which has been originated through his energy another impulse, which, without being contradictory, but only because it is different in character, embarrasses the minds of his people and destroys the unity and consistency of the work. He will be temperate in his style of preaching, will introduce but few

local allusions, and will endeavor to join modesty with authority.

*Colleagues.*—If it is a “good and pleasant” thing for “brethren to dwell together in unity,” (Psalm cxxxiii. 1,) this unity is especially desirable between those who exercise “the ministry of reconciliation” over the same flock. This unity is neither so common, nor, where it exists, is it so complete as might reasonably be expected and hoped. There is no necessity for me to indicate the reasons of this, nor to insist on the duty of reëstablishing this unity, and of perfecting it; since it is evident that nothing is so calculated to bring the ministry into discredit, and to damage its moral effect, as the absence of a proper understanding between the pastors. This is a touchstone the application of which would be fatal to more than one Christian work which regards itself as pure. As long as the pastor was alone, he thought that he was performing the work of God from pure love to it, so that he would willingly have said, *terar dum prosim*—[“He must increase, but I must decrease.”] But when he has seen it to be done by others as well as if not better than by himself, and has learnt to his cost that he would rather that the work should not be done at all than that it should be done by others too much at the expense of his own personal vanity; when he is surprised and distressed at the blessing that attends their labors, and rejoices at their ill-considered measures and their unfortunate failures; then he may know whether he is more attached to the good itself which he does, or to the glory which accrues to himself from doing it. Many ministers have thus made a deeply humiliating discovery, which ought to have convinced them of the lamentable feebleness of the basis on which their Christianity and their ministry rest. Perhaps all other causes of disunion between ministers, (one encroaching on the domain of the other; jealousy of

temporal advantages; dissensions between the families of pastors, when the pastors themselves are disposed to live in amity; lastly, difference of opinion and difference of arrangement)—perhaps all these causes of division are trifling, when compared with what may be termed professional jealousy. But they must all be carefully avoided and anticipated. What is especially to be recommended is perfect freedom in the relations of one colleague to his fellow from the commencement of their joint ministry. Dissatisfaction and vexation may afterwards inspire an equal amount of frankness, but it is worth nothing. That which is made a rule from the commencement, before any collision, will secure mutual confidence, and will prevent, more efficiently than any thing else, painful and injurious conflicts. The habit of praying in secret for each other, carefully, minutely, is the most suitable means of extinguishing the flames of jealousy and resentment: this is the first duty that we owe to one another.\*

\* I here transcribe, without comment, some rules given by Claus Harms. There is certainly something in them that may be worth our remembering, and even those which appear the most microscopic may supply important suggestions:

“Meide den Bekannten von früherer Zeit.”—Shun acquaintances of former times.

“Trit nicht in das Verhältniss des Dn und Du.”—Avoid undue familiarity.

“Lass dir nicht zu viele Verbindlichkeiten auflegen.”—Do not contract too many obligations.

“Fange nicht mit zu heisser Freundschaft an.”—Do not begin with too ardent demonstrations of attachment.

“Verschaffe dir die klarste Kenntniss von allen Beikommenheiten.”—Make yourself accurately acquainted with all subordinate facts.

“Binnin Jahr und Tag nimm keine erhebliche Veränderung vor.”—Be not hasty in introducing important changes.

“Gehe nicht auf Verdunkelung deines Collegen aus.”—Do not aim at eclipsing your colleague.

## CHAPTER IV.

## THE PASTOR IN HIS RELATIONS TO AUTHORITIES.\*

FIRST of all there is *ecclesiastical authority*, of which the pastor forms a part. His duty is diligently to assist at the assemblies of his order, to take an active part in their deliberations, and to exert all his influence in rendering them serious. He ought carefully to avoid treating such small questions as arise on these occasions with that fulness, gravity, and vivacity which are only appropriate to important cases. In conferences which are composed of ecclesiastics, we are in danger of forming a habit of treating all subjects

“Schlaue dich nicht zu seiner Gegenpartei.”—Identify yourself with no party that is opposed to him.

“Nimm Weib, Kinder und Gesind in Acht.”—Look well to your wife, children, and servants.

“Scheue die Billets.”—Beware of notes.

“Lieber als Hammer sei du Ambos.”—Be the anvil rather than the hammer.

Harms—*Pastoraltheologie*, vol. iii., p. 168.—The originality of the phraseology of the original often adds weight to these maxims of Claus Harms. M. Vinet quotes them in the German: we have thought it right to give a translation, although it is impossible to represent fully the force and vigor of the original.—ED.

\* See Bengel's Thoughts, § 44. In Appendix, Note IX., we have inserted Bengel's Thoughts, which have been quoted several times in this course.

with gravity, and of insisting strongly on verbal distinctions. The *esprit de corps* is more natural at these assemblies than at any others, and the clerical professional sentiment, strange to say, finds so much the more abundant nutriment as the matters treated of are less immediately and seriously religious. We must learn, especially if we are comparatively young, how to make opportune concessions, and believe that the maintenance of peace is very often of far greater value than all the advantages which might result from the triumph of our own opinions.

Mutual discipline is a delicate point. As a principle, it is recognized in all ecclesiastical constitutions, but I have never yet met with an assembly in which it is seriously practiced. If rightly understood, its province extends from counsels and admonitions to the most positive and severe penal measures. But, in most ecclesiastical bodies, it is only enforced in cases of such extreme and mournful character, that we may affirm they can yield little moral result. I know not how far it may depend on the *juries*\* to raise the excellent institution of *church visits* above its present level, but I believe that every thing should habitually be done that can be done to promote mutual frankness, both by the pastor who visits each several church, and by the respective pastors of these churches. Moreover, we are all bound to be inspectors of one another; it is the duty of all to admonish in an humble and charitable spirit, to suggest what may be useful to all, and that which is very often, through our professional prejudices, unknown to ourselves, though it is observed by all the world besides.

In our relations with *civil or municipal authority*, with

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\* The *jurés* in the Established Church of the Canton de Vaud are inspectors appointed by the *classes* (or pastoral assemblies) for the supervision of a certain number of parishes; their duty is to visit the parishes periodically.—(ED.)

the state or the community, we should never forget that we are something more than functionaries of the republic, and that we are in no degree responsible to the magistrate for that which concerns the most essential aim of our ministry—the teaching of truth. But we should be careful not to assert our irresponsibility by haughtiness, and we should avoid with equal care the unbecoming manners which so many ministers assume who affect a dissatisfied, frigid, and censorious demeanor in their relations to civil authority. It is very undesirable that the people should learn from us what so many persons learn from them—*à priori* disapprobation, antecedent presumption of blame as attaching to every thing that constitutes power. Servility is not more unworthy of our character than this ridiculous antagonism. Moreover, our relations with political authorities are in no respects political relations. We are, in a certain sense, responsible to the state, but we are not officers of the state, and state business does not refer to us. In times of political ferment or revolution, our only mission is to tranquillize the minds of men, by exhibiting before them those great verities which, although they do not annihilate worldly interests, do yet subordinate all our movements to the great concerns of the soul and of eternity. I do not intend to assert that the pastor should affect to ignore the preferences, dangers, fears, hopes of his country; but the strifes of opinion are not for him: he has to take no part but that of obedience to law as long as law exists, and, in all cases, his side is that of his country and of national independence. The occasions are very rare when citizens may be addressed *as* citizens from the pulpit, and when their actual duties, in this relation, can be enforced upon them.

We may advise ecclesiastics, generally—and especially those who have the care of souls—to take no part in

political or municipal bodies. We have treated of this question elsewhere.

In the administrative part of his functions, the pastor ought to leave nothing to be desired on the score of exactitude and of punctuality. The less taste he feels for those details, for which, in fact, a man occupying his position is not bound to have much taste, the more careful should he be neither to delay nor to neglect any thing; and it is his duty to study with assiduity, both in their letter and in their spirit, all those institutions, laws, and regulations which are at all related to the duties of his office. A pastor who desires to be useful, even in a spiritual point of view alone, ought to have an accurate knowledge and an intimate understanding of his country, of his people, and of all that, even in respect to material relations, has any important connection with the state of society and of the several classes which compose society.

A few remarks to be added on the laws, the execution of which should be enforced by the pastor, and on the plans which he may advantageously introduce in order to carry them out.

## A P P E N D I X .

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### NOTE I. PAGE 47.

#### ON THE REALITY OF THE PRIESTLY OFFICE.

THE priesthood, it is true, is an earthly existence, but not the less on this account is it rightly numbered among heavenly things. This office, indeed, has not been instituted by a man, nor by an angel, nor by an archangel, nor by any created power, but by the Paraclete himself, who has also chosen beings who are yet in the flesh to represent the ministry of angels. And therefore the priest, regarding himself as established in the heavens even among these loftier powers, ought himself to be pure as they. Doubtless the economy which preceded that of grace was venerable and full of terrible majesty. Let us call to mind those precious stones on the breast and shoulders of the priest, the mitre, the coat, the plates of gold, the holy of holies, the deep silence in the interior of the temple. And yet, when you compare all these things with the adornments of the gospel, their majesty is dimmed, and they appear mean. When you think of the Lord himself as sacrificed and prostrate before you, the priest bending over the victim and praying for all, and all sprinkled with the most precious blood, can you believe yourself still to be among men? can you be sure that you are yet on earth? are you not suddenly

transported into heaven? and then, disengaged from every carnal thought, do you not contemplate the things of heaven immediately and in all their native purity? . . . Who, that is not most profoundly insensible, can disdain so terrible a mystery? and are you ignorant that the soul of man would never have endured the fire of this sacrifice, but that it would have devoured all who should have approached it, had not God himself intervened with the all-powerful assistance of his grace? Think of that man who, while yet confined within the limits of flesh and blood, personally approaches this immortal and blessed nature; then will you perfectly comprehend the honor which the Holy Spirit has condescended to confer on the priest by whom such effects are produced, and others in no way inferior in grandeur to these.—*Chrysostom, De Sacerdotio, Lib. iii., cap. iv.*

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NOTE II. PAGE 49.

THE MYSTERY OF PREACHING.

Preaching is a mystery not less terrible and dreadful than the Eucharist. It appears to me that preaching is much more terrible, for by it we give birth to, and awaken souls for God; while in the Eucharist we only nourish them, or rather heal them. In order to render ourselves worthy of this office, we must labor to obtain a complete mastery over self, and, after we have brought the heart to desire nothing in this world, we must bring the tongue to silence—which is, as I understand it, the last perfection attained by the man who labors to attain unto virtue. Only thus can we become worthy of presenting the word of God before the world, and

of publishing its truths without the least divergence of mind, either toward self or toward others—as we are required to do in prayer, from which exhortation and preaching can never be separated if they are performed according to the will of God. . . . For my part, I would rather read mass a hundred times than preach once. The altar is a place of solitude, but the pulpit in which we preach is the place of an assembled public, where we should fear of offending God more than in any other place. . . . We ought not to approach there unless we have labored diligently in self-mortification, and striven to overcome that restless anxiety to learn many and fine things which affects all people, and which is the greatest temptation that remains to us from Adam's transgression.—*St. Cyran, Letter XXXI, to M. Le Rebours.*

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NOTE III. PAGES 57, 73.

ON THE EARLY USURPATION OF PERSONAL AUTHORITY BY  
THE PRIEST.

Whilst thus several inspired men announced the Christ with all simplicity, and added to their preaching special admonition and encouragements, the Christians confirmed themselves in their faith together in their assemblies, by sacred songs, by pious conversation, and by listening to those among them who felt urged to preach. Those who felt this impulse were, for the most part, elders chosen by the assembled Christians, precisely because they had been chosen on account of this qualification. Others of the faithful, who did not always remain with the community, labored in the same manner as the apostles; so that there really was, from the commence-

ment, a teaching class, although the separation of it from the body of believers was only effected by degrees. This already existed in the second or third generation of the believers, that is to say, from the second century; so that the distinction between the faithful and the minister of the community, or, to use the Greek term, between the *clergy* and the laity, was established.

*Note.*—Under the designation κληρος the Apostle Peter comprehended, after the spirit of Judaism, the people of God, or Christians, 1 Pet. v. 3; however, the elders were soon called distinctively by this name, either because they were *chosen* by lot, in which it was thought the immediate guidance of God was to be recognized, (Acts i. 24–26,) or because God himself, as Jerome profoundly explains it, (*Ep. ii., ad Nepot.*) desired himself to be the lot, that is to say, the heritage of the Levites; or, lastly, because they are themselves in a peculiar sense the property of God. Immediately after the apostolic age, all those who were devoted to the service of the Church, either for teaching, or in any other way, were designated by the term κληρικοί; the other Christians by the term λαϊκοί, (belonging to the people,) or βιωτικοί, (*seculares*, pertaining to common life,) and ιδιώται, (*privati*), or κανονικοί, a word derived from κώνων, the list of members belonging to the community, but then used in a different sense from that which subsequently prevailed. The most ancient proof that we possess of this is the following passage in the first letter of Clemens Romanus, No. 40, (the authenticity of this letter being assumed :) καὶ λενίταις ἴδιαι διακονίαι ἐπίκεινται, ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεταν. He there recommends order in ecclesiastical rites, and makes the ἱερεῖς subordinate to the ἀρχιερεῖς. The difference is still more striking in the epistles attributed to his contemporary, Ignatius, who, it is known, even then professed the principles of a hierarchy. Clement

of Alexandria asserts that this distinction was observable even in the times of the Apostle John; and the writings of Tertullian, of Origen, of Cyprian, and others, confirm this fact, so far as the second century is concerned. In the *Concil. Illib.*, *fidelis* is employed synonymously with *clericus*.—*Schwartz, Katechetik*, pp. 11, 12.

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NOTE IV. PAGE 73.

FIRST INDICATIONS OF THE TENDENCY TO FORM PASTORS  
INTO A CASTE.

This idea of the universal priesthood was one deeply rooted in the original Christian consciousness, as it stood in essential connection with the entire peculiarity of the Christian standpoint, with that which distinguishes Christianity from all other religions. Christianity has broken down the wall of separation between priests and laity, spiritual and secular persons. By Christ, the one true Priest, all who believe in him are consecrated to the Heavenly Father; as his brethren, they become priests with him, connected with him by faith; filled through him by the Spirit of adoption, they rise to the heavenly sanctuary, whither he has gone before them, and to which he has opened the entrance for them; hence they need no human being as a priest to describe for them the sanctuary, which is revealed to them no more in shadows and types, but in truth and reality, or to lead them as children in the leading-strings of ordinances. They are dependent on no one to deal out to them according to his wisdom, as steward of the heavenly treasures, what they can all receive in an equal manner from the hands of Eternal Love, or to

tell them what it is necessary for them to know, for they are all taught of God. They learn from the same Spirit who guides into all truth, and have the same inward anointing; for all there is one Spirit, one Divine life, one faith, one hope, one Redeemer, who alone will be called Master, before whom all who wish to be regarded as his disciples must, in the same manner, confess themselves sinners, in order to receive redemption and sanctification immediately from him alone, and not from or through any man whatever. The time was gone by in which they worshipped dumb idols, as they were led by their priests; they had now attained their majority in religion. The High-Priest of humanity who conducted them, not to dumb idols, but to the living God, led them not blindly, but gave them an inward light which never forsook them; one Spirit who revealed himself in manifold gifts.

As no particular priestly class is established among Christians, but all are comprehended in one priestly generation, so also the priestly office and the worship of God are no longer confined to this or that special act, but all acts are now considered as having a priestly character, as a kind of Divine service for the worship of God in spirit and in truth. And thus, the calling pointed out to every Christian by his peculiar station which God has assigned him, must be his special priesthood. Accordingly, every Christian, in virtue of his peculiar nature, animated and sanctified by the Holy Spirit, as the common principle of life to all Christians, receives his special gifts of grace to operate with them in his own particular calling, as a member for the advantage of the whole body.

(Then follow facts and quotations from Justin Martyr, Tertullian, Irenæus, and Origen, in support of these views.)

While the oriental theosophists who had embraced Christianity without having undergone an entire revolution in

their habits of thinking, sought to transfer to Christianity a marked distinction, belonging to the ancient oriental systems of religion, of a higher wisdom, an esoteric priestly doctrine, and an exoteric popular religion, (the Gnostics, who boasted of a higher knowledge, a spiritual Christianity, compared with the multitude, who were only capable of a faith founded on authority,) the Church, on the contrary, adhered to the principle that all Christians, in virtue of their one faith on the one crucified, risen, and glorified Saviour, stood with one another in the fellowship of a higher life, so that all true Christians are necessarily enlightened by the Spirit of God, and are, in truth, spiritually-minded men. Against the assumptions of the theosophists, Clement of Alexandria vindicated the universally spiritual character of all true Christians. "We live already; we are made free from death. To follow Christ is already salvation. 'Whosoever heareth my words, and believeth Him who sent me,' he says, 'hath everlasting life, and cometh not into condemnation, but hath passed from death unto life.' Believing, and being born again, constitute true life; for God does nothing by halves. 'Ye yourselves are taught of God,' says the apostle, 1 Thess. iv. 9. We cannot therefore imagine that he has left his instructions imperfect. Whoever is born again and enlightened, is consequently freed from darkness, and has received the light; just as he who has awoke from sleep is awake within; or rather, as he who operates for a cataract does not communicate new light from without to the diseased eye, since he has nothing of the kind, but has only taken away an obstacle from the sight, and given freedom to the pupil of the eye, so also we are freed by baptism from sin, which, like a mist, obstructs the rays of the Divine light; and the eye of the mind, by which alone we can discern what is divine, is kept free from obstructions, when the Holy Spirit flows down upon us from heaven. That the faith of the

gospel is the one universal remedy for all mankind, is plainly declared by the Apostle Paul, when he says, (Gal. iii. 23, 24,) ' Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.' Do you not hear that we no longer stand under that law which is attended with fear, but under the teacher of freedom, the Son of God? Then he adds those words by which all distinction of persons is taken away: ' For ye are all the children of God through faith in Christ Jesus! For as many of you as have been baptized, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.' Therefore," he goes on to say, " there are not in Christianity some possessing a higher wisdom, and others of a carnal mind, but all true Christians are freed from the dominion of carnal desires; they have become like one another in the Lord, and a clerical body."

As the introduction of such distinctions affecting the universality and equality of the Christian calling tended, on the one hand, to foster spiritual pride, so, on the other hand, it lowered the requirements of Christianity in reference to the great body of its professors; the distinction, diametrically opposed to the genius of the gospel, of a higher Christian perfection, for which only a few persons withdrawn from the world were fitted, and a common Christianity, which allowed of secular engagements, and the ties of domestic life—this distinction made " the way that leadeth unto life" *broad* for the many, which our Saviour pronounces "*narrow*" for all without exception. We learn from Clement of Alexandria that there were persons who evaded exhortations to greater earnestness in the Christian life, by the excuse " that they were no philosophers, that they had not learned to read, and could not even read the Bible." Clement says in reply, " If

they cannot read, this will be no excuse for them, since they can hear the word of God; the gospel is not the property of the worldly wise, but of those who are wise towards God. The scripture of the gospel, which is divine, and yet can be learned by the illiterate, is love;" (that is, the gospel must evince its presence in the hearts of all Christians alike in the Divine power, vitally and efficaciously by love.)—*Neander's Memorials of Christian Life*, Part I., chap. iv., pp. 44–52: Bohn's Standard Library Edition.

Tertullian expresses himself forcibly on the subject of the universal priesthood of all Christians. (*De Monog.*, cvii.) He sets out with the idea that Christians, as they now exist, are such as the priests of the Old Covenant were. The special priesthood of Judaism was a prophetic image of the universal priesthood of Christianity. (*Pristina Dei lex nos in suis sacerdotibus prophetavit.*) Christ has called us to the priesthood. The Chief Sacrificer, the High-Priest of the Eternal Father, has united us to him: "For as many of you as have been baptized into Christ, have put on Christ," Gal. iii. 27; and, accordingly, we are made "kings and priests unto God and his Father."—*Neander's Memorials*.\*

Since Christ satisfied once for all that religious want, from the sense of which a priesthood has everywhere originated—since he satisfied the sense of the need of mediation and reconciliation, so deeply seated in the consciousness of the separation from God by sin, there was no longer room or necessity for any other mediation. If, in the apostolic epistles, the Old Testament ideas of a priesthood, a priestly cultus and sacrifices, are applied to the new economy, it is only with

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\* I have been unable to identify this quotation with any passage in the translation of Neander's Memorials published by Bohn; and as I have access neither to the German original, nor to the French version from which M. Vinet quotes, I have translated from the French translation.—Tr.

the design of showing that, since Christ has for ever accomplished that which the priesthood and sacrifices in the Old Testament prefigured, all who now appropriate by faith what he effected for mankind, stand in the same relation with one another to God, without needing any other mediation; that they are all, by communion with Christ, dedicated and consecrated to God, and are called to present their whole lives to God as an acceptable, spiritual thank-offering, and thus their whole consecrated activity, in a true, spiritual, priestly cultus, Christians forming a divine kingdom of priests. Rom. xii. 1: 1 Pet. ii. 9. This idea of the general priesthood of all Christians, proceeding from the consciousness of redemption, and grounded alone in that, is partly stated and developed in express terms, and partly presupposed in the epithets, images, and comparisons applied to the Christian life.—*Neander's Planting*, Book III., chap. v.

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NOTE V. PAGE 73.

THE UNIVERSAL PRIESTHOOD IN THE CHRISTIAN CHURCH.

Such a guild of priests as existed in the previous systems of religion, empowered to guide other men, who remained, as it were, in a state of religious pupilage, having the *exclusive* care of providing for their religious wants, and serving as mediators by whom all other men must first be placed in connection with God and divine things—such a priestly caste could find no place within Christianity. In removing that which separated men *from God*, in communicating to all the same fellowship *with God*, Christ also removed the barrier which had hitherto divided men *from one another*: Christ,

the Prophet and High-Priest for entire humanity, was the end of the prophetic office, and of the priesthood. There was now the same High-Priest and Mediator for all, through whom all men, being once reconciled and united with God, are themselves made a priestly and spiritual race; one Heavenly King, Guide, and Teacher, through whom all are taught of God; one faith, one hope, one Spirit which should quicken all; one oracle in the heart of all, the voice of the Spirit proceeding from the Father; all were to be citizens of one heavenly kingdom, with whose heavenly powers, even while strangers in the world, they should be already furnished. . . . There was no distinction here of spiritual and secular; but all, as Christians, should, in their inner life, in temper and disposition, be dead to the ungodlike, to the world, and so far separate from the world—men animated by the Spirit of God, and not by the spirit of the world. . . .

The essence of the Christian community rested on this, that no one individual should be the chosen, preëminent organ of the Holy Spirit for the guidance of the whole; but, for the advancement of the Christian life and of the common end, all were to coöperate—each at his particular position, and with the gifts bestowed on him, one supplying what might be wanted by another. . . . The edification of the Church, in this sense, was the common work of all. Even edification by the word was not assigned exclusively to one individual; every man who felt the inward call to it might give utterance to the word in the assembled Church.—*Neander's Church History*, vol. i., pp. 245–247: Clark's Foreign Theological Library Edition.

## NOTE VI. PAGE 85.

## ON THE DIGNITY OF THE MINISTRY.

Moreover, if we weigh all things in the balances of justice, we shall see that there is no king, whatever may be the pomp that surrounds him, who, as a king, is not in dignity below, I will not say a bishop only, but even a simple village pastor, (*vicani pastoris*,) regarded as a pastor. If this that I say appears a paradox, I am not without arguments that shall most fully establish its truth. We have only, in order to realize the fact, to cast our eyes on the functions of the pastor and of the king respectively. What does the labor of princes regard? Is it not that evil-doers may be kept down by the vigilance of law, and that the good may not be disturbed? that is to say, so to act that the persons and property of the citizens of the state shall be in safety? But how much more excellent is the aim of the minister of the gospel, who desires to establish in each individual soul the serenest tranquillity, by quieting and subduing the lusts of the world! The king's labors are intended to secure that the state shall live at peace with its neighbors; the priest's aim is that every one may be at peace with God, that each may possess peace within, and that no one may have it in his heart to injure another.

The prince designs to protect the house, lands, and cattle of particular persons from the violence of depredators. See how mean is the aim of the royal office! But what does the priest design? To defend the property of the souls intrusted to him, their faith, their charity, their temperance, their purity, against the assaults of the devil; property which confers happiness on those who possess it, and the loss of which plunges them into the direst misfortune.

What can we receive from the prince's liberality? Revenues, appointments, titles of honor; transient wealth, the sport of fortune. But what may we *not* receive at the hands of the priest? He administers celestial grace through the efficacy of the Church's sacraments: by baptism, he renders the children of all inheritors of the heavenly kingdom; by his sacred anointing, he gives to the soul strength to resist the assaults of devils; by the holy eucharist, he unites men to one another and to God, to form thenceforward only one body; by the sacrament of penance, he gives life to the dead, and freedom to the slave; lastly, from the treasury of the Scriptures he draws every day the nourishment of the truths of salvation, which refresh and strengthen the soul! The priest offers a spiritual beverage, which indeed rejoices the heart; he presents a remedy which can cure the mortal diseases of the soul, and an efficient antidote to the terrible venom of the old serpent. In one word, all that comes under the management of the prince is earthly and transient; but that which occupies the pastor is Divine, celestial, eternal. And, therefore, as much difference as there is between the heaven and the earth, between the body and the soul, between temporal goods and eternal possessions, so much difference is there between the functions committed to the king and the trust devolved on the priest.—*Erasmus, Ecclesiastes, Lib. i.*

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## NOTE VII. PAGES 154 AND 164.

## ON PRAYER.

BACON'S PRAYER.—This invocation, which shows a Christian simplicity that is very touching in so great a man, says M. de Chateaubriand, became afterwards his habitual prayer

when he entered into his study. It is called The Student's Prayer :

“To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications; that he, remembering the calamities of mankind, and the pilgrimage of this our life, in which we wear out days few and evil, would please to open to us new refreshments out of the fountain of his goodness, for the alleviating of our miseries. This also we humbly and earnestly pray, that human things may not prejudice such as are Divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity, or intellectual night, may arise in our minds towards Divine mysteries. But rather that, by our mind thoroughly cleansed and purged from fancies and vanities, and yet subject and perfectly given up to the Divine oracles, there may be given to faith the things that are faith's. Amen.”—*Bacon's Works*, Montagu's Edition, vol. vii., pp. 8, 9.

The prayer of Bacon, which we have given here, is varied in a somewhat remarkable manner in the preface to his *Instauratio Magna*: “We, in the beginning of this our work, pour forth most humble and ardent prayers to God the Father, God the Word, and God the Spirit, that, mindful of the cares of man, and of his pilgrimage through this life, in which we wear out some few and evil days, thou wouldst vouchsafe, through our hands, to endow the family of man with these new gifts; and we, moreover, humbly pray that human knowledge may not prejudice Divine truth, and that no incredulity and darkness in regard to the Divine mysteries may arise in our mind from the disclosing of the ways of sense, and this greater kindling of our natural light; but rather that, from a pure understanding, cleansed from all fancies and vanity, yet no less submitted to, yea prostrate before, the Divine oracles, we may render unto faith the

tribute due unto faith; and, lastly, that being freed from the poison of knowledge, infused into it by the serpent, and with which the human soul is swollen and puffed up, we may neither be too profoundly nor immoderately wise, but worship truth in charity."—*Works*, vol. ix., p. 106; xvi., p. ccccxxxiv.

KEPLER'S PRAYER.—"It remains only that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of lights. O Thou who by the light of nature dost enkindle in us a desire after the light of grace, that by this thou mayst translate us into a light of glory: I give thee thanks, O Lord and Creator, that thou hast gladdened me by thy creation, when I was enraptured by the work of thy hands. Behold, I have here completed a work of my calling, with as much of intellectual strength as thou hast granted me. I have declared the praise of thy works to the men who will read the evidences of it, so far as my finite spirit could apprehend them in their infinity. My mind endeavored by its utmost to reach the truth by philosophy; but if any thing unworthy of thee has been taught by me—a worm, born and nourished in sin—do thou teach me, that I may correct it. Have I been seduced into presumption by the admirable beauty of thy works, or have I sought my own glory among men, in the construction of a work designed for thine honor? O, then, graciously and mercifully forgive me; and, finally, grant me this favor, that this work may never be injurious, but may conduce to thy glory and the good of souls."—*Quoted in Buckland's Bridgewater Treatise*, p. 10.

DE THOU'S PRAYER.—"The historian relates, that every morning, besides the prayer which each believer is required

to make to the Lord, he offered his special petitions for purification of heart, the banishment of all hatred and flattery, the enlightenment of his mind, and tried to know, through all the obscurities of passion, the truth, which had been almost eclipsed by contending interests. It is gratifying to find such relations between contemporary authors."—*De Vauzelles' History of Bacon*, vol. i., p. 107, Note.

SACERDOTAL PRAYER.—Prayer is the duty which is, of all others, the one most intimately associated with the ministry; it is, so to speak, the soul of the priesthood; it is the pastor's only security; it alone can mitigate that which is distasteful, and anticipate that which is dangerous in your office; it alone can insure success. . . . But, my brethren, even if prayer were not as essential as it really is to the success of our labors, do we not owe it to our people? are we not bound, by our position as pastors and ministers, to "pray without ceasing" for them? is not this the most essential duty belonging to that priesthood which has constituted us the mediators between God and the people? It is with the prayer of the pastor that God generally connects the graces that are destined for the flock; it is ours, my brethren, to represent unremittingly to him the necessities of our people, to ask for them the riches of Divine mercy, to avert those strokes and chastisements from his anger with which their sins are often punished; it is ours to lament before him for the vices with which we see our people are infected, and which, by our cares and our zeal, we are unable to correct; it is ours to ask strength for the feeble, relenting for the obdurate, perseverance for the just. The more sensible we are that the wants of our people are infinite, the more earnest and frequent should our prayers become; we ought, like the High-Priest under the law, never to appear before him without bearing the names of

the tribes written on our heart—that is, the names of the people who are intrusted to us: always should this be the principal subject of our prayer. — *Massillon's Twelfth Synodical Discourse, On the Necessity of Prayer.*

SAME SUBJECT.—Let prayer accompany all your toils; speak to God of the moral disorders of your people even oftener than to themselves; complain to him oftener of the obstacles which your own unfaithfulness opposes to their conversion, than of those which may be caused by their obduracy; take with you, when you approach his footstool alone, the few results of your ministry; like a tender father, excuse the faults of your children when in his presence, and accuse only yourself. . . . — *Massillon's Discourse on the Zeal of Pastors for the Salvation of Souls.*

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NOTE VIII.—PAGE 282.

ON THE USE OF THE CATECHISM.

The decline of Christian beliefs has had no more direct cause and no more unequivocal symptom than the absolute substitution of the catechism for the Bible in the religious instruction of childhood; and the revival of Christianity in Protestant countries has necessarily been both caused and characterized by the preference given to the Bible above the catechism—not to the entire exclusion of the latter, but to its appointment to the only rational use that can be made of it, as a compend of biblical truth for the reader of the Bible. When the Bible shall be restored to its appropriate place in the education of the young, the necessity will be felt for

some revision of the catechism; and only those will do this well who have been previously instructed in Bible Christianity; we think we can guarantee that this description of manual will be henceforth designed and drawn up differently from the best of those which have been hitherto employed. But the most pressing necessity is, that those unhappy children should be brought to the source and allowed to drink from it, to whom, as yet, the water of life has been administered drop by drop, like a medicinal potion, enfeebled, and even corrupted, by its passage through these long and antiquated tubes of human construction.

When it shall no longer be that several authorized catechisms, which have been consecrated by long use, are constructed in violation of all logic and common sense, and present Christian doctrines in a state of incoherence, such as robs them of their true significance, and of contradiction, so that one part is contradicted by the other—in short, when catechisms shall come to be as good as they can be, it will not be the less necessary to take from them the place which they have usurped, and to restore it to the first of catechisms—the Holy Scriptures. But this does not imply that we should put the Bible into the hands of children; this is neither proper nor convenient.\* The idea, therefore, of extracting literally from it all that it is indispensable to know in order to become a Christian, has been suggested; that is, to extract all that is level to the capacity of children. Such, in fact, is the system according to which this divine book has been conceived: “It is a river,” it has been said, “in which an elephant may swim, and a brook which an infant may cross without losing his footing.” The question

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[\* This depends upon the age and mental development of children. We have never known any evil to result from the perusal of the Bible by children.—T. O. S.]

is not whether we shall swim rather than walk, but whether we shall cross; and the infant must cross as well as the adult. And even he, in order to become a Christian, or, to use the expression of our Lord, to "enter into the kingdom of heaven," must return to infancy, must make himself a little child. I admit that this is a voluntary childhood, and that on this account it is so precious and efficacious; the child himself is not fully and entirely a Christian until when, having ceased to be a child in the proper sense of the term, he becomes so by choice and by reason; but not the less true is it still that, in order to become a Christian, we must accept the truths of the Bible in the sense and simplicity with which a little child accepts them.—*A. Vinet: Article on M. Morel's Histoire Sainte, extraite de la Bible. Semeur, 1840: vol. ix., p. 213.*

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NOTE IX. PAGE 370.

BENDEL'S THOUGHTS ON THE EXERCISE OF THE MINISTRY.

TAKEN FROM HIS LIFE BY BURK.

Pamphlet published by M. Vinet in 1842.

1. A pastor ought to be divinely sure of his office, that is, of his vocation to the ministry of reconciliation, as well as of the truths which he preaches; he must be able to produce his title to a second birth; he must be firmly resolved to advance the glory of God; to live for Christ and to serve him, to gain heaven for himself and for many others with him.

2. A pastor should give himself entirely to his work, entering resolutely into the midst of his duties, and not allow-

ing himself to be discouraged by any thing that may arise. In order to this he must remember :

*a.* That the faithful preaching of the gospel will always result, sooner or later, in the conversion of sinners and the joy of angels ; and that one single grain of wheat, even after it has been long expected, is a great joy to him who has sown.

*b.* That crosses and failures aid us in self-knowledge, make us humble before God, and willing to ask with the greater earnestness for the witness of the Spirit, which can silence and subdue all doubts.

*c.* That God does not show less patience towards those who have received, believed, and who declare the message of grace. How long a time must he wait before he receives from them any thing that is conformed to his purposes ! With what wisdom he guides them, in order that he may draw some good thing out of so much feebleness and impurity ! And shall not they themselves wait patiently ?

*d.* That it is not the pastor's fault if he is born in times of barrenness, when it is difficult to do good : when fierce injustice has trampled the weak under foot, and devoured the substance of the poor, it is no marvel that preaching is ineffective ; when authority even, when it recognizes evil, takes little trouble to remedy it, and sees without any compunction the great absorbing the small.

*e.* That God has placed a mark on all those who sigh over the abundance of public sins, that they may be untouched by the punishment which shall ensue. Ezek. ix. 4.

*f.* That a pastor strengthens himself with that which is effected by others for the kingdom of God, when he rejoices with humility in the good that is effected without him. By this joy he appropriates to himself the labors of others, while, at the same time, he avoids the dangers attending the gratification of his own wishes.

*g.* That even where souls are not positively won by a truly gospel preaching, they are yet somewhat softened and prepared by their clear knowledge of spiritual things. H. Franke testifies, after long experience, that the parishioners of a brave and devoted pastor always become ultimately more tractable and gentle.

When God grants a richer harvest to a pastor, it does not therefore follow that the pastor himself is more acceptable to him than others are. Surgeons have various instruments; some are in use every day, others only rarely, and for special cases; they have no preference for one of these instruments above the other. It is only the last blow of the axe that makes the tree fall; and if one has given fifty strokes, another thirty, a third only two, who shall tell which of the workmen has been most useful, and which of the strokes has contributed most to bring down the tree? So it is with the work which is done for souls.

3. A pastor ought to be like a hen that takes her brood under her wings, and which sometimes allows them to mount on her back. Confidence and familiarity cannot be forced; only charity can bring them; amicable intercourse often does more good than many reasonings and sermons. When the sun shines warmly, the traveller looses his garments of his own accord. A single pigeon which comes spontaneously to the tamer is worth more than a large number which are brought to him by force. It will be happy for all if the pastor habitually engages in familiar questionings and conversations. I believe that this is possible even in the case of unconverted persons.

4. The pastor ought not entirely to avoid intercourse with men of the world; but he should be careful not to take part in their sins. To testify in the freedom of conversation to the same truths which are solemnly taught in the pulpit, makes a greater impression on the minds of men than they

will allow us to observe. Much of the seed which we scatter may be lost, but yet something remains. When it snows, and the earth is moist, the snow as long as it falls seems to be absorbed by the earth, but, by continual falling, it ultimately forms a white covering for the earth: *Sparge, sparge, quam potes.*

5. The pastor has reason to be anxious for himself when he does not seek to live in communion with true Christians. His works gradually degenerate into a regular trade; and there are many who carry it on as advantageously as any other trade, or who leave it in order to gain worldly wealth, although, in truth, we cannot name many pastors who have become enriched by their calling. Godly souls are the hand of the pastor; he himself is the eye; the hand may carry, push, relieve, and be very useful to the eye.

6. Experience teaches us that many souls can be affected by preaching, in a very salutary manner, but the work of grace is not fully carried on in them unless by means of individual treatment; accordingly, private labors must be especially regarded. The pastor often gains richer and more plentiful fruit from his visits than from his public preaching. He should always show himself equally disposed to go wherever he may be called, and those whose spiritual necessities urge them to come to him, ought to feel themselves encouraged by his cordial reception to communicate with him with entire freedom; also, he should show a pleasure when he meets with neighbors in the houses which he visits.

7. The principal rule to be observed by the pastor in the guidance of souls is to do nothing from his own will, and to do every thing that he knows to be the will of God. Those souls from whom he hopes some good results, should be approached at times when they are calm and untroubled. Those who revolt and are obstinate, must always be reminded of the word of God. He should seek to present the subject of

which he treats in an agreeable manner, beginning with indifferent matters, and gradually leading the interlocutors to respond without having been formally questioned. When he has an opportunity of seeing persons every day, he should wait for some favorable occasion; but if opportunities are rare, or if he has only one opportunity, he must be careful not to let that pass without bearing witness to the truth. If such persons should die, this would cause great anxiety to the pastor who should have neglected to testify of the gospel to them; and, on the other hand, how will he rejoice if he has been enabled to be faithful! However, he must not abandon himself to anxiety, which is a great evil. Let him in all things act with God, and not with himself alone, that he may afterwards be able to say, "I have done, O God, according as thou hast appointed." Then, certainly, he will receive a Divine answer at the time of need. One single word, one look, one ray of light, may effect great things in a soul, if we have found the right point and the proper moment. On one occasion it was said to a man whose wife was ill, "You have now a sanctuary in your house." This sentence remained with him and did much good. It is a great gift to be able to utter forcible and sententious words which strike forcibly.

8. When our aim is to bring souls to God, nothing ought to be despised; however numerous they are, we must show that we regard it as of the highest importance that they should be brought to the Lord.

9. Do not absolutely despise any one. If any one has a fault, contrive that he shall know it, and endeavor to induce him to correct it; and, whether you succeed or not, strive to discover and develop whatever there is that is good in him.

10. It is, I believe, very important not to accumulate arguments and materials, mixing up the feeble with the strong, in

order to multiply the number of them. This is only an injury to both. It is much better to bring forward a decisive argument and abide by it.

11. There are souls which, in proportion as our urgency and our efforts to penetrate them increase, seem to present less hold for us, and to escape our grasp as a subtile vapor. We must wait patiently for them, and be content that some time should pass before the fruits of our ministry are apparent. The state of *passivity* spoken of by Tauler and others, is too little known by those who desire to precipitate their own movements and those of others. In such a state it sometimes happens that greater things are produced in a soul in a single moment than are effected in others by several months, and this is much more sure and lasting than a forced and factitious success. There are souls for which it is good, because of the temptations of the evil world, to remain to the time of their death in an undeveloped state, as *germs*, and who are not manifested and do not enter into the kingdom of heaven till the moment of their departure. It is right that those who have the care of souls should be apprised of this, for their consolation. Let us do what we can *suaviter*, and leave the rest to the chief Shepherd, saying, with Moses, "Have I conceived this people? Have I begotten them?" Num. xi. 12.

12. It is very necessary that the pastor should have the gift of discernment. Wherever there is a true life, it can sustain itself. But when the pastor is continually desiring to review his people, and lead them to start afresh, they will become indifferent and idle. The venerable Abraham (who lived in the fourth century of the Christian era) was accustomed to leave those whom he influenced as soon as he had brought them to say, "I believe in God the Father, and in his Son, Jesus Christ." Christ himself said to his disciples, "It is expedient for you that I go away;" and the eunuch

of Queen Candace was left alone as soon as he had been baptized. If I had a tree which I was always cutting, whose roots I was continually exposing, I do not think it would prosper the more for my pains. As a child who is beginning to walk is never so sure of falling as when you call out to it, "Don't fall," so it is when we would forcibly obtain from souls *actus reflexos*—when we incite them to great efforts, in order to obtain a distinct consciousness of their being in a state of grace, and of having made progress in sanctification. There are souls whose activity consists solely in *actibus directis*—in free action which anticipates faith and love. These are they which advance the most surely, and if we attempt clumsily to urge them onward, we shall only intimidate and bewilder them. There are others, doubtless, who require to be urged on, and therefore we must ask and seek for a discerning mind.

13. What is the thing that is most essential to the pastorate? It is that which is so often spoken of in the Psalms—*Josher* (ישר)—uprightness. We may compare it to a straight line, in which there is nothing oblique, nothing double; which is free from all variations of ascent and descent, and which advances by the nearest road to the desired end.

14. Brothers and pastors! let our hearts be filled with love to Christ. This love alone can render us serious, courageous, active; by this alone can we penetrate into the real condition of a soul, and discern the road in which we must guide it. We must form much closer relations between our parishioners and ourselves, ever remembering that we have before us men like ourselves. What shall we do in times of plague, or of other public calamity? Let us, at such times, associate with our people, and identify ourselves with them for the safety of the whole, without calling to mind the empty distinctions of rank or of talent. If we thus act with one

man, we may hope, in a sense, to make him our prisoner, and to lead him according to our will.

15. I would willingly leave to each soul the foundations of his own special faith; though the premises are feeble, yet if the conclusion is just, this will satisfy one. It is with man as with a child who makes his first attempt to walk across the room, and clutches hold of his own clothes: if he advances, we can leave him to his imaginary assistance. With what delicacy ought man to be treated! If we stretch the cord too tightly, it will be loosened so much the quicker, and the soul will cast itself in that direction which we wished it to avoid.

17. I do not at all think that assemblies are to be interdicted. Must then each man be forced to cultivate a solitary piety? It is as if, seeing many persons starting on a common course, I should advise them not to continue together, but each to front the coming danger alone.

18. Diseases suppose life. When a spiritual disease exists, there spiritual life must also exist. The wicked are entirely dead. Why should the pastor reject or treat with severity the children of God because he finds in them something to rebuke? Should he not rather be the more eager to associate with them, and to offer them the remedy that they require?

19. There are those who place too high an estimate on meetings for worship, and who appear to regard themselves as better because they take part in those exercises. But neither are they the only pious, nor are those uniformly pious who thus meet. There are excellent souls who never attend these gatherings, and there, as everywhere else, hypocrites are to be found. The same man does not think in the same way as spectator that he does as judge. Do not frustrate the work of God. Do we not leave each one to take his own individual course in common life? We may and we must be

more tolerant of small things, in order that we may have the right to insist on great things. We must not be too hasty in consoling those who suffer some ill-treatment from the world on account of their presence at our assemblies; this may be good and salutary for them. . . .

20. Coolness is so much the habit of these days, that it is hardly possible to establish between pastor and people that mutual and intimate acquaintance which should exist in a Church, all the members of which are converted. The favorable moment has not come. Many things are necessary to the formation of a true community—much intelligence and experience. A community ought to have the spirit of discernment, and to possess members able to guide others; without this they would seem only to meet for mutual discomfort. We must take care lest fraternal love becomes like a comedy. Alas! this is very common; we are hypocrites to one another; we seek to please; we neglect the rebukes, warnings, and encouragements of Christian love. There are those among us who possess neither humility, charity, nor any thing of the spirit of Christ; and who are only distinguished by their zeal in forming associations and meetings. Is not this mere comic acting? In a community of brethren there must be communion in prayer; laws to which all are subject, without, however, binding the individual down to particular times and forms. For the tighter the cord is drawn, the sooner it is broken. There are those who only continue because they have begun, and in order to avoid the reproach of inconstancy. The more that spiritual exercises and intimacies increase, the more should we guard against the spirit of imitation. What should we think of two travellers, each of whom has his own path, and even is called upon to make a path for himself, and yet one of whom should invariably tread in the footsteps of the other? Can they not walk near enough to one another, while each keeps to his

own separate path? We do not want to be urged on by one another, but that all alike should be urged on by the breath of the Lord. But there are, doubtless, those who tend continually to withdraw farther from the presence of God, and to take courses of their own. Such persons always become colder and more indolent in their Christianity; they require to be constantly looked after, and never left alone. He who has a truly vicious faith cannot retain it; he must degenerate.

21. Let him who is unable to check prevailing sins, complain much of them to God, and give his calm and serious testimony against them from time to time, not heeding whether he is listened to or not. The pastor ought to learn a lesson from those persons who protest against a violation of their rights, although they know their protest will be unavailing; he ought to continue his witness for the truth, even when no one seems to regard it; he will certainly reap in due time, and while he waits his conscience will be satisfied. A river continues to flow whether we draw water from it or cast stones into it.

22. As to all that is evidently opposed to the law of God, the preacher ought to show its sin as seriously and clearly as is necessary, in order that each may understand him, and not allow himself to be deterred or intimidated by the fear of men. Moreover, the world will allow bitter truths to be spoken to it. It is true that the grief and humiliation caused by the reproaches of others often issue in anger, but the man is soon ashamed of his anger; he soon recovers himself and recognizes the truth. Doubtless all rebuke ought to be administered prudently; and in order to this:

*a.* We must guard against evidently useless conversations; our credit depends on this; after the most valiant air-strokes, the most signal triumphs do not at all add to the good opinion of men concerning us.

*b.* Let us not use the irritation caused by truth as a means of personal offence ; whatever touches us alone will glanee by us, without any permanent result.

*c.* Endeavor to find the right moment ; nothing is so irritating as an ill-timed blow ; we do not feel the effect, although we recognize the intention, and it gives us the impression of violence.

*d.* When we are acquainted with the past sins of any one, we should not speak of them to him, but wait and see whether he falls into the same errors again ; in which case we must regard it as a flagrant transgression. We must not, however, deal with mere isolated facts, but regard the general state of the individual.

*e.* Show impartiality, kindness, and compassion. If we have succeeded in making the sinner feel that we do not regard ourselves, as men, above him, we have done much towards gaining his heart.

*f.* Let us be as conciliatory as possible in our exhortations : a gilded and gentle *No* is often better than a blunt and brutal *Yes*.

*g.* We must not treat all men indiscriminately as flagrant sinners ; this would be the most effective way of promoting a secret pharisaism, since each might say to himself, "I am not yet so bad as that ; I have certainly better thoughts ; my conduct is not quite so depraved," etc.

23. In things which may be classed among the *Adiaphora*—things indifferent—as games, dancing, etc., it often happens that the pastor is inclined to exaggerate, and to draw the cord too tightly. We must not judge of others by ourselves ; we cannot give them our own eyes and our manner of seeing. Persons are often so educated that their hearts become like leather, nay, even like wood. If I had to choose between natural gayety and the sadness of an unrepentant heart, I would give the preference to the former ; for it is an

image—a distorted image, to be sure—of the happiness of God, while the latter is opposed to it. We sometimes give the name of sin to things which are simply forms of life, and which sometimes have the advantage of preventing the outbreak of sin, properly so called. Doubtless these things will not be imported into heaven; but they are not the causes of sorrow when repentance comes. The repentant sinner is absorbed by the general regret that arises on the contemplation of a life given to vanity. Taste for worldly pleasures is a natural accompaniment of his unconverted state, and will vanish with that state. We must not, then, expect too much; we must not condemn the taste for dancing, and such diversions, with too much bitterness, and with too legal a spirit; we must not form absolute rules, but refer men to their own conscience, induce them to listen to its suggestions, and persuade them to abandon those things which they can only enjoy with an internal compunction. Job had his children under his control; yet he did not forbid them keeping festival together, but he prayed for them. And this we also should do most assiduously for our parishioners, and especially in times of public festival; this is never fruitless, while law provokes anger.

It does not follow from this that we should not avail ourselves of opportunities to tell our people what we think on these subjects; we ought to represent to them that by always pushing their liberty to an extreme, although we may admit that they avoid actual sin, yet they are in a position analogous to that of those who walk by the side of a river, and, keeping their feet as near the water as possible, yet profess ever to keep on the brink of the water, and never to fall in. They should beware lest these vanities, pleasures, and follies cause them to lose their part in heaven, and in the happiness which even this life may offer to them; they should consider that the pleasure which they find in these things is the sure

sign of an unregenerate heart, and that they will see things in quite another manner when God has influenced their soul by his Spirit, etc.

The pastor also should be careful not to judge the whole of his parish by the disturbance which may be occasioned by a few unruly members of it. Because at the edge of a pond we only hear the croaking of frogs, we must not therefore conclude that there are no fish in the pond.

24. Not only in the pulpit, but in special and private conversations, and whenever a natural opportunity presents itself, should the pastor insist on the duty of renouncing the world; but he need not feel himself called upon to exhibit all at once all the evil that his eyes may detect. Let him be guided in this point by the inspiration of the Spirit of God. At one time we may keep silence and utter our complaints to God alone; at another time we may feel an interior impulse which shall give us an energy and liberty, enabling us to impress those with whom we have to do. Do you feel yourself urged to exhort and reprove? Then you are wrong if you do not perform this as a direct and immediate duty; you will be doing wrong to delay its performance to some festival day, to some visit for compliment or condolence; you will be wrong also if you endeavor to accomplish your aim in an oblique manner. Do you desire to exhort? Let it be done directly, without artifice, with cordiality and frankness; be not too clever in contrivance; experience shows that this method closes the heart instead of opening it.

25. We owe to a parish respect, and should fail in showing due respect if we did not give an example of strict observance of its laws; besides that this is the most persuasive manner of preaching order and conformity. Things which concern the Church, even of an exterior character, must be arranged with a degree of punctiliousness, regularity, and precision. Our hearers are too ready to infer inexactitude of

doctrine from inexactitude of method. How shall they believe that we have fixed principles in our teaching, when we have none in our official activity? This does not imply that respect for forms in preaching should prevent us from uttering any useful thoughts that may occur to us after we have formally closed. We find, in the case of Macarius, that a homily was often interrupted by some question put by the hearer, and that he answered even when it had little connection with the immediate subject. It would be well if such simplicity existed also in our worship.

26. The nature of my engagements has not often called me to visit the sick and dying; but, from the little experience I have had of this part of ministerial labor, I am able to affirm the following:

By prayer the pastor will most surely attain spiritual wisdom, tender compassion for the patient, and an accurate view of his own duty. Let him take for reading, or as a theme of conversation, that which is best adapted to the invalid, and draw from it an application to his particular circumstances, without at first asking him whether he rests on these truths; it is better to bring him by degrees to a free confession of his own state. We have gained much when we have induced the sick man to compare his present experience with his past course. When hypocrisy is not apparent, it is not prudent to attempt a thorough internal revolution, and to lead a soul to believe that you pay no regard to any of those movements which prevent grace has before produced in it, and the remembrance of which it still retains. We should rather seize the faintest indication which can give us an opportunity of encouraging it: increasing light ever brings into fuller recognition the gulfs and darknesses that are past. In this way we can more easily bring the sick man to those individual applications which are so important. In the case of those who have been signally sinful, adulterers, or voluptuous, there

is often despair, and we are obliged to begin by showing them that there is yet a remedy, although the case is serious. This despair sometimes leads them to exclaim, "I am lost: I belong to the devil;" which gives us an opportunity of making them consider their state of sin generally and in detail, and also of leading them to the free grace of God. According as we may judge, we may dwell more emphatically on one point than another—on repentance, or faith, or resignation to the will of God. We must avoid saying too much. With sick persons we find two opposite results: some feel that the pastor's visit does them good, and is agreeable to them; others are fatigued by it; we must therefore study different cases with care, and conform to the necessities of the invalid, knowing when it is convenient to be silent, and when to speak. If a sick man appears inaccessible when we wish him to confess his state of sin, we must anticipate him by prayer, and put into his mouth what we would wish him to say himself. A man willingly allows himself to be accused when we place him in the presence of God by prayer; it is not easy to persuade him to confess his sins before men, especially when he is heard by a variety of persons.

There are sick men, especially old men, who think that suffragans and young pastors are well-meaning young men, doubtless, but that they have too little experience of life to know that the gospel law cannot be taken in all its literal exactness. We must endeavor to remove this prejudice by turning their look away from and above the instrument, and leading them to the presence of immutable and eternal truth. It is right to make them understand that we have no other interest in them beyond the salvation of their soul, since we have nothing to gain by preaching to them in one mode rather than in another.

In communion services we have especially favorable opportunities for exhibiting all the treasures of Christ's love. But

we must vehemently oppose the error of supposing there is any *opus operatum*, the error of attributing merit to external works, and especially in the outward participation in the Lord's Supper; we must oppose it in its application to the past, the present, and the future, and impress upon the sick man, both before and after the communion, that peace is only to be found in the grace of God through Jesus Christ.

The pastor ought to be attentive that he may let no opportunity for doing good pass. He will therefore address himself to those who are present, both before and after death, and explain to them that it is not his exhortation, however forcible it may be, which can save the sick man, but the dispositions of his own heart; that it will not suffice for him to give a general assent to the sentiments uttered, unless he responds to them by the inmost feelings and wishes of his heart. Many souls do not feel this spiritual hunger; probably many die impenitent; which, however, is on no account to be affirmed of those who have prayed and listened to the word of God before us. The baptism for the dead, or over the dead, of which St. Paul speaks, ought to be understood, if I mistake not, of those who accept Christianity a short time before death. To "save so as yet by fire," is to receive a soul which is in the most imminent danger, and with whom we are obliged to use violent means, because we have not time for gentle and quiet measures. The words of Jesus, "There are few that be saved," instead of discouraging the pastor, ought to make him redouble his zeal and earnestness. I believe, however, that death-bed conversions are rare: either the sufferer had more virtues in him than he allowed to be seen, and his last moments brought to light these hidden graces, or, most likely, he leaves the world with the same dispositions that he has ever had. It must, however, be observed that there is a class of persons who, for want of culture, cannot express what is in them. God delights in mani-

festing such souls on the bed of death ; he does not allow his children to leave the world entirely *incognito*.

The impenitent who desire to postpone conversion to the last hour, should be admonished that at the hour of death a man cannot be sure of rendering a free and therefore a sincere testimony ; for if, at this last moment, he can interrogate his conscience, it will probably tell him, "Thou wouldst not have done this in good health."

We sometimes meet with persons who are always weeping, and yet know not why they weep. We must not be offended because they cannot express the reason of their sorrow, but we must allow them to weep, and exhort them to lay their hearts open before God in Christ ; he will hear and understand them.

We must also recollect, at the bed of death, that some are kept back by the need of pardon from some person whom they have offended ; it is our business to procure for them this word of reconciliation, after which they may die happy.

27. We will add to these rules of Bengel on visiting the sick, some of the words which he actually spoke to sick persons.

a. He said to a man whose case was hopeless : "Dear friend, look to the love and the light of God, make use of the rights which Jesus Christ, the well-beloved, has purchased for the rebellious children of his Father ; may the Spirit of grace be powerful in your feebleness, may he produce aspirations in our hearts which may go with us to the eternal world, when we are invited to dwell with the great Precursor who has entered there for us and for all who have passed along this road which we must pass. I commend you to a faithful God : let us pray for one another."

b. Mlle. de St., who was in a consumption, showed him her emaciated arms, and complained that God had not yet

taken her away. Bengel answered, "You are like one of my pupils who wished to go for his vacation before the proper time; he was obliged to remain till he had learned his last lesson. You think you have nothing more to do here below, but you may be sure that it is a good preparation for eternity for a Christian when, being fully equipped and ready to depart, he is obliged to wait yet a little time for the Master's word. While you submit patiently, you present to God a worship that is acceptable to him."\*

c. Bengel, with other Christian friends, was by the bedside of the pastor Grammich, to whom, after prayer, they sang the following hymn :

Cendre froide et muette,  
 Dans ta sombre retraite  
 Dors en paix, quisqu' au jour  
 Où le Seigneur qui t'aime  
 T'emportera lui-même,  
 Vivante et rajeunie, au bienheureux séjour.

Bengel repeated to the sufferer the most touching expressions in this hymn. Then he spoke to him of the glories of the city of God, "which must be beautiful," he said, "because it is written that 'God himself is not ashamed to be called their God, for he hath prepared for them a city.' " Then the sick man, sensible of the majesty of God, felt profoundly humbled by a sense of his own misery. Bengel said to him, "The servant of God must ask forgiveness." This the sick man did, shedding many tears; then Bengel continued, "If we confess our faults and our miseries, God will not be hard with us; he acts royally, he gives us ten thousand talents at once." At length the sick man regained his serenity, and preserved it to the last.

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[\* So Milton: "They also serve who only stand and wait."—  
 T. O. S.]

When they took leave of one another, each placed his hand on the other's head, and they blessed each other abundantly.

*d.* With regard to persons afflicted with a mental disease, he said, "I am pleased to listen to these persons; something is always to be learnt from what they say, and moreover this is a favorable opportunity for studying human nature. But when the depression is so great that the sufferer opens neither his mouth nor his heart, I pray with him, and persuade him to repeat my words aloud. There is a great power in the voice."

29. When we remind the rich of their duty, in order to excite them to benevolence, it would be desirable to take the opportunity of reminding the poor also of the justice and fidelity required of them; otherwise the poor and the rich will both complete our words in their own way, to their great injury, and each will reproach the other with the faults they respectively discern. Would it not be better to lead both of them to seek for peace with one another in the Lord, and persuade those who have too much to impart of their superfluity to those who have not enough? The reason perhaps why the rich seek in the conduct of the poor for excuses for not helping them, is, that we are contented with preaching to the rich only.

30. The pastor ought to give the greatest attention to those who are first in his parish—that is, children; and to those who are last—that is, the dying: to the former, because from them most fruit is to be expected; to the latter, because little time remains for us to exercise our ministry toward them.

31. The administration of the Lord's Supper to so many variously disposed persons must necessarily cause much anxiety to a conscientious pastor. I have been asked

whether it would not be better to be entirely deprived of it, than to give the Lord's body to all without distinction: I answer, there is a difference between the theoretical and practical defence of the truth. The first is more or less independent of the variations of earth, and is accomplished more or less fully, notwithstanding all circumstances. The second is more difficult in itself, and has at all times been subject to abuse.

When a pastor has serious doubts whether a person who presents himself at the table is worthy to partake of the Supper, he ought, before the day of communion, to speak privately with that person, explaining to him the solemnity of the act and the magnitude of the responsibility which he assumes, and then leave him to act according to his own will. The enclosure should be outside the temple, not within, around the altar. The pastor should be able to administer the Supper with all fulness of joy, as if he were about to communicate to all his sheep all the fulness of the blood of Christ; as if, with these sacred pledges of mercy, he felt strong enough to raise all these souls at once to heaven.

The Holy Supper is a means of conversion to many; those who officiate ought, therefore, according to their knowledge of the particular state of the communicant, to address to him the words of the institution with all the gravity and emphasis that are required in order to impress him. But I do not think it right to make use of the communion as a means for conversion, to teach dogmas, properly so called; for this is not its precise aim.

32. The doctrine of the effects of prayer, and of the unspoken word, is very important; but without great prudence in teaching and applying it, we are in danger of falling into great errors of heart, and of tempting God. The words of St. John, "They shall all be taught of God," (John vi. 45, Heb. viii.) ought not to be interpreted as implying that no

one will need teaching from his brother. If this were the case, why did the apostles teach? These words indicate the superiority of the New to the Old Dispensation. In the ancient economy, God was obliged to use compulsion with the Israelites; the new economy is characterized by a spirit of liberty, which gives free play to intelligence. When a man receives that spirit which is promised in the New Testament, every thing becomes more easily intelligible to him, and he acquires a readiness in sacred studies which others do not possess after long and repeated application. The passage in 1 John ii. 27 applies to false doctrine, in regard to which the Christian does not need to be instructed. The two questions are very different—whether certain souls can be awakened without the intervention of the gospel ministry, and whether the entire Church can be sustained and perpetuated without it.

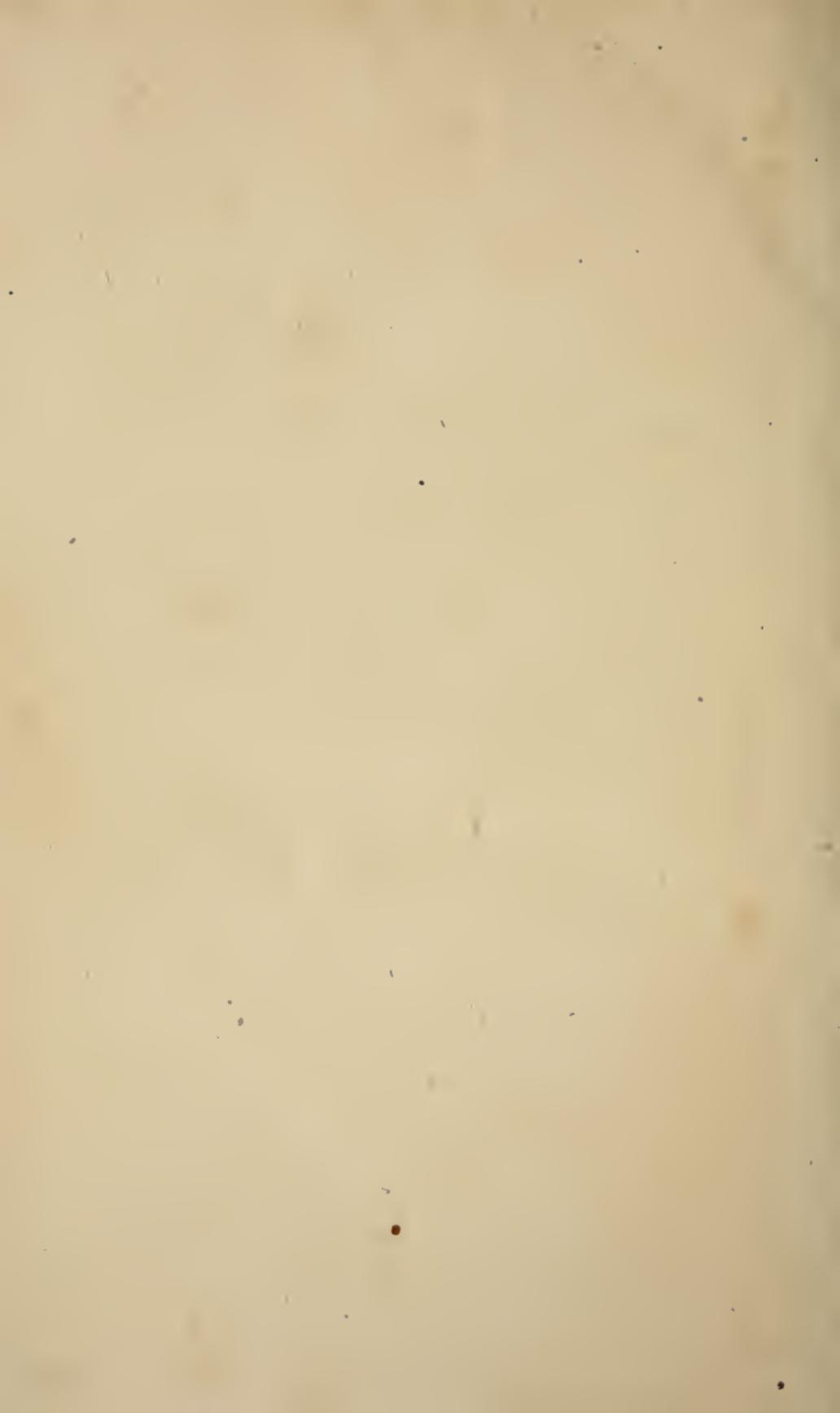
33. Mysticism dates from the fourth or fifth century. The Aristotelian philosophy, and afterwards the Scholastic, which was derived from it, being cultivated with ardor, many sincere persons, to escape from the disputations of the schools, retired within themselves. Each mystic had a certain ray of light, but this was all; he did not understand any thing of the Divine economy, nor of the Divine ways in general. These men retired into solitude, and were henceforth nothing to society. They lived during times of darkness; they were happy themselves, but did not contribute to the welfare of others. While the Scholastics valued nothing but speculation and reasoning, they, with the Platonists, valued feeling alone, and the unseen and silent dispositions of the heart. The Mystics were wrong in not confessing the good that they had received; they could not have found it elsewhere than in the territory of the Church.

34. It is well for the country pastor to pursue, along with his pastoral labors, some special studies relating to his con-

dition, in order that he may not always have to fall back upon his own resources; he should also know what is passing in other parts of the Divine kingdom, in order that he may be, as occasion may require, encouraged, awakened, humbled, and instructed.









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