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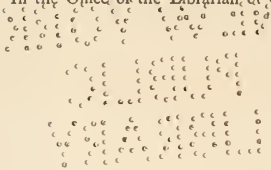

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PREFACE.

ANCIENT rhetoricians advised writers to withhold their books from the public for nine years. Lamartine informs us, on the other hand, that the book, however quickly published, will come too late. The reader will find that we have been governed by the Frenchman's suggestion, and in doing so have made, perhaps, a mistake.

These pages were originally prepared as a discourse upon ministerial education, and were delivered before the New England Methodist Episcopal Conference, Boston, April, 1871.

The author is aware that the subject demands a far more exhaustive discussion than this treatise claims to be; yet, for the want of something

better, it is committed to the public in hope that it may help fill an existing gap, and awaken new interest upon one of the most important questions of the day. The specific design of the writer will be realized if young men having the ministry in view are hereby induced to avail themselves of a thorough professional training before engaging exclusively in their work, and if those already in the ministry, by increasing their diligence and devotion, seek to become more effective ministers of our Lord Jesus Christ.

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ANNOUNCEMENT.

"The pulpit, therefore (and I name it filled
With solemn awe, that bids me well beware
With what intent I touch that holy thing) —
The pulpit (when the satirist has at last,
Strutting and vaporing in an empty school,
Spent all his force, and made no proselyte) —
I say the pulpit (in the sober use
Of its legitimate, peculiar powers)
Must stand acknowledged, while the world shall stand,
The most important and effecual guard,
Support, and ornament of virtue's cause."

I.

ANNOUNCEMENT.

AT the conclusion of the Last Supper, our Saviour and his disciples silently threaded their way eastward through the deserted streets of Jerusalem. Outside the walls, overlooking the garden of Gethsemane, they paused.

The moon had doubtless already fallen behind the western hills. Before them were triple shadows of mountains, city walls, and olive trees — and deeper shadows. Nay, it was *midnight* above their heads, and in their hearts.

To relieve this threatening gloom the clouds part for a moment.*

"Simon, Simon," said our Lord, "behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not."

After an additional warning had been given to this disciple, the entire company are pleasantly reminded of those earlier and happier times, when they were al-

* Luke xxii. 31–38.

lowed to throw themselves confidently and without reserve upon the protecting providence of God. Vividly, though in few words, were recalled those charming and peaceful days in Galilee — days, when they could preach and have plenty of open hearts and ears to hear them; days, the memories of which were laden with mercies and filled with sunshine; days, when they had no care and no want — when, if the lips but parted, God seemed to speak through them; when opponents were easily silenced, and the common people heard them gladly. "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything?" No wonder that, quickly and with emphasis, they replied, "Nothing."

In view of the leading question, this reply, and the impending gloom, we look confidently for some substantial encouragement; something, perhaps, like this: As ye have lacked nothing, so move on in faith, believing that ye will lack nothing. Be divested of everything like doubt and fear. Let the indelible impression of past experiences, successes, and triumphs make you careful for nothing. The storms of to-night are but the temporary shroud of a jewel-decked morning. The same God rules who has ruled, and what has been will be.

Such the expected representation. But our Saviour banishes the expectation almost as quickly as it had been excited. The clouds are again folded together where they had for a moment parted.

"Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."

What fearful and dreadful times are these, *when garments must be sold for swords!* What intense, warlike, and almost bloody language! What skill and devotion are now required! What battle is it, that is now pending?

The disciples at once realize a change of relations. The contrasts are sharp and well defined.

No longer are they in the charming regions of Galilee, surrounded by a faithful body-guard of common people. No longer is their every want anticipated and relieved. Behind them, rather, is a city of blood; before them gloomy shadows, which they must enter; and already upon their track is a band of assassins and murderers. Yes, if a man has a purse, let him not leave it at home, but take it; so also take his wallet; so also take everything else; and if with everything else he has not that which is to be as a substantial defence, let him sell even the garment off his back to buy it; for henceforth there must be no mock battles, but real war to knife and hilt.

Providentially, Christ would say, you are now thrown upon self-defence. The wondrous and divine guidance hitherto enjoyed gives place to the ordinary course of human affairs and agencies.

I am still with you; but God works henceforth indirectly, and by means, instrumentalities, and second causes. Secure them, buy them, sell them at no price, barter them not away, part with them no sooner than with life itself; otherwise God, too, will desert you. Pray and look up to heaven as you have done; but add to this daily devotion a manly resolution, prudent calculation, and thorough preparation. Is the announcement understood? The disciples thought they

apprehended. They had in mind immediate battles and defences, and felt they were prepared.

"Lord," they replied, "behold here are two swords;" one of which was presently wielded in an act of violence in the hand of an impulsive apostle, and, but for the miraculous interference of our Saviour, "might have compromised for a generation the pacific character of the gospel." They had misapprehended, yet in part only. It was not precisely this kind of defence that was demanded, yet it came in principle so near it that specific explanation and correction are, at present, deemed unnecessary. Time will clear away the difficulties, and make all needed interpretations. "It is enough," briefly responded our Saviour. The conversation immediatly ended, and they passed on under the shadows of the mournful garden.

The words of our Lord, especially such words as occur in this announcement, and more especially words spoken under such like circumstances, cannot be idle, or restricted to apostolic times. When correctly understood, we shall find them, like all his words, significant and urgent, and adapted to all times and to all disciples. They constitute an ultimate appeal, back of which we cannot go, and in presence of which, both interest and prejudice are silenced. They enshrine, under a form which is both parable and allegory, certain principles which furnish a sure and universal foundation upon which to stand. If we succeed in correctly interpreting this parable while making a special application of it to modern ministerial culture, we shall have gained the object in view, and shall hope to have added something to the cause of a thorough professional education for the Christian ministry.

TIMES.

"How high and awful a function is that which proposes to establish in the soul an anterior dominion, to illuminate its power by a celestial light, and introduce it to an intimate, ineffable, and unchanging alliance with the Father of Spirits! The moment we permit ourselves to think lightly of the Christian ministry, our right arm is withered; nothing but imbecility and relaxation remains. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm, though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth."

ROBERT HALL.

"To maintain their place, and to be leaders of men, preachers should feel the necessity of devoting themselves to severe mental and spiritual training, and by studying, praying, thinking, by close self-denying labor, that sometimes sees the stars grow pale, to obtain a deep and broad culture." PROFESSOR HOPPIN.

"Goodness opens no secret doors, cuts no short paths to wealth and fame: it has no privilege out of its own domain. If the good man would be a soldier, he must go to West Point; if an orator, he must practise rhetoric; if a writer, he must cultivate style; if a statesman, he must know the science of government — as well as another." FROTHINGHAM.

"The failure of Unitarianism at this moment is in its schools of divinity." *Christian Examiner.*

"Soft words, smooth prophecies, are doubtless well;
But to rebuke the age's popular crime,
We need the souls of fire, the hearts of that old time."

WHITTIER.

II.

TIMES.

BETWEEN God and man are certain relations which are unalterable, but others which are changeable. The tendency of the changeable is to leave the race more and more alone; to do its work and fight its battles unattended. The time was when the Lord made a hedge about the patriarch of Uz, and about his house, and about all he had on every side; then the work of his hands was blessed, and his substance greatly increased.*

But the time came when the Lord said unto Satan, "Behold, he is in thy hand; but save his life."

That bit of history is humanity in miniature. The law deduced is this: Those special providences which attend and aid the earlier developments of the race are subsequently withdrawn, or give place to ordinary and natural agencies. Established laws, in other words, take the place of miracles. The illustrations of this principle are numberless. In the infancy of the human race, for instance, God talked with his people, and

* Job i. 10.

walked with them, and gave them great and strong consolation.

But the times moved on, and changed. The race was at length left to discover for itself the voice of God, and walk alone.

So likewise in individual life. Everything is so constituted, and our instincts so implanted, that they perfectly harmonize with these divine arrangements. The child, during the days of his childhood, is shielded with all the prudence the household commands. This is providential, and it is instinctive.

Each breast in the home circle is, by a constitutional law, presented as a shield in front of that child to protect it from the foeman's shaft. Steel bristles on every side, as from the solid square upon the field of battle. But with a change of times the square breaks into line, and the youth is left to shift for himself as best he can. When one is born into the kingdom of God, the same providential phenomena take place.

There is at first the joy, the freedom, the gush and resplendent sparkle of the mountain cascade, and yet conscious safety and protection as great as if the cascade was playing upon the palm of God.

But after a season or two the wildnesses of the mountains become real and oppressive; the Christian, like the stream deprived of sunlight, and groping its way through deep ravines, feels that he is measurably solitary and undefended.

So also when God calls into existence a new church in a new country. How much at first conspires in its favor! Men called from the plough, who speak crude sentiments, and in terms of tangled grammar, are

then mighty. God is shield and buckler. Colleges and theological seminaries stand in no way between them and success. Converts multiply. Churches spring up as by magic. These pioneers are without purse and without scrip, and well nigh without shoes upon their feet, and yet they lack nothing.

But in time new orders of events are occurring, and new forms of social intercourse are shaping thought and sentiment.

The grand and inevitable providence of God moves also. Imperative and irresistible commands for new resources and brave defences are heard echoing far and near over the very fields which but a little before were taken from the enemy, and held so easily that they seemed to need but the defence of a child.

Perhaps there can be seen in this a partial sketch of the Methodist church. There was a time in the memory of the fathers when preachers fresh from the shop, the field, and the wild, did wield all the arts of oratory without knowing them, and without commentary did expound God's word with lips that seemed to be on fire of eloquence. O happy Galilean period of Methodist church history! God then did help her. But hark! Do we not now hear Providence, as it points to a more enlightened and no less godly pew, and to the changes and improvements of progressive civilizations, and to revolutions which are lifting, not the few, but the masses, into regions of intellectual culture and vigorous thought, bidding us, with quick and sharp transition, turn from the happy and remembered *then* to the grand and significant *now ?*

Have you purse and scrip? is the question of pres-

ent times. If so, take them; you will need them. Are you qualified to defend? If not, then at any cost purchase this new and needed qualification.

The ministry may as well first as last face these facts of the times. It must at once occupy a high and advanced position, or else surrender its power and influence. The day of sentiment and enthusiasm is over. There is no Peter the Hermit, who can now collect his army of sixty thousand with which to march upon Jerusalem. Something must be done, something substantial and in earnest. Ordination papers will now avail nothing unless they represent something. Intelligent laymen will not listen to humdrum.

"Parading round, and round, and round"

is at fearful discount.

"What is the best remedy," asked a preacher of a shrewd observer, "for an inattentive audience?" "Give them something to attend to," was the significant reply. Those truths, once new and striking, are now common, and at every man's fireside. The religious press, the Sabbath school, and religious meetings have superseded a part of the minister's former work; he is now looked to for higher instruction and ampler reasoning. Children taught in our schools what grave offences mispronunciations and grammatical inaccuracies are, will lose their respect for a ministry ever repeating them. We may denounce this state of things, and note it as evidence of total depravity; but such are the facts, and the church demands reform, if in the children, more especially in the pulpit.

These are times prophesied when there must be provided for the church an eminently learned ministry.

Ministers must be men who can "feed the people with knowledge and understanding." These are days when "the face of the covering cast over all people, and the veil that is spread over all nations, shall be taken away and destroyed. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken." "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." *

What a startling fulfilment of this prophecy is already at hand! What an age of thought! What intellectual and scientific strides, and in popular forms, and within popular reach! The latest discoveries and inventions, like the latest news, fly upon wings of lightnings. More and more is this to be the case. "Before this century shall have run out," says Lamartine, "journalism will be the whole press, the whole of human thought. Thought will not have time to ripen, or to accommodate itself into the form of a book. The book will arrive too late. The only book possible soon will be a newspaper."

This is an age when the atmosphere teems not only with general but also with critical intelligence. "Treatises written for German philosophers are translated for American mechanics." How in this country can a preacher be styled Reverend, if he knows nothing? Thousands in a day, and from all countries and of all beliefs, are coming to our shores — neologists, pantheists, atheists, and heathen. Does any one suppose that, in this land of free thought, and free speech, and unrestricted immigration, these diverse sentiments

* Isaiah.

can be met and answered by mere assertion and declamation? All thoughtful men feel the need of something different.

Measures for more thorough preparation for the work of the ministry are strongly urged by our Unitarian and Radical neighbors. If it be thus with them, shall it be less so with us? Says Rev. Mr. Ellis, under the heading *Culture amongst the Ministry*, —

"We were glad to find Rev. O. B. Frothingham, all of whose words have not always pleased us, entering a vigorous protest against the strange notion, which seems to be gaining currency of late, that the trouble with our liberal ministers is, that they are too scholarly, and that what we want is to know less. We venture to say that we are not a highly educated body. Learning is not with us any more in any abundance. Our clever young men have not studied theology. Indeed, we are persuaded — though, in this, Mr. Frothingham will hardly agree with us — that we should have fewer Radicals, so called, if we had more and better scholars; at least there are too many who deny in matters about which they are densely ignorant. If only they would read a little Greek, and *study* metaphysics and moral philosophy! We do not believe that the world is to be saved by platitudes. There is a foolishness of preaching which Paul did *not* indulge in. Paul was better fitted to preach to the Gentiles than Peter was, and it is a pity we have not more like Paul in our day to reason with our reasoners. We want faith, indeed, more than we want anything else, and we are nothing without it; but if any one would add knowledge to his faith, that he may not be com-

pelled to ring the changes upon the same thing in precisely the same way fifty-two or one hundred and four times in the year, to say nothing of extraordinary occasions, do let him, in the name of all patient congregations let him, complete his education."

Dr. Bellows enforces the same thought thus: —

"A feeble pulpit, a ministry respected only for its office, has, again and again in history, accompanied or foreshadowed the decline of morals and of practical righteousness. We firmly believe in the absolute necessity of an able, faithful, and inspiring Christian *pulpit*, to maintain the faith of society in spiritual realities; to lift up ideal standards of character; to hold fast the tender and inestimable traditions of the Christian faith; to urge upon occupied and passion-led men the serious truths, obscured to their downcast eyes, but affecting and involving every moment's real happiness, and their whole future; to present, with thoughtful meditation, the sublime idea of the presence of a God, hidden to the view of those beating up and walking in the dust of their hurried pathway through present cares and level interests; to vindicate the right of Jesus Christ to reign in the heart and mind of those who bury him in a dead historical past, and know not that he lives, and speaks, and moves to-day in the believing hearts of his prayer-taught and spirit-led disciples; to contend against the overweening testimony of the outward senses in favor of the evidence of the inner witnesses of the soul; to plead for what is permanent and eternal in the presence of dazzling temporalities and glittering decays; to humble the proud with the vision of divine greatness, and to exalt the

lowly and abased with the sense of their own spiritual dignity and lineage; to awaken the conscience drugged with the cordials of pleasure, and the opiates of habit; to stimulate the spiritual eye, which disease has covered with a blinding cataract, by the healthful tonic of heavenly light, and arouse the inward man, prostrated and enslaved by the outward man, to assert his patent of nobility, and rise against and subdue his vulgar oppressor; to contend with a larger learning, a deeper insight, and a higher logic against the fallacies of pseudo-science, or the precipitate judgments of so-called practical experience, in favor of the historical truth of the Christian religion; and, in place of apologies for faith, turn upon the infidel, the materialist, and the secularist, the weapons of his own warfare, and compel him to answer for his unbelief and his low and vulgar conceptions of God, and life, and human destiny."

The words of Rev. John Weiss have in them a startling call to duty despite his theology. "The great and increasing influence of the newspaper, the pamphlet, the magazine, threatens to undermine the pulpit by working with all the tools of intelligence. Knowledge travels silently six days of the week from Maine to San Francisco. The people are rapidly learning what facts either threaten or support schemes of theology. They get an inkling of the drift of the divine order in nature and history. They are furnished with portable statements of the latest results of science. They are confused by conflicting theories, many of which touch very closely upon the divine plan, and threaten some of the natural reliances of the soul. People are making up what minds they have upon all

these points, and are not so much guided by the pulpit as by the press.

"Crude feelings, and enthusiasm for isolated sentiments, cannot arrest the pulpit's loss of power. The preacher must share, not only the emotions of his time, but its enlightened common sense, and its critical intelligence. He cannot know as much as the great leaders of scientific method, — for experiment, observation, and a peculiar intuitive ability equip these men, — but he must have a definite opinion upon the points that touch all sanitary and spiritual matters. He must become acquainted with the popular surmises. He must, indeed, take the initiative, and bravely teach the connection of knowledge with religion, and preoccupy the popular mind with salutary statements of the true relations of the finite to the infinite. He must be thoroughly posted up with the very last things out. His grandfather's old Tower musket has been shot clean out of the field. If he will not condescend to become thoroughly acquainted with the Wesson's, Sharp's, Maynard's, and Remington's, as they appear in swift succession to court popular favor, he may expect to see his own parish in arms against him; for mankind is learning to be disgusted with wild firing and aimless waste of powder. The common mind has moved quite out of the range of the old-fashioned calibre, so that to really hit a man the preacher must have a well-tempered and far-sighted mind. Otherwise he will have questions asked him, and problems proposed, which will drive him distracted out of the pulpit, pursued by the swift and many-footed literature of the day, by the humane novel, the keen satire of

clerical cant and impotence, the sanitary tracts, the omnipresent and well-instructed newspaper, by treatises crammed with damaging facts.

"And especially, in view of the pretensions of Romanism to occupy in a new world the supremacy which it is preparing to resign in the old, the preacher must be at least as cultivated as his busy and indefatigable opponent. The Jesuit may be willing to keep the people in ignorance, but he is very reluctant to be ignorant himself. He is vastly superior to the ordinary preacher of the Protestant communions; nor does his American policy rest upon popular ignorance as in the south of Europe. He is too shrewd for that. He is American enough to prize the general spread of information as a capital instrument for his work. His old methods will become modified, and he will be a dangerous competitor in the field of public education.

"All the aspects of the times combine to insist that a preacher shall be coming in with the tide, and not be rolling water-logged at sea."

Thorough preparation is not, therefore, a mere matter of choice with the modern ministry; it is one of necessity. Politics and government, literature, science, and false religions, are in deadly strife to gain the predominating influence in the world. There is no limit to the energy and devotion with which each is vying with the other for supremacy. Is the evangelical pulpit meanwhile to slumber? In this age, when deep thoughts are stirring and startling all minds; when earnest religious inquiry is wide awake; when from many quarters "keen and formidable sarcasm awaits him who presumes" to believe in

Scripture representations; when multitudes are thronging to hear those whose genius is busy "in making light of everything religious," and who represent, in language which is reduced to a fine art, "serious matters as jests, and pious people as fools," — we say, in such times as these there is needed in the true Christian pulpit a sword, not literally a Damascus blade, but a sword of finest grain and perfect temper, so pliable as to yield to the breath, and so tough as, with unturned edge, to cut through corselets of steel.

If the pulpit is to do anything to avert from America such a hopeless divorce between intellect and faith as is pending over Germany and France, and as is threatening England, must it not rouse itself to the exigencies of the moment? The grand problem to be solved is to point out that culture for Christian thought and that training for Christian work which are in harmony with the science, criticism, literature, and the social and moral ideas of the times. Can the clergy ignore the problem or its solution?

On account of actual or supposed deficiencies men do not now hesitate to talk plainly about preachers. "Why," asks a writer in the London Times, "why this preaching? Why does this man talk to us? Who is he, that he should talk? Why not be content to worship only when we go to church? Besides, ministers are simple nuisances."

"Divinity," says the Edinburgh Review, "fills up her weekly hour by the grave and gentle excitement of an orthodox discourse, or by toiling through her narrow round of systematic dogmas, or by creeping along some low level of school-boy morality, or by ad-

dressing the initiated in mystic phraseology; but she has ceased to employ lips such as those of Chrysostom and Bourdaloue. The sanctity of sacred things is lost in the familiar routine of sacred words. Religion has acquired a technology and a set of conventional formulas, torpifying those who use and those who hear them." *

The same feeling was thus expressed by Benjamin Franklin. "Nowadays," he writes to Whitefield, "we have scarce a little parson that does not think it the duty of every man within reach to sit under his petty ministrations, and that whoever neglects them offends God. I wish to such more humility."

If the discourses addressed to our congregations were uniformly the products of consecrated study and industry, would these criticisms be longer heard?

It was the snarling Voltaire who would go a distance to hear Bossuet preach, and who constantly had some of his writings upon his table.

It was the sceptical David Hume who declared it was worth going twenty miles to hear Whitefield preach. Franklin was equally complimentary.

It is not so much to-day a question of diplomas and parchments as of real power, the thing which diplomas are supposed to represent. It is a day for clear and well-disciplined minds, of earnest, beating hearts, and of consecrated and glowing lips. These will be respected even by scepticism and infidelity.

* See also, in the Atlantic Monthly for March, 1860, an article entitled, "Is the Religious Want of the Age met?" and an article on "Church-going," in the New Englander for July, 1862.

If, therefore, ministers would free themselves from slurring insinuations, and be no longer despised; if they would no longer be termed "christening and marrying machines;" if they would no longer be looked upon as "stupefying treadmills for the human intellect;" if they would convert to the truth instead of alienating from it, — they must be, not necessarily Bossuets or Whitefields, but must they not be earnest, intelligent, and devoted preachers? Their discourses, which are addressed to intelligent people upon each returning Sabbath, must they not be the products of laborious study and consecrated industry? must they not be glowing, powerful, and attractive exhibitions of divine truth? And these, by hard work and the grace of God, upon the basis of natural qualifications they can be.

If there are hesitation and trembling in our pulpits, — and who will say there are not? — we affirm it is not because Christian ministers feel they are wrong, and their opponents right, but this weakness comes, if it comes at all, from a conscious want of mental discipline, and a lack of sound and extensive knowledge. With these, and a life of deep personal piety, would preachers longer hesitate to measure the length and test the mettle of the swords of infidelity?

Nay, they would venture to break or cast its longest sword, held in its most valiant hand. Is it not the duty of every preacher to settle down upon the conviction that the quarrel between truth and error is to be fought out bravely, without whimpering "with time for the arena and souls for the prize?" The Lord himself was numbered among transgressors. Can the servant expect less? The evangelical house and home are

henceforth beleaguered. The enemy is everywhere, in open field and secret recess. Insidious are the snares, and in all pathways. Old-Ironsides-like, there is no other way but to "Trust Providence, and keep your powder dry." "Pray, indeed," said Eteocles, "but look well to the fortifications." *

Sell thy garment, if need be, but at all events be qualified. The crisis of crises approaches. It is not God, but the devil, who tries to persuade that we have nothing to do. "The devil is not dead," though sentenced. The nature of things, and eternal necessity, demand that we be armed for the fray! Things that were are no more. These new methods, new forces, and new arenas are shouting for a gleaming sword, and its heroic use. They plead with the ministry to enter the arena, and spring for the spot where the conflict is fiercest.

Such, if we mistake not, is the first thought of the parable, and the voice of divine Providence.

* Eteocles to the Chorus, as they prayed for the safety of beleaguered Thebes.

SWORD.

1. BIBLE KNOWLEDGE AND INTERPRETATION.
2. REVEALED THEOLOGY AND ITS BEARINGS.
3. HISTORY AND THE HISTORIC SPIRIT.
4. PRACTICAL THEOLOGY IN THE PARISH AND THE PULPIT.

"One *finished* man is worth a thousand ill-disciplined and grovelling ones." *From the Greek.*

"We want not green ministers. Give us mature and strong ones, or give us none." Professor Shepherd.

"Give us abler, better, and more spiritual preachers, even if they must be fewer." Dr. Spring.

"What the church wants is not more men, but better trained men." Bishop Simpson.

"We do not want any more undecided ministers; but we want men of courage, who hold clear opinions, who have a strong sense of duty, and who will not shrink from doing or saying what they think to be right both in doctrine and life." Hoppin.

"The church wants no more 'new divinity' nor new measures, but she does need, and urgently demands, a set of ministers greatly exceeding, in spirituality and in profound knowledge of the Holy Scriptures, those who have preceded them." Dr. Alexander.

III.

SWORD.

UNDERLYING the theory of professional and acquired qualifications is the thought of constitutional endowments. The sword in the sheath is powerless. The sword must be drawn, then held in a strong and valiant hand.

It would be unpardonable, therefore, even in a brief treatise, not to allude to this fundamental idea of natural endowments.

Take, first, a general view.

Successful business men, of trustworthy and extensive observation, tell us that success in commercial life depends upon certain essential qualifications; a character, for instance, in which are found indomitable resolution and power of rigid application. These are looked upon by the experienced as good as capital; sometimes better. Without them the merchant will be beaten, as the mercantile contest thickens and the heat of business day advances.

The young merchant can afford to be without coat and shoes (as many have been), but not without these

grand and substantial elements of a business character.

The same thing is also true in other relations. Every kind of business, every occupation and profession, and, indeed, every situation in life, demand special, if we may so call them, *original* qualifications.

Never has this thought impressed itself upon the popular mind with such force and clearness as within the past half score years. The laws of adaptation and application are now studied as never before. Here are found the elements of social harmony and success. Division of labor and of interest in society, together with unity of character and purpose in the individual, constitute the basis of modern political economy. It is reduced to this, that it is "easy enough for sugar to be sweet, and for nitre to be salt," and that one must not dabble with solder even, unless he be a born tinker.

We presume that no intelligent man will entertain, for a moment, the thought that the modern Christian ministry is an exception to a law so general. All must feel that independent of supernatural helps and considerations, the ministry of to-day, to be successful, must stand, in a measure, upon its own feet, and employ and rely upon ordinary resources, and have mind and heart fitted both by nature and culture for ministerial work. In this age of universal *requirements* and *conditions*, it is not to be expected that God will work unnecessary miracles upon unsuitable materials, or place premiums upon ignorance and indolence. His atonement was wrought in a spotless and faultless victim.

He always works best through best agencies. His

lightnings always seek good conductors, and refuse or destroy poor ones. Why not in the pulpit as elsewhere?

Because there has been a lack of suitable candidates for the ministry, the church has overlooked this thought of adaptation, and has awakened the idea of preaching in minds wholly unfitted for it. The result has been so unfortunate in some instances as to justify, in the future, the most rigid inquiry into natural fitnesses. God has committed a most important trust to the church; she is henceforth to call, and she refuse! Now as never before is there necessity for vigilance. Only those persons are to be encouraged whom God has fitted and ordained for clerical work.

Hugh Miller is sensible. "True ministers," he says, "cannot be manufactured out of ordinary men — men ordinary in talent and character — in a given number of years, and passed, by the imposition of hands, into the sacred office. Ministers, when real, are special creatures of the grace of God."

The young man proposing to enter the ministry should be himself a thoughtful inquirer. He must ascertain upon what grounds are based his thoughts and intentions. Does he enter the ministry because other professions are full or not congenial, and because there is nothing else to do? Is he captivated by that poetic charm which, to some minds, surround the pulpit? or by desire for that position of ease which the ministry is thought to afford? or, in fine, has he been moved by any kind of sentiment, instead of being called by blazing conviction?

Or, again, have a few thoughtless souls in the neigh-

borhood, whose feelings are always leading astray their judgments, said to some nice young man, whose surroundings are happy and whose conversation is entertaining, Preach, preach! is a young man's mother or sister dying (?) to have the son or brother enter the ministry, simply because it is a very nice thing to have a minister in the family? If either be the case, then let the young man be blind as a mole and deaf as an adder. He must pause and inquire, What meaneth this uproar and tumult? May it not be that I had better saw wood instead of mutilating and hacking at souls?

Mr. Weiss happily expresses the truth when speaking of those who enter the ministry by reason of a "fair moral sense and some practice of piety." "They had better," he says, "enter the noble army of engineers, or go west and plant farms, or become members of messenger corps, and deliver bundles; anything, rather than pretend to deliver good tidings. The world has grown too old, too intelligent and wary, for such impromptu business. Unless a man is born a great religious genius, who can learn instinctively, by contact with men and women, all that the present epoch needs, and can subsidize, as he walks, all the knowledge that divine truth claims for its support and recommendation, let him throw himself on the town's poor-tax sooner than become another kind of burden on the parish. How many such men are there? No man has fingers few enough to count them." Were Mr. Weiss as correct in his interpretation of religion, as of these matters, the world would have reason to rejoice.

It is not only true that young men of great hope who engage in this work under pietistic sentiment, instead of the conviction which ought to people pulpits, have fallen poor at last, and more rapidly than any one expects; but it is also true that the church meanwhile has been a sufferer. How long and unfortunately it has been encumbered with drift-wood which, borne along by haphazard and sentiment, has lodged in the pulpit, as sticks, and straw, and sea-weed are caught in the eddy-pool between the rocks, and remain, simply because there is no way of escape!

It is no matter or reply to say that other avocations are likewise encumbered.

They are of the smallest moment, in comparison. Ministers of religion deal, not with stocks, and bonds, and securities, not with these things temporal, but with things eternal. They proclaim relations, human and divine, finite and infinite. They are teachers of life, and death, and immortality. In their enterprises they hold in jeopardy, not dollars, but *souls*. How God must have interfered in numberless instances, and have brought to perfection by unnoticed miracles work which unskilful hands would have left a botch!

Yes, God has interfered, and all through history has wreathed the pulpit with a degree of toleration that elsewhere cannot be found.

Special talent has always been the winner in other professions. Traditions and reverence for "the man of God" have, however, resolutely protected many a one in the pulpit who would have fallen flat on the platform or at the bar.

But the day of this divine interference and de-

fence is passing. Special talents, and not the garb, other things equal, are now to win, as elsewhere, so in the pulpit. The mere *garb* has lost its charm: it is too easily counterfeited, and has concealed too many hypocrites longer to blind the eyes of the discerning.

A commanding look, a solemn tone, a smooth face, so many yards of black cloth, and a white neck-tie, do not now constitute sole qualifications for the pulpit. The clerical office must henceforth stand upon real merit, and be able to mediate between heaven and earth. "It must be like the lightning-rod, not hurt by its contact with the air into which it rises, not soiled by its contact with the earth into which it penetrates, but conducting the upper light into the nether darkness, purifying the clouds above, and electrifying the ground beneath; and it must stand by day and by night, and having done all it must stand — pointing true and steady to the heavens."

In noting some of the special and essential qualifications for the ministry, we mention as paramount the CALL. This word should be invested with no superstitions, but be encircled and defended by realities. Let us employ plain dealings.

The call, once special or miraculous, is doubtless, as a rule, no longer such. To wait for it will be to wait in vain, and wait forever. The voice, once almost audible, indeed, in the time of Samuel quite so, is now centred in both a general and individual conviction. We speak not of sentiment, but of conviction and of the fires of professional enthusiasm; is one filled with a burning desire to save the world, and restore

it to God? is he seized with the conviction that he *must?* has the eye of the community searched him out? has the voice of the thoughtful and intelligent pronounced its decision? — then that young man *must* preach. Qualifications have been discerned. That eye of the community is God's eye; that voice of the community is God's voice — *vox populi*, *vox Dei*. These decisions of earth become henceforth the ordinances of heaven. "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

There is, therefore, on the part of the *candidate*, no room for prejudice, self-interest, or surrender. It is of no avail to plead off, or aver unfitness. The question of means and comfort is trivial. He is simply to move.

> "The foresight that awaits
> Is the same genius that creates."

Or if the thought fills him with horror, he has nothing to do but break the spell. His imaginary disqualifications, are nothing here or there. The young man who closes his eyes and closes his ears, and replies, I *cannot*, will, whichever way he turns, be doomed to perpetual mistake and disappointment. He has been qualified by natural endowments for the one work, and to the extent of these qualifications is he disqualified for any other avocation. Disobeying, he must bear through life the relentless incubus of neglected *duty*. What is beyond God knows. Obeying, there is no end to the encouragements presented. To the one qualified and called there will be afforded in the ministry the grandest desires and objects that come within the range of human grasp or conception.

Here is "the possession of fame without its emptiness; the indulgence of knowledge without its vanity; energy turned to the most practical and lofty uses of man; and the full feast of ambition superior to the tinsel of the world, and alike pure in its motives, and unmeasurable in its reward."*

Listen: —

"There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
'Go, teach all nations,' from the eastern world,
Comes on the night air, and awakes my ear.

"And I will go. I may no longer doubt
To give up all my friends and idol hopes.
. . . . . Why should I regard
Earth's little store of borrowed sweets?

"Henceforth then —
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup —
I only pray, 'God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife.' Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done —
Let me but know I have a Friend that waits
To welcome me to glory — and I joy
To tread the dark and death-fraught wilderness.

* Blackwood's Mag.

And when I come to stretch me for the last,
. . . . . it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven —
If one that has so deeply, darkly sinned —
If one whom ruin and revolt have held
With such a fearful grasp — if one for whom
Satan hath struggled as he hath for me,
Should reach that blessed shore — O then
This heart will glow with gratitude and love;
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below."

Such the call, such should be the response of all who hear it. Of other constitutional qualifications we need not speak. Whatever they be, without this one they are nothing. With this one all others are involved.

We pass to the question of acquirements.

Among the needed acquired qualifications for the Christian ministry at the present time, we rank as foremost, and without condition, thorough, systematic preparation for pulpit work. The *pulpit*, not the parish, is the preacher's throne. Why mince matters? Preaching is the preacher's chief work. The "ministration of the word" by means of a sermon is his paramount mission in this world. He may be pastor, and ought to be; he may be revivalist, and ought to be; he may be evangelist, and ought to be; but not these first. He must *preach;* other things must yield. Allowing nothing else to stand in the way, he must *prepare* himself to *preach*, provided he has had a special call to the Christian pulpit. There are those who say,

Do faithfully your work in the parish, and trust God in the pulpit. Why not with equal, nay with greater propriety say, Do faithfully your work in the pulpit, and trust God in the parish? We do not see why he cannot be trusted in one place as well as another. Let no part of a preacher's work be neglected. As a matter of fact, however, the faithful workers in the parish have been set aside by the church, ninety-nine cases in the hundred, sooner than the faithful workers in the pulpit, even though they neglect the parish. The voice of the church speaks the mind of Providence, and let the ministry hear if necessary.

The words are reiterated. Preaching is the preacher's chief work, provided he has been called to the pulpit; this neglected, he must suffer. One person may be called to the work of an evangelist, another to speak with his pen, another to visit from house to house; but no one is called to do these things, except subordinately, if called to preach.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

"Are all apostles? are all prophets? are all teachers? are all workers of miracles?

"Have all the gifts of healing? do all speak with tongues? do all interpret?" *

Let every man do the work God has assigned, and entertain no dictation whatever from the querulous voice of tradition or prejudice.

* 1 Cor. xii. 28-30.

We are aware that there exists in the minds of not a few a slumbering or expressed opposition to the idea of special and systematic culture for pulpit work. In attempting to show the inconsiderateness of such opposition, we wish at the outset not to be misunderstood. We do not mean that the isolated power of the pulpit adorned with, no matter how finished culture, amounts to anything. It is dependent, but that does not change the issue. Culture does not seek independence.

Professional discipline will not incline the preacher to trust ingenuity half so much as will the want of it. His discipline will increase his vigor, and his manliness, and his reliance, not upon self, but upon the ultimate source of all successes. The ignoramus is the self-sufficient man.

Professional culture will overcome one of the preacher's greatest foes — a morbid state of conscience respecting his collateral pursuits and studies. It will enable him, without doing violence to his convictions, to widen the field of his literary research, from which to bring wealth to the "hive." It will tend to correct his false judgments of men, and books, and things. It will not diminish, but will increase, his stock of common sense.

It is this morbid conscience and this lack of culture in which are begotten the worst of bigots. Is there then ground for prejudice and opposition against such needed conquests?

Why entertain prejudice and opposition to a course of training which aims at such needed corrections?

But more than this; it is the aim of professional dis-

cipline to store the mind of the preacher with correct and important theological truths and illustrations. A plea, therefore, for schools of theology, if here admitted, would not be a plea in behalf of certain agencies for introducing young men to a life work, and giving them a general outfit. It would be rather a plea to furnish systematic instruction in the highest order of fact and truth.

A Unitarian writer in the Christian Examiner presents this thought in clear light.

"The work of Christian culture," he says, "includes the interpretation, in its divine sense, of all that the ripest thought of the age has brought forth. It seeks to give the last results of the world's scholarship, as it has been bestowed upon the Scripture records, or used to illustrate the religious life and development of mankind. It aims to make the mind familiar with the processes and the attainments of modern science, so far as they are needed to explain the conditions of the divine economy of life, or enable one to keep pace with the intellectual movements of our generation. That complete view of religion and life, of history and science, of Scripture interpretation and Christian ethics, which is in harmony with our first principles of belief, cannot be got at by random and desultory thinking; nor should it be left to the chances of extravagant speculation. It can only be slowly matured, as the ripe fruit of our very highest and most enlightened culture. It can only be taught by the deliberation, method, and patient fidelity which belong to a true school of divinity."

Again: thorough culture will not diminish a preacher's

general or special usefulness, but greatly increase it. He will not be so likely to run to flowers and verboseness, but will seek by living ideas and forcible expression to awaken pure and holy thought. He will not so easily be intrapped by transcendentalism, or be led to employ the touch of German artists, but will use plain dealings and appeals to conscience.

It is the man of true culture who dismisses all that is ostentatious and tawdry, scenic and theatrical. The educated minister is not the one who deals with subjects above the comprehension of his hearers or himself. The uneducated do this.

A young clergyman once asked of Dr. Dwight, "What is the best method of treating very difficult and abstruse points in mental philosophy?" "I cannot give you any information upon the subject," replied the doctor. "I am not familiar with such topics. I leave them for young men."

In thought and expression the educated preacher is the one, of all others, who aims to be lofty and calm. He always seeks to utter things most sacred in the most impressive manner, and with the most perfect taste. He thinks, —

> "'Tis pitiful
> To court a grin, when you should woo a soul;
> To break a jest, when pity would inspire
> Pathetic exhortation; and to address
> The skittish fancy with facetious tales,
> When sent with God's commission to the heart."

It is also the aim of ministerial culture to abridge as quickly as possible all errors in the construction and delivery of a sermon; it furnishes rules to enable one

to sail the earlier on a direct course, instead of being continually on the tack; it sets one to walking, instead of groping; it shows what to strike and how to hit, instead of needlessly beating the air; it prevents the preacher from selecting inappropriate subjects, and furnishes system and method in developing the subject when selected. Why, then, is prejudice allowed to complain against discipline at once so reasonable and serviceable? With system, in other professions one can do double the work, with twice the ease, in half the time. Why may not this be true of the ministry? Strains and bruises come from "dead lifts." Why may not method in the ministry and elsewhere supply essential purchase and fulcrum? It is not so much the amount of work men do which kills them, as the way in which the work is done. Not a few are to-day regretting that so much of life and energy has been needlessly expended, which might have been saved by timely suggestion.

The cultivated mind is also the methodical mind. Method in the arrangement of thought not only aids the possessor, but pleases and impresses others. Such a mind sees with prophetic clearness the end of a sentence from the beginning, and, when reached, fails not of mental applause. In unpremeditated speech even, with such a mind there are still arrangement and distinctness. However irregular and desultory the ordinary conversation may chance to be, there is pleasing method in the "fragments."

It is its aim, not only to develop method in general, but also a sermonic quality of mind, which, with the greatest economy of time and mental force, can han-

dle skilfully and for the glory of God all knowledge possessed, and which can produce from given materials the most effective and persuasive sermon.

In a word, the ideal to which ministerial culture points, if attained, would make of the preacher a man of the highest type of spirituality; he would be a scholar among scholars, a theologian among theologians, and an eloquent preacher among the most eloquent men. He would understand the best method of amassing knowledge, and have opened to him the best sources of the best knowledge. He would be in possession of what is of vastly greater importance — a working intellect, which is able to call into religious being all things visible, or that lie in the structure of mind, and clothe this otherwise gross material and latent thought in white and glistening raiment, that the grandeur of the transfiguration of things physical into things spiritual, for the good of man and the glory of God, may be accomplished.

Such, then, the ideal that ministerial culture raises before the eyes of her followers. But who can reach it? No matter. None fail or are the worse for aiming high. That was a very fitting reward sent by Alexander to the man who had entertained him and his suite by skilfully snapping peas through a narrow crevice; the expert looked for a splendid acknowledgment, but received a bushel of peas. We gain what we implore. It is a sad day when our ideal is reached. "Always think you shall succeed," was the advice of Dr. Arnold, "but never think you have." There are some in every congregation who are unkind enough to tell young men that they can preach well enough with-

out such laborious application to their studies. This advice is doubtless given with no ill will. Many young men need encouragement. But be careful. Never excite to indolence and self-satisfaction. "O, stop, sir," said Rev. Mr. Hervey to a person who was paying him a high compliment; "you would not strike the sparks of applause if you knew how much tinder I have within."

An artist was once found standing before the masterpiece of his life, bathed in tears. "Why weep?" inquired his friend. "Because," replied the artist, "I have in that work attained my ideal; and this day notes the commencement of my decline." We are to accept no ideal easily attained, and allow none, however high, to end either in discouragement or complaint.

We may also introduce another line of thought in this connection, which is based upon the fact that, between Christianity and true culture there have always been, not antagonisms, but strongest sympathies and alliances.

Point to a period in history when the church has been imbued with the spirit of vital Christianity, and it will be found that there especially, consecrated culture in the pulpit was moulding thought and elevating piety in the pew. Progressive movements of high religious character have had their beginning, not in the pew, as a rule, but in the pulpit; and polished instrumentalities have been usually the divine selections.

It is the greatest error to suppose that the interests of truth are better subserved by ignorance than by culture, or that consecrated discipline has not been a favorite with Providence in the promulgation of truth.

The ancient cities of the Levites were seats of learning. The schools of the prophets were not, in scholastic respects, unlike the academies of the Greek philosophers.

The disciples of our Lord possessed rare educational advantages. Indeed, their professional training was extensive and extraordinary. They had for three years the personal instructions and models of the world's Teacher. Their Instructor was most thoroughly intellectual. How he stimulated thought, awakened curiosity, and startled men to inquire, "How can these things be?" He ever excited men to grapple with his words, and at length to say, "Declare unto us this parable." Men did not sit at their ease when he preached. They worked on his great ideas. They tasked themselves to grasp his meaning, and revolve what he had thrown before them. "He stood above his hearers. He dropped seed down into their minds. These minds acted on the seed in darkness for a time, but still acted; and, when the time was fulfilled, the seed swelled out, and grew up, and bore fruit; and after he was glorified, his disciples remembered his words, and wondered at their germinating power." To such preaching for three years did the apostles listen. What candidate for the ministry in our day has before him for that length of time, nay, for any time, such a model?

The apostles also had special inspiration and the gift of tongues. Instead of furnishing examples of an unqualified and illiterate ministry, they give overwhelming evidence to the importance of acquiring, whenever it is possible, the most thorough professional education.

The apostolic age furnishes us with additional facts. Stephen, in faith, and knowledge, and power, probably had but one equal in the learned and influential Alexandrian synagogue. Paul was eminent from his youth in the learning and philosophy of the Gentile world. His liberal education was obtained in the most celebrated schools of Cilicia, and his professional education was completed in the college of Gamaliel, at Jerusalem. Apollos was learned and eloquent. Mark was descended from an educated priesthood. Luke was educated in the metropolis of Syria and was familiar with the learning of Egypt and Greece. Barnabas, a descendant of the priesthood, was a man of culture. Timothy was an educated Greek, and Titus, of royal descent, probably enjoyed all the educational privileges of his times.

The writings of those who followed the apostles — Clement, Ignatius, Irenæus, Justin Martyr, and Tertullian, of the second century, Origen, Cyprian, and Arnobius, of the third, Lactantius, Eusebius, Athanasius, Chrysostom, and Augustine, of the fourth — present imperishable evidence of the extensive learning of these church fathers. Indeed, during this last-mentioned period, the culture, learning, and philosophy of the world were confined almost exclusively to the church.

Following this splendid array of talent was a period in which the clergy seem to have abandoned learning, and despised mental culture. From the fifth to the fifteenth century the church had ministers, but few preachers. The pulpit lost all power. It was then that ignorance was stigmatized in the current maxim:

"Ignorant as a priest." The priestly dogma became, "Ignorance is the mother of devotion." "The religious teachers of our time," said John Schiphower, a contemporary of Luther, "much better understand how to draw liquor from goblets than information from books."

In the fourteenth century commenced the dawn of the Reformation, though scarcely discernible until the fifteenth.

John de Wickliffe, who "stands out in solitary grandeur as the father of the Reformation," was educated at Oxford University, subsequently at Merton College. He then became master of Baliol College, and a distinguished lecturer of theology. John Huss, who was also a noble pioneer in the Reformation, was a graduate of the University of Prague, pursuing his philosophical and theological studies under Stanislaus. So great was his proficiency, that he became, when thirty-two years of age, the president of the theological faculty in the university.

Jerome of Prague, the friend and disciple of Huss, was graduated from the university at Prague, but afterwards attended lectures at the universities of Paris, Heidelberg, Cologne, and Oxford.

Erasmus, who, by his writings and discourses, greatly hastened the Reformation, was one of the most noted scholars of his age, and was the man who, "whenever he could obtain any money," says the historian, "employed it in the purchase of Greek authors, and then of clothes."

Luther pursued the regular course of study at Eisenach, obtaining his bread meanwhile by singing

before the doors of the wealthy, and subsequently entered the university at Erfurt, where he obtained his degree of master.

"I do not consider the honor of being a master of arts to be anything extraordinary," he said, upon the occasion of receiving the degree; "but however that may be, I will now, by unceasing study, take care not to put the German masters of the arts to shame through my own ignorance."

He became professor of theology, lecturer extraordinary of dialectics and physics, and was a thoroughbred Latin and Greek, and no mean Hebrew scholar.

Zwingle, the Luther of Switzerland, passed successfully through the schools of Basle, Berne, and Vienna; prosecuted his theological studies under Wittenbach, and spent the ten subsequent years of his life in the study of Hebrew, the classics, and elegant literature.

Melanchthon, to whom Luther was more indebted, perhaps, than to any other man, received his classical education at Pfortsheim, spent three years in the university of Heidelberg, thence removed to the university of Tübingen, where he received his doctorship in philosophy. He was lecturer extraordinary in rhetoric, expounder of Virgil and Terence, and made Wittenberg, while professor of Greek in that university, "the school of the nation."

Lefevre, Farel, and Calvin, leaders in the French Reformation, were profound scholars. Lefevre embraced everything in his studies which it was possible, at the end of the fifteenth century, for any one to acquire. He was a master in the ancient tongues,

belles-lettres, history, mathematics, philosophy, and theology.

Farel learned all that was to be learned in his native province, and then mastered the sciences in the famous university of Paris.

Calvin, with signal honors, passed through the College de la Marche, and thence to the College Montague, where he was initiated into the fields of scholastic philosophy. Calvin was pronounced by Scaliger to be the most learned scholar in Europe.

John Rogers, Rowland Taylor, John Bradford, Ridley, and Hugh Latimer, the great leaders of the English Reformation, were graduates of Oxford and Cambridge, and obtained all the professional culture the times afforded.

The same, in general, is true of the Italian reformers.

Later times give confirmatory evidence of the use God has made of consecrated learning. Jeremy Taylor, whose exuberance of learning dazzles us, "the Shakespeare of the pulpit," and "the greatest ornament of the English pulpit up to the middle of the seventeenth century," * was a graduate of Caius College, obtained his fellowship at Oxford, and held the vice-chancellorship of Trinity College, Dublin.

Chillingworth, "the glory of his age and nation," † "the perfect model of argumentation," ‡ and one of the ablest and most successful defenders of Protestantism against Romanism in his age, was a graduate of Trinity College, and studied theology subsequently with the Jesuits of Douay. Tillotson, who was not only "the

* Hallam. † Tillotson. ‡ Lord Mansfield

most popular preacher of that age," * but who "seemed to have brought preaching to perfection," † was a graduate of high rank from Cambridge College.

Barrow, the "first of English sermon writers," who filled the Greek professorship at Cambridge, and whom the king advanced to the mastership of Trinity, with the remark, "I have given it to the best scholar in England," ‡ passed from St. Peter's College to Trinity, Cambridge, studying subsequently in France, Italy, and Constantinople. His scientific works are of so high order that they would have immortalized his name had he never entered the domain of theology.

* Macaulay. † Bishop Burnet.

‡ This was no hasty and unwarranted compliment from the monarch.

"The name of Dr. Barrow," says Granger, "will ever be illustrious for a strength of mind and a compass of knowledge that did honor to his country. He was unrivalled in mathematical learning, and especially in the sublime geometry, in which he has been excelled only by one man, and that man was his pupil — the great Sir Isaac Newton. The same genius that seemed to be born only to bring hidden truths to light, to rise to the heights or descend to the depths of science, would sometimes amuse itself in the flowery paths of poetry; and he composed verses both in Greek and Latin. He at length gave himself up entirely to divinity, and particularly to the most useful part of it, that which has a tendency to make men wiser and better. He has, in his excellent sermons on the Creed, solved every difficulty, and removed every obstacle that opposed itself to our faith, and made divine revelation as clear as the demonstrations in his own Euclid. In his sermons he knew not how to leave off writing till he had exhausted his subject; and his admirable discourse on the Duty and Reward of Bounty to the Poor took him up three hours and a half in preaching."

South, "whose sermons present the most effective species of pulpit eloquence," * received his preliminary education at Westminster, and his degrees from Oxford.

Robert Hall, in whose writings "the English language is seen in perfection," and "who combines the beauties of Johnson, Addison, and Burke, without their imperfections," † was a constant student of Demosthenes, Euripides, and Pindar, even to the close of his life.

Passing others, and coming down to the lamented Frederick Robertson, whose daily life was war to the death of every base and evil thing, and whose preaching was like a clarion call to duty, to devotedness, to all that was holy, lovely, noble, and of good report, to whom Oxford. years after his death, gave a memorial window, but whom, during his life, the workmen of Brighton admired to devotion, early distinguished himself in Greek and Latin verse at the New Academy in Edinburgh, then in philosophy at the university, and afterwards at Oxford, received for his scholarship the special attention and commendation of the university professors and examiners.

Turning to the golden age of the French pulpit, we find that, of "the immortal triumvirate," Bossuet, "the Plato of the clergy," and "French Demosthenes," was liberally and professionally educated; Boudaloue, the "reformer of the French pulpit," and the preacher who could "clothe the subtilest reasoning in diction so beautiful as to captivate even the unthinking," ‡ devoted eighteen years to the study of philosophy and

* Edinburgh Review. † Dugald Stewart. ‡ Dr. Alexander.

theology before entering upon the work of the ministry; and Massillon, "the Whitefield of the French pulpit," "the Racine of the pulpit," under whose preaching "whole assemblies started to their feet, at once transported and dismayed," entered, when a youth, the College of Oratory in Hieres, studied theology under Beaujeu, and professed *belles-lettres* and theology at Pézenas, Montbrison, and Vienne. Thoroughly educated, too, were Fénelon, Knox, and Chalmers.

Turning to our own country, we have reason to be proud of the talent and culture which have adorned the pulpit. The classical and scientific attainments of the settled ministry have been of such an order as to qualify its clergy for the highest literary as well as ecclesiastical positions. These men have furnished the standard of literary taste for New England, and have been conservators of literature in their respective neighborhoods; their private instructions have fitted for college some of the leading men of our country.*

There is also not a little, but much commendation due the "struggling itineracy." From the commencement of its history, it has had the influence of thoroughly cultivated men to give character to its educational interests, and direction to its intellectual discipline. A full list of its finished scholars would, from its length, be tedious.

Educational matters received general attention in this

* The Rev. Moses Hallock, of Plainfield, Mass., prepared nearly one hundred youths for college. Dr. Wood, of Boscawen, N. H., prepared about the same number, and among them Ezekiel and Daniel Webster.

country much earlier, among the Methodists, than is generally supposed. The early itinerant saddlebags were crammed with books for study and sale. This was a part of their early church economy.*

There is no other church that requires of its candidates for the ministry a full four year's course of professional study. Even though the preacher be among the most successful; though he has qualifications

* "We were always the friends of a wholesome literature. Picture, then, a young itinerant clad in blue jean or copperas homespun, his nether extremities adorned with leggins, his head surmounted with a straw hat in summer, a skin cap in winter, dismounting from the finest horse in the settlement, at the door of a log cabin, which may serve as a school-house or a squatter's home, carefully adjusting on his arm the well-worn leather book-case. See him as he enters the house of one room, where is assembled the little congregation of half a dozen or a dozen hearers — backwoods farmers and hunters, bringing with them their wives and little ones, their hounds and rifles. The religious service is gone through regularly, as in a cathedral.

"At its close our young friend opens the capacious pockets of his saddlebags, displaying on the split-bottom chair, which has served him as a pulpit, his little stock of books to the eager gaze of the foresters.

"Thus day after day does the circuit-rider perform his double duties, as preacher and bookseller. Not a few men of my acquaintance have driven a large trade in this line, turning thereby many an honest penny. The plan was designed to work like a two-edged sword, cutting both ways — to place a sound, religious literature in the homes of the people, and (as we bought at a discount of thirty-three per cent) to enable men whose salaries were a hundred dollars a year, and who rejoiced greatly if they received half that amount, to provide themselves with libraries." — *Milburn.*

which would entitle him to immediate ordination in any other Protestant denomination; though he has been graduated from college, or from a theological school, or from both, — still, in the Methodist church, he must pass his four years of conference or professional studies, under the best and most critical examiners within the church, before he can be entitled to full ordination. Annual conferences have thus been a substitute for colleges and theological seminaries.

Let the Methodist church, then, be the last one to bear the slur of unfriendliness to the cause of a liberal and professional education; and while enumerating the causes of its marvellous success, let not these important facts be overlooked.

The importance of these considerations induces us to linger upon this subject a moment longer. We desire to refer to the home of Methodism, not for the purpose of raising from the dead slumbering denominational jealousies, but to quiet, in our own ranks, the suspicion that too much learning is dangerous and damaging to the ministry.

John Wesley, the founder of Methodism, came from one of the most thoroughly cultivated and scholarly families England ever produced. His father was a man of profound learning, who, by establishing the first literary periodical of his language,* was the first to give popularity to English literature. He was a mas-

* The Athenian Mercury was established in 1691, owned and edited by Samuel Wesley, Richard Sault, and John Dunton.

ter of the Hebrew language, and composed Greek poems, which more than rivalled those of the first Greek scholars of his age. His mother was also liberally educated, being proficient in logic, metaphysics, Latin, Greek, and French.

Of the ten children of this family, "there was not one of the number," it has been well said, "who did not exhibit a character which would have arrested the attention of society in the busiest period or portion of the world."

Samuel, the eldest, was an Oxford graduate, and head master at Tiverton. He was acknowledged by such men as Watts, Pope, Addison, Lords Oxford and Atterbury as "one of the first lyric poets of that literary age." Emilia, the eldest grown-up daughter "was," says her brother John, "the best reader of Milton I ever heard." Mehitable was so familiar with the Greek that she could read the Testament in the original when but eight years of age. Her contributions, later in life, are to be found in all the leading magazines of the times.

Martha, the friend of Dr. Samuel Johnson, was "received as one of the first literary women of her generation," though she left no works.

Charles, besides being a finished scholar, is acknowledged, on all hands, to have been the first lyric poet of his age and country.

Such are some of the members of the Wesley family. We pass to the one in whom the chiefest interest centres. John Wesley, who possessed one of the most devout and comprehensive minds ever consecrated to Christ, spent seven years under the tuition

of Dr. Walker and Rev. Andrew Tooke, at Charterhouse School. Thence he entered Christ Church, Oxford; subsequently took his degree from Lincoln College, and afterwards was elected to a chair of instruction in the most erudite literary institution of his country, if not of his age. Such was the public respect paid to his learning.

"There was no work of commanding genius, or ability, or learning, in any language then read by the most erudite of his generation," with which John Wesley was not familiar. He was lyric poet, tractarian, pamphleteer, translator, compiler, and original author of books almost sufficient in number to constitute a minister's library. He was skilled in five European languages, together with the classic and Oriental tongues of antiquity. He did more than all who preceded him in introducing to English and American literature the works of German masters, whose language and best thought he prized as if they had been his own. The German era in English literature is not the work of Coleridge and Thomas Carlyle, but of John Wesley.

Such the home and founder of Methodism. Whatever may at times have been its exigencies, it must be confessed to have had a remarkably scholarly birth.

From these various facts, gleaned from all quarters, does it half dawn upon us that the church has had no Galilean period? And yet every one knows that it has, and admits also that these facts are true, and will confess that there is no conflict between the Announcement and the data given, except in appearance. All discrepancies vanish the moment we rise to that

point of view, where we can see that though God, in certain emergencies of the church, has called and signally honored the efforts of men without special or even general culture, he has, nevertheless, almost without exception, chosen the most polished instrumentalities to accomplish, for the church, her great and grand historic movements. The evidences of alliance between Christianity and culture are overwhelming. Doubt and prejudice upon this subject ought to quit the minds of men, never to return again.

In view of the past, and of the great questions now pending and impending, — in view of the fact that educated satire is unhesitatingly hurled at "clerical cant" and "impotency," wherever found, and that an imploring voice rises from all our churches, asking for men in the pulpit whom the community will be compelled to respect, — can it longer be doubted that a thorough education is the special and essential *human* instrumentality now demanded in the ministry? Nay, can it be doubted that it is this acquisition of culture and education which our Saviour commanded in the parable, and symbolized by the indispensable *sword?*

"'Tis Revelation satisfies all doubts,
Explains all mysteries, except her own,
And so illuminates the path of life,
That fools discover it, and stray no more."

COWPER.

"When one who holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingled with us, meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied."

"When ministers shall read the Bible a great deal more, and read it with more humble reliance on the teachings of the Spirit, I think we shall have a greatly improved interpretation of the word of God from all our pulpits."

FRANCIS WAYLAND.

"He who is incapable of consulting the original Scriptures must rest his faith, not on the sure foundation of the word of God, but on the credit of fallible translators; and if he be at any time called on to vindicate revelation against the scoffs of infidelity, he will have to struggle with many difficulties, which are easily solved by him who is master of the original tongues." A. W. LINDSAY, D. D.

"I have but little knowledge of the Hebrew, but that little I would not part with for all which the world contains."

MARTIN LUTHER.

I.

BIBLE KNOWLEDGE AND INTERPRETATION.

OUR discussion justifies a more critical examination of what is meant by a professional education for the ministry. In entering, therefore, upon closer analysis, we are brought step by step upon certain grand departments which are always included. In natural order appears first *Exegesis*, or, *Bible Knowledge and Interpretation.*

Two things are manifestly included — knowledge of the Bible and its truths, together with a trained ability to expound.

It seems quite too late in the day to feel obliged to speak of the first, and to urge upon the ministry the importance of thorough acquaintance with the Bible and with Bible matter. A subject of such superlative moment should need no urging, or hardly allusion; yet with mortification we confess there is too great apathy. It is to be feared there are those in the pew who are silently advancing in biblical knowledge beyond some in the pulpit. The clergy must cherish

the conviction that Bible knowledge is to them the indispensable fountain-head, and that weakness here is weakness at every point in their faith and standing. The gospel is power. Here is the preacher's sword of double edge with which to divide men. If his want of knowledge leads him to blunder and mutilate, the child fresh from the Sabbath school will rise up and condemn him. He will be left in the end to wonder at his want of success.

Knowledge of the Bible and its contents, as is well known, involves at the present time a great variety of important questions. Its origin, its genuineness, its authenticity, its comparative merits, the impression it has made upon the world, its inspiration, and, in fact, all those other matters which lie upon the border lands between exegesis, theology, and history are of increasing interest, and of such a character that familiarity with them is now rightfully expected of every clergyman. Notice, for illustration and from a human point of view, the origin of the Bible. It will be found, in tracing its historical connections, that some of its pages were written by a lawgiver four hundred years before the philosophical theories of Thales, Pythagoras, or Confucius were published, and others fifteen hundred years later, by a fisherman on the isle of Patmos. Different portions of it will find their origin in different places, and thousands of miles apart. In the central regions of Asia, in the sandy deserts of Arabia, in the wilds of Judea, in the courts of the temple of the Jews. in the rough schools of the prophets of Bethel and Jericho, in the proud palaces of Babylon, in regions of barbaric ignorance, in the midst of an-

cient civilization, under the external authority of polytheism, under the shadows of the schools of pantheism, in the atmosphere of mythological legendary, and in abodes of pure monotheism, are to be sought the different birthplaces of the Christian Bible.

It becomes necessary for the modern biblical expounder to note all these historic relations, for upon a critical knowledge of them correct interpretation often depends. The subject of inspiration also is at this point involved. The preacher must be able to show, for illustration, that the volume, though compiled from materials so widely scattered, has throughout, the general arrangement and definite purpose of *one* pervading mind; if not, the question of inspiration is settled adversely, and the preacher must yield the argument to his opponent. On the other hand, when the preacher is able to show scriptural unity, not outward and mechanical, but internal and natural, based upon religious, moral, and scientific teaching, with an harmonious blending of all parts that seek and find a grand common centre, — when he can run his eye over the historic and prophetic thread which extends from Adam to Christ, from Christ to the final and future triumphs of his church, — he can then bespeak for inspiration presumptive evidence at once tangible to the eye and entangling to the foot of infidelity. This can be done, however, only by thorough knowledge of the methods and matter of Scripture. At this point also the preacher may kindle anew his own faith and that of his people, since it is this wonderful and harmonious unity of the Bible that filled even Napoleon Bonaparte and William von Humboldt with profoundest admiration and astonishment.

Closely allied to this line of thought is the subject of the genuineness of the Bible. Are its pages forgeries, or are the signatures it bears correct? Were its pages written at the times, in the places, and by the persons generally supposed? What broad fields of investigation are here opened to the advocate of a genuine Bible! If he be in possession of the spirit of modern research, as he certainly should be, the preacher will also trace the hand of Providence, which has been so visible in the preservation of the Bible, both while it was in Jewish synagogues and in Catholic convents. He will be able to show that rival sects have ever jealously guarded its textual purity; that a multitude of early versions and recensions have rendered forgeries impossible; that "Latin, Syriac, Coptic, Armenian, Ethiopic, Gothic, Sclavonic, Persian, and Arabic translations, together with manuscripts stored in the literature of every Christianized nation, have made an impregnable wall around it;" that verbal variations in many instances light up its spiritual significations; and that notices of irregular grammatical forms, and anomalous spellings, various indices, concordances, grammars, lexicons, annotations, commentaries,* and sermonic literature † have thrown

* An English antiquarian has found by actual count that the number of existing commentaries upon the Scriptures, or upon portions of them, exceeds sixty thousand.

† "The unpublished literature of the Christian pulpit surpasses in volume all the libraries of all the nations." — *Professor Phelps.*

"If the sermons preached in our land during a single year were all printed, they would fill a hundred and twenty million octavo pages." — *Professor Park.*

about it such impregnable fortifications, that they defy, respecting its genuineness, universal comparison; for there is no parallel to it in any other production of the world's literature, ancient or modern. In fine, not until the modern defender of the Bible has ransacked all antiquity, and has completed the excavations of all ancient cities, in person or by the aid of others, and has deciphered the inscriptions upon all ancient monuments, and has familiarized himself with the manners and customs, social, civil, and religious, and has read all the languages, of all the nations in and bordering upon Bible lands, and not until he has mastered everything else which throws any light directly or indirectly upon the sacred page, can he pronounce his investigations respecting the genuineness of the Bible completed. He may also, in the mean time, challenge the objector who, without these attainments, questions the faith of Christendom, to present his commission, or complete his education.

Again: while the modern expounder of the Bible deals with its subject-matter, he will be met with sharp questions. It is an age when public teachers do not hesitate to affirm that the Bible betrays irreconcilable discrepancies, vital inaccuracies, and damaging contradictions. It will not be enough to say in reply, that the truths of the Bible can be discovered only by supernatural insight. The modern preacher must deal with blind men as well as with those who can see. It will not be sufficient for the preacher to feel confident that, properly interpreted, these apparent contradictions and supposed inaccuracies do not exist. It will not meet the difficulty for him to assert that they do not

exist. He must be able to *prove* it. The age of dogmatic assertion is past. The man who presents himself before the public as a public teacher, and as an advocate of an authentic and inspired Bible, must be able to show, even to unregenerate minds, what the Bible is, upon what rest its merits, and in what respects its authority is more positive and imperative than that of other so-called sacred writings.

These Bible writers claim to have spoken as they were moved upon by the Holy Ghost, or as their lips were touched by the finger of God. No other series of writers have put forth such claims since the world began, nor will they until it ends. The modern expounder must be able to show, and that by sheer knowledge, why these authors are not exposed to the charge of presumption and falsehood. But before one can prove to the outside world that the teachings of the Bible, which embrace discussions of, or allusions to, every imaginable subject relative to matter and mind, man and God, are true and infallible, he must manifestly be in possession of the most varied knowledge and intellectual qualifications possible.

Before he can expound and establish the truthfulness of even the first book in the Bible, it will be necessary for him, in addition to the enlightening influences of the Holy Ghost, to be acquainted with every department of human learning. Until, in fact, he has mastered the science of chronology, become a thoroughbred student of ancient history, made himself familiar with every department of natural science, and with the fundamental principles upon which rests the science of law, of government, of political economy, together

with the grand principles of ancient and modern civilization, he has no right, in this age, when the most vigorous and critical tests are applied to Bible truths, to rest contented with his attainments; and until his opponents are likewise thoroughly accomplished, he may dispute — nay, it is his duty to dispute — their advance, step by step, and inch by inch.

Again: the methods of establishing the claims of the Bible as an inspired revelation are various, and likewise require thorough and extensive knowledge.

The superiority of the Bible, in relation to scientific, moral, and theological data for illustration, cannot be proved except by showing the inferiority or absurdities of contemporaneous opinions. This, however, opens to us another exceedingly broad, but intensely interesting field of investigation. If the defender and expounder of the Scriptures can show, that, during the time of their composition, the world abounded in all sorts of systems and philosophies; that there were numberless magicians, astrologers, cosmogonists; that there were everywhere pretended divinities and fabled oracles, and that error with them, in the light of modern inquiry, is the rule, and not the exception; and if he can also show that the Bible has pursued, amid all these false theories, an independent and solitary path of scientific accuracy, though alluding to every department of inquiry, anticipating by a thousand years some of the most wonderful discoveries of modern science, and in some instances entering fields which the foot of science cannot, and dares not, touch, — then he has taken one of those steps required by the conditions of modern thought, in establishing the claims of an in-

spired revelation. And he may, at the same time, resolutely challenge his opponents to advance no farther until they first satisfactorily account for these marked distinctions between the Bible and all other contemporaneous writings, and until they dispose of the serious difficulties which in these things confront them.

Or, again, when the Bible expounder gathers up the brightest gems of ancient pagan literature, and can prove, upon the grounds of intelligent and literary criticism, that every ode of Pindar falls below the "Song of the Bow;" that no chorus of Sophocles equals the "Ode" of Habakkuk: that the martial fire of the Odyssey and Iliad pale before the words of Jeremiah and Nahum; that the descriptions of natural objects by Lucretius and Virgil hold no comparison with the massive pictures of Job and David, and that in the sentences of Solomon are quietly enclosed the best of Socrates and Plato; and that all the world's literature veils its face when brought into the presence of those gospel biographies of the God-man, "the portraiture of that Personage who fills all history as the sun fills the hemisphere," — then has the preacher taken another step demanded by the conditions of modern inquiry in the proof of special inspiration, and will be able easily to break down the vulgar criticism of men like Paine, and the scorn of men like Voltaire, bringing to his support, meantime, the testimony of men like Hazlitt and Shelley, who profess that some of the books of the Bible outrank at every point, even on the ground of pure literary excellence, the best and brightest geniuses of antiquity.

Nor is this all. The Bible defender must be constant-

ly making excursions in modern and recent literature, and always Bible in hand. He must prepare himself to show that all modern literature would be well nigh bankrupt if required to discharge its indebtedness to the Holy Scriptures, and that the sparkling jewels which deck the brow of all forms of "liberal" inquiry are but conscious or unconscious pilferings from its sacred pages.

If he can, beyond question, make it appear that Dante, the divine, was indebted to the Bible . . . for the prophetic fury which exalts and kindles his poetry; * that Tasso's masterpiece — "Jerusalem Delivered" — betrays its Scripture birth; that Bible parable and prophecies take their place silently but obviously in the "Faery Queen" of Spenser; that the "Temptation and Victory of Christ," by Giles, and the "Purple Island" by Phineas Fletcher, would have found no existence but for Scripture revelations; that Hobbes borrowed Scripture names for his books, and that Milton's "supremacy over the ancients is due to the use he made of Scripture thought and imagery;" † that Robert Burton's "Anatomy of Melancholy" finds its antidote in Scripture truth; that Pope's "Messiah," a paraphrase of passages in Isaiah, owes its superiority over Virgil's "Pollio" entirely to Hebrew poetry; and that the "Last Day" and "Night Thoughts" of Young, the "Seasons" of Thomson, "Rasselas" of Johnson, "Regicide of Peace" by Burke, "Rebecca," the best drawn character of Scott, "Cain," the noblest product of Byron, and "Thanatopsis," the most finished piece from the finished pen

* Hazlitt. † Warton.

of Bryant, are but the products of Scripture truth and thought, tinged with the geniuses of the names they bear; nay, when he can stand forth, and affirm, well knowing of what he affirms, that the grandest architecture of the world, its finest sculpture, painting, musical compositions, and its most profound thought, and its progressive civilization, can never throw off their allegiance to the Bible, or begin to discharge their obligations to it; when the Bible defender, we repeat, can do all this, a task crowded with rewards and delights whose only difficulty is patient investigation, then he has made another advance required by modern times, and can fearlessly challenge the whole world to produce the like of that book upon which he rests his faith.

Nor is this all. The modern preacher and Bible defender must make other than literary excursions. The realms of common experience, common sense, and common wants will afford valuable and necessary materials in meeting certain brute forms of infidelity, which have ever and anon appeared among men since the days of Lucian, and which have not sense enough to engage with, or, engaging with, to appreciate, these questions of comparative literature. Here the task will be to show that there is an intuitive impression among the mass of men, that the Bible is an ultimate appeal of common sense upon all questions in practical life, morals and theology; that it has received acknowledgments, upon various grounds, from men whose opinions in many other matters would be regarded as invaluable, and received as conclusive;* and that innumerable

* "God has ordained his gospel to be the revelation of his power and wisdom in Christ Jesus. Let others, therefore,

multitudes of the most intelligent and thoughtful men of all enlightened countries are every day feeling its refining and elevating influences, never thinking of it otherwise than as the most indispensable and won-

dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness." — *John Milton.*

"We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever." — *Sir Isaac Newton.*

"I know the Bible is inspired, because it finds me at greater depths of my being than any other book." — *Coleridge.*

"I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity and purer morality, more important history and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written." — *Sir William Jones.*

"There is no book like the Bible for excellent learning, wisdom, and use." — *Sir Matthew Hale.*

"The Bible is the only cement of nations, and the only cement that can bind religious hearts together." — *Bunsen.*

"Young man, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appear before his Maker. Read the Bible every day of your life." — *Dr. Samuel Johnson* (when on his death-bed).

"See upon my table this book of books. I never cease reading it, and always read it with new delight." — *Napoleon.*

"Peruse the books of philosophers, with all their pomp of diction: how meagre, how contemptible, are they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration." — *Rousseau.*

"A noble book! All men's book! It is our first, oldest statement of the never-ending problem — man's destiny, and God's way with him here on earth; and all in such free, flow-

derful book ever given to mortals, and regarding it with profoundest gratitude and adoration, when viewed in its distinctive province of revealing those things which without it would be hidden in impenetrable darkness.

When these facts are clearly proved, as most certainly they can be, the preacher will be able to lift the Bible safely beyond the reach of the profane hands of infidelity, and the icy fingers of scepticism. He will, by this species of authority, though by no means the highest, brace the faith of certain timid ones, and show the bold and gross radical that he is hurling his objections and anathemas, not against a mere book, but also against the highest and grandest array of *opinion* that the world can summon.

ing outlines, grand in its sincerity, in its simplicity, in its epic melody, and repose of reconcilement." — *Thomas Carlyle.*

"Why is the Bible the only book in the world which can be read over and over again without losing its freshness? 'Because,' replied a celebrated infidel, 'there is no room in the world for two such books.'"

"I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me; and the result is, that the Bible is the best book in the world." — *John Adams.*

"I speak as a man of the world to men of the world; and I say to you, *Search the Scriptures!* The Bible is the book of all others to be read at all ages and in all conditions of human life; not to be read once, or twice, or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted, unless by some overruling necessity. . . . So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hopes that they will

There remains one additional line of thought, in which the preacher will find his unanswerable arguments in support of an inspired Bible; we mean its unique originality and authority. However bold and unqualified the assertions of the pulpit respecting inspiration, they will find ample support while studying and expounding the Bible as an original, and as the only original book the world contains.

Ancient thought can be shown to have been little else than an interrogation; the dependences of modern thought have already been seen; the Positivism of the day, independent of the one Revelation, can be shown to be a mere poling of an open boat along rock-

prove useful citizens to their country, and respected members of society." — *John Quincy Adams.*

"That book, sir, is the rock upon which our republic rests." *Andrew Jackson.*

"Here is a book worth more than all the other books that were ever printed; yet it is my misfortune never to have found time to read it with the proper attention and feeling till lately." — *Patrick Henry.*

"What will you leave your children?" was asked of John Jay, when dying. He replied, "They have the Book."

"I have read it through many times: I now make a practice of going through it once a year. It is the book of all others for lawyers, as well as divines." — *Daniel Webster.*

"I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands." — *Thomas Jefferson.*

"There is not a boy on all the hills of New England, not a girl born in the filthiest cellar which disgraces a capital in Europe, and cries to God against the barbarism of modern civilization, not a boy nor a girl in all Christendom through but their lot is made better by that great book." — *Theodore Parker.*

bound shores; and so-called Free Thought can be justly charged with ever launching itself out into shoreless and dark uncertainties; so that, amid all the triumphs, and wrecks, and attacks of ancient and modern thought, the Bible is easily shown to be the most clearly defined and positive thing appearing thus far in the evolution of the world's history and destiny, as well as being the only original light in an "ever-expectant and weary world." We have but to look in order to see how well grounded are these positions.

"Think for a moment of the contents of the Scriptures. Bring to mind the ideas and doctrines which hang like a constellation in these heavens. Think of the revelation made in them concerning the trinal unity of God, that infinite vortex of life, being, and blessedness, to which the meagre and narrow unit of Deism presents such a feeble contrast. Think of the incarnation, in which all the plenitude of the divine nature blends and harmonizes with the winning helplessness and finiteness of a creature. Think of the ideas that are involved in the biblical account of the origin of man, his fall into the abyss of moral evil, and his recovery to innocence, to holiness, and to glory. Think of the kingdom of God, — an idea wholly foreign to the best of the natural religions of the world, — with its indwelling energy of the divine Spirit, and its continual intercourse with the invisible and the eternal. Contemplate these *new* ideas that have been lodged in the consciousness of the human race by the Scriptures of the Old and New Dispensations. Think of these suggestions, their logical connections, the new light which they flare upon the nature and destiny of man, the totally different coloring which they throw

on the otherwise dark and terrible history of man on the globe. Weigh this immense mass of truth and dogma in the scales of a dispassionate intelligence," and no longer will the question of originality, authority, and inspiration beg for defence.

Nay, when these exhaustless treasures of the Bible are clearly presented in contrast with the poverty and hesitancy of American scepticism respecting all those questions of deepest moment to mortals, and when they are ably expounded in their relation to the longing heart of humanity, then will the Scriptures be returned amid the acclamations of all the people to their lofty position, as the one God-given and inspired revelation.

Rising now for a moment to a point which commands a view of the entire field of discussion, including the origin, genuineness, authenticity, and inspiration of the Bible, let us take our bearings, and answer certain inquiries.

If the mind of the preacher really possessed all this wealth of information, would not the pulpit in consequence be too much encumbered for practical work? This would not necessarily, or very likely, be the case. It is the ignorant, not the wise man, who tries to tell you all he knows. It is the poor, not the rich man, who stops to count and jingle his shillings. The scholar does not con every page of his library daily, or during a lifetime. The millionnaire does not daily convert all his property into dollars and cents, and enumerate them. But the scholar and the millionnaire, in times of emergency, know what and where are their resources, and fear no bankruptcy or sheriff, which is no small satisfaction.

But in view of so broad a field of research, it is also asked, Will not one, upon entering it, be likely to despair? Not of necessity, or by any good reason. All must be courageous. We speak, as before, of ideals. Growth and happiness will be the products of all attempted approaches towards them. Despondency or no despondency, we must at all events, in this matter, keep full abreast of our ever-active and hard-working opponents; and we shall never do this by working towards low standards. Our swords must be as good as theirs, and our hands as skilful, or we shall be fairly beaten in the eyes of lookers-on, and have none to blame but ourselves. This is a warfare that admits of no despondency, debate, or special privilege.

But what will be the avail of all this great outlay of time and labor, and can we afford it while the world is perishing? The second part of this question we leave for the present. In reply to the first, there is this to be said; as the preacher makes his approaches towards high standards of biblical knowledge, in similar proportion will he be enabled to disclose to the world the baseless assumptions and ridiculous attitudes of non-belief and unbelief; he will also be the more likely to hear above all the resounding din of conflicting opinions, as well as, among the chimes of advancing civilizations, the deep, rich, undisturbed undertone of God-inspired prophets and evangelists, calling the world to its obligations and devotions; and he himself will the sooner break clear of the oft-repeated charge of protecting himself and his faith under dogmatisms and traditions, and will the sooner stand forth with the Bible folded to his heart, a well-rounded modern

man, dealing with every new phase of modern thought — the world's ideal preacher.

From Bible matter to Bible exposition the transition is now easy and natural. The first step at this point to which theological education calls attention is the development of an exegetical turn of mind. Notice some of the principles involved. A speaking lip presupposes a listening ear; and in this suggestion is involved the fundamental prerequisite of all that is valuable in exegetical art and science. That is, the preacher must first learn to be a good listener, or he can never be a good exegete. Like the child, he must learn to speak by means of the ear. The first attitude of knowledge is one of silence — hand to ear. Truth in all its forms loves to visit the soul while in the listening posture. "Speak, Lord, for thy servant *heareth*," was the old prophetic position. When Enoch walked with God, there was sweet and gentle converse, without bluster. A sigh will doubtless bring God's spirit and knowledge sooner than a shout. "Solitude," said Cecil, "is my great ordinance." For in solitude the brave thinker dares to listen without whistling. To listen well is always to remain silent. Truth allows no mad and noisy men within her precincts. Rapping under tables will not predispose the gods. Mozart tells us that in the silence of the night, which well befits this listening state, his musical composition was the most lively and delightful. "Then," he says, "the thoughts come streaming in upon me most fluently, whence or how is more than I can tell. Then follows the clang of the different instruments; then, if I am not *disturbed*, the thing

grows greater, broader, and clearer. I see the whole like a beautiful picture. This is delight." This, too, is a kind of inspiration. God has not ceased to talk to good listeners. We must always bear in mind in this matter that we are passive as well as active, clay as well as gods. The intuitional world has a great deal of the mule element in it; we can coax, but it is a dead set if we attempt to drive. Now, one purpose of ministerial culture is to aid preachers to become these listening prophets of God.

Humble also must be the interpreter if he would learn the secrets of the universe so as to expound to others. They are humble souls which hear the spread wings of God fluttering near, and waiting to bear them aloft. But consecrated culture, as we have already seen, never diminishes, it always increases true humility.

It is this unconscious docility, humility, modesty, simplicity, and faith of a little child that is of more value to the preacher than a thousand earthly kingdoms. The most comprehensive grasp of knowledge without this posture of listening humility, would be but "as sounding brass, or a tinkling cymbal," — "nothing."

We pass from the process of acquiring the exegetical mind to its products; they will be found in many fields of investigation.

The best exegete best comprehends the Eternal mind, whether spoken or expressed through other minds, or in nature. He does more; he evokes the thoughts of the Infinite One, and then expounds them to the less favored.

The true exegete of science is the one who first thoroughly understands * the principle of science, and then the most clearly and attractively discloses his knowledge to others.

Can the rustic tell you to which geological age belongs the field stone that dulls his scythe? But to the man of science that stone is invested with adornings of history, fact, and poetry such as would fill volumes. Under his wand it tells a story which, for entertainment, transcends, by a thousand times, the " Thousand and One Nights."

So, likewise, the exegete, in any department of matter or mind, must be the one who hears the most distinctly the various responses that come to his varied interrogatives.

Nor is it merely hearing the voice; it is *knowing* it when heard. From Nature's lips, as well as from our Saviour's, all things are spoken in parables to outsiders. Pass inside the temple, for upon its inner altars are the words of God.

Niebuhr's directions respecting ancient literature are equally true and important in other matters. " Do not read the great authors of classical antiquity in order to make æsthetic reflections upon them, but in order to drink in their spirit, and fill your soul with their thoughts, in order to gain that by reading which you would have gained by reverently listening to the discourses of great men. This is the philology which

* " Man, as the minister and interpreter of nature, does and understands as much as his observations on the order of nature, either with regard to matter or to mind, permit him, and neither knows nor is capable of more." — *Bacon.*

does the soul good, and learned investigations, even when we have got so far as to be able to make them, always occupy an inferior place. We must be fully masters of grammar (in the ancient sense); we must acquire every branch of antiquarian knowledge, as far as lies in our power. But even if we can make the most brilliant emendations, and explain the most difficult passages at sight, all this is nothing, and mere sleight of hand, if we do not acquire the wisdom and spiritual energy of the great men of antiquity — think and feel like them."

As employed in the schools, exegesis refers to the laws of interpreting God's written word. The preacher is not to originate, but explain. Does the naturalist originate Nature? Thorough knowledge of the contents of the Scriptures, it hardly need be said, is indispensable. The business of the preacher is to know what they contain, and then apply their truths, clearly and impressively, to the thoughts and consciences of men. Unless this is done, he does not know or mind his business. The man is like the book, whatever it be, which he most reads. If light and secular reading be allowed to infringe upon the claims of the Text-book, the preacher will be a sufferer.

Subordinates and substitutes cannot, except with peril, take the place of the law and the testimony. In laying out the writer's campaign of study and reading, the household gods of the sacred Scriptures must continually lead the van. In all these literary and scientific crusades to which reference has already been made, the Bible and its truths must be the constant base of the preacher's operations; from it must come the

supplies, and to it must be brought the spoils and trophies of war.

It is much study of the Bible, and not of other things, save as subordinates, which will give the pure, rich, and bold style of Bible thought and expression. "No man," said Fisher Ames, "ever did or ever can become truly eloquent, without being a constant reader of the Bible, and an admirer of its purity and sublimity." No one can preach powerful and original sermons unless he continually ponder its golden and glorious pages.

When preachers become close, thoughtful, loving, and patient students of the Scriptures, feeding "upon revelation as the insect feeds upon foliage, until every cell and tissue is colored with its food," — when they enter prayerfully upon a rigid and protracted course of discipline in the schools, or in their private studies, — then, and not till then, can they pass to the rank of modern biblical expounders.

Not only is a knowledge of Bible matter, but, at the present time, a knowledge of Bible methods is quite imperative. In the Scriptures, for instance, are found figures, prophecies, parables, allegories, together with historic and prophetic facts. Without clear views respecting these distinctions, preachers are exposed to all manner of absurdities in exposition. Each of the above-named classes requires special laws and methods of interpretation; to decide, therefore, to which class a given representation belongs, and to apply with accuracy the specific and correct rules, presuppose no limited scholarship.

We go a step farther, and say that the ideal Chris-

tian minister for the times is the man whose eye and thought can penetrate the original sacred text. Other things equal, he is the man who can listen, as others cannot, to the words of revelation, as if he were receiving them fresh and warm from the lips of prophets, apostles, and Christ.

No one can translate and interpret for another. There is a *personal* meaning hidden in every language which only the reader himself can apprehend.

Any exception to this rule presupposes a direct miracle; and is this the age to look for such displays? A mastery of the original text is also essential, in order to quicken the mind into that lofty "freedom, freshness, and force that are utterly beyond reach without it."

"The power of grammar is *vernacular* power." No man in this age will venture to become a commentator who is destitute of this "vernacular power." Those Greek fathers, Theodoret and Chrysostom, whose "home-bred knowledge of the Greek language" gave them such clear insight into the verbal life of the text, show how signal the advantage of such acquaintance; and, in consequence, they will remain to the end of time the teachers of all critical biblical students.

If, however, the preacher cannot become thus proficient, then let him do the next best, and approach as nearly as possible to the fountain-head, by means of the most thorough and scholarly commentaries of others. Above all, let him never discourage the efforts of those who are struggling for these higher attainments.

When men who lack this linguistic culture are

heard decrying it as useless, and worse than useless, — when they tell us that their religious enjoyment is lost when studying the Greek Testament, and that religious tranquillity and Christian perfection are obtained when abandoning all these scholarly efforts, — we sincerely pity them. They know not of what they speak. We prayerfully hope that no young man's mind will be poisoned by such indirect and indiscreet advice, and that no such advisers will be permitted to damage the church and the ministry by being elevated to an ecclesiastical position, which will give to their words additional influence and authority.

We hesitate not to add that young men who are on the road to the ministry as a life work, unless by some providence God forbids, should master the Greek and Hebrew text. The increasing opportunities for a more critical knowledge of God's word, in this age, express the pleasure of Providence. Neglected opportunities always tell against neglecters. If, under temptation, or in a moment of indolence, we fling down our Greek Testament and Hebrew Bible, do we not also, in that act, fling ourselves down the mountain side? We tempt the Lord our God, and perhaps the angels will not be commissioned to bear us up that we be not hurt by the fall. Not until we have faithfully employed every agency at command, not until we have attained the highest proficiency possible in Bible knowledge, taking into account our ability, our opportunities, our embarrassments, and all surrounding circumstances, can we with a perfectly untrammelled confidence implore the Holy Spirit to lead us into the treasures of his word — treasures ever fresh, and pure, and inexhaustible.

"There are fundamental truths, which lie at the bottom, the basis upon which a great many others rest, and in which they have their consistency. These are teeming truths, rich in store, with which they furnish the mind, and, like the lights of heaven, are not only beautiful and entertaining in themselves, but give light and evidence to other things, that without them could not be seen or known. These, and such as these, are the truths we should endeavor to find out, and store our minds with." LOCKE.

"Nor must we in any case quit the *strengths* of truth."

JOHN OWEN.

"Inspired theology, the haven and Sabbath of all man's contemplations." BACON.

"The design of theology is to unfold to us the doctrines of religion fundamentally and rightly, to discuss them convincingly and profitably, and to show how they may be successfully defended. Its properties must be truth, certainty, and efficaciousness." BRETSCHNEIDER.

"There is one department of knowledge which, like an ample palace, contains within itself mansions for every other knowledge; which deepens and extends the interest of every other, gives it new charms and additional purpose; the study of which, rightly and liberally pursued, is beyond any other entertaining, beyond all others tends at once to tranquillize and enliven, to keep the mind elevated and steadfast, the heart humble and tender: it is *biblical theology* — the philosophy of religion, and the religion of philosophy."

COLERIDGE.

"The principles of this science are to be found only in the *word* and *works* of God; and he who would extract them pure and unsophisticated, must dig for them himself in those exhaustless mines." A. W. LINDSEY, D. D.

"The student must begin his work early, and tarry at it long, if he would learn the fitness of doctrine, as now proved and now illustrated, to move the mind of men, as it is now stored with ideas and made sensitive and delicate by culture." PARK.

"I know nothing in which human acuteness has been more displayed or exercised than in *Theology*. LESSING.

II.

REVEALED THEOLOGY, AND ITS BEARINGS.

THE second department embraced in the professional education of the ministry is theology. It is that science which treats of God, of man's relations to God, and of the will of God as revealed to man. The knowledge of God, which is obtained from his works, through nature or reason, is termed Natural Theology. It embraces the first principles of all theology and religion. To be a master in this field presupposes an acquaintance with the physical and mathematical sciences, also with the principles of logic and the science of mind. All sciences are but tributaries to theology.

The professional culture of the ministry, therefore, can hardly be called adequate, unless prefaced with a collegiate education, or its equivalent.

Revealed theology, as distinguished from Natural, is that knowledge of God and his relation to his creatures which is obtained from the Holy Scriptures. Between

the two (natural and revealed) there are no grounds for battles or jealousies.*

When the theological student has collected all the principles and facts in nature, and all the facts and statements of Scripture, and has united them into a harmonious system, this product is termed Systematic Theology. Other theological terms, such as dogmatic, speculative, scholastic, and polemic, embody in themselves their distinctive signification, and, being comparatively unimportant, we pass them.

The subject of theology opens such expansive and

* "The great doctrines of natural theology demand the closest attention, and afford the most valuable support to the teachers of the revealed word. Nothing can be more groundless than the jealousy sometimes felt, but oftener professed, of natural religion by the advocates of revealed. Bacon, who had his prejudices on the subject of final causes occasioned by the abuse of that doctrine, describes natural religion as the key of revealed, 'which,' as he says, 'opens our understanding to the genuine spirit of the Scriptures, unlocking our belief so that we may enter upon the serious contemplation of the divine power, the characters of which are so deeply engraven in the works of the creation.' (De Dig. et Aug. lib. i.) Newton has said, 'De Deo de quo utique ex phenomenis disserere ad philosophiam naturalem pertinet.' (Principia, Schol. gen.) Locke declares that he who would take away reason to make way for revelation, puts out the light of both, as if we should persuade a man to put out his eyes the better to receive the remote light of an invisible star by a telescope.' (Hum. Underst. iv. 19, 4.) And Tillotson, in his great sermon preached before the king and queen upon the occasion of the naval victory in 1672, affirms that 'the principles of natural religion are the foundation of that which is revealed.'" — *Lord Brougham.*

exhaustless fields, that the student may frequently find it necessary to narrow the focus in order to increase the intensity of light upon the vital questions pending in any given age.

The work for the present period is manifestly definite, and consists in thoroughly systematizing the various forms of theological truth, harmonizing the whole with an inspired revelation, and centring it in the life and death of a God-man.

The effort of reducing theology to a system in any form is of comparatively modern date. The church fathers enunciated and defended all the essential doctrines of theology, but they constructed no system. The study of theology as a systematic science commenced with the scholastic divines,* but their endeavors terminated with an elucidation of particular dogmas. They reached no well-rounded, systematic form. Far behind his times will be the modern theologian who is satisfied with the attainments of the fathers and the scholastics. Not until the contents of the Scriptures have been diligently and devoutly examined, under the light of the most recent developments of philology and exegesis, with the least possible prejudice from existing opinions;† not until there

* The most important were Anselm, Abelard, Hugo, St. Victor, Peter the Lombard, Alexander de Hales, Thomas Aquinas, Duns Scotus, and Occam.

† The solemn charge with which Dr. Taylor, of Norwich, was accustomed to preface his theological lectures is impressive, and well worth attentive consideration.

"I. I do solemnly charge you, in the name of the God of truth, and of our Lord Jesus Christ, who is the way, the truth, and the life, and before whose judgment-seat you must

have been careful collections and verifications of passages throughout the entire volume, classified according to subjects; not until all theological questions thus arranged are made into a complete and harmonious system, involving no contradictions — a system by which may be accurately tested all heresies and perversions of truth, a system recognizing the Bible as its text-book and Christ as its foundation; not until all this is done can the modern preacher fold his arms and pronounce his task completed.

We are aware that it is sometimes said we need, in these times, more religion and less theology; but such

in no long time appear, that in all your studies and inquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously attend to evidence, as it lies in the Holy Scriptures, or in the nature of things, and the dictates of reason, cautiously guarding against the sallies of imagination, and the fallacy of ill-grounded conjecture.

"II. That you admit, embrace, or assent to no principle or sentiment by me taught or advanced, but only so far as it shall appear to you to be supported and justified by proper evidence from revelation or the reason of things.

"III. That if, at any time hereafter, any principle or sentiment by me taught or advanced, or by you admitted or embraced, shall, upon impartial and faithful examination, appear to you to be dubious or false, you either suspect or totally reject such principle or sentiment.

"IV. That you keep your mind always open to evidence; that you labor to banish from your breast all prejudice, prepossession, and party zeal; that you study to live in peace and love with all your fellow-Christians; and that you steadily assert for yourself, and freely allow to others, the unalienable rights of judgment and conscience.

remarks are carelessly if not thoughtlessly made. That we need more religion is doubtless true, but that we need less correct theology may well be questioned.

There is a species of theology and a species of theological drill which are doubtless defective. They are made up of formulas, and, having been coldly presented in the pulpit, have justly brought the entire subject into disrepute. But the systematic theology which is adapted to present times will not be at discount.

Modern theology is not so much + and — ; it has to do not merely or chiefly with the natural divine attributes, or the divine nature. The modern theologian is not merely to dissect, or constantly assume the attitude of physiologist and anatomist; he has to do with something besides the corpse of theology ; otherwise, more religion and less of such theology, especially in the pulpit. Tasks of this kind will be distasteful and profitless to the popular mind. Dissections are to take place, not in public, but in private. It is a living, not a dead system of theology, which engages the attention of modern thought.

It is no narrow science. Its relations to human as well as to divine attributes may be quickly dispensed with, or turned over to the natural philosopher. But other relations, which philosophy can never reach, relations between the human and divine, between reason and law, as vast, profound, and solemn as can enter into human conception, — these are the grand themes which must to-day pass under the theologian's review, enter into his system, and fall from his lips.

These everlasting and fundamental doctrines of theology, old as eternity, but new and fresh as the blush of the returning morning, if fashioned in the forge of modern thought, if adorned with modern culture, if illustrated with the facts of modern science, and if adapted to the vitalities of this stirring and practical age, will be received with no sickly attention. The preacher will not have occasion to doubt the interest of the congregation in his efforts. The people will not drop their heads, or turn their backs quickly upon him. He will be greeted at the steps of his pulpit by every class. The poor and illiterate will feel that he is their preacher. Intelligent men and women, who have been edified and warmed into new life, journalists, teachers, physicians, lawyers, and judges will grasp his hand, and recognize in him an equal, nay, a teacher. To the bringers of such a system men will give heed and pay reverence.

From what has now been said it will be readily inferred that the Bible data, which are first to engage attention in constructing a modern system of theology, are found upon that rich and charming table land lying between God and man, between the finite and infinite. Here is the place of union between God and man. Here stands in person the God-man. Here, too, the atonement, redemption, sanctification, immortality, and everything else pertaining to the Saviour and human salvation, find their place. In saying that any product, human or divine, not found in Jesus Christ, has no place in systematic theology, is not in the least to restrict the field. Within these boundaries can be found on the human side all that the most radical humanita-

rian insists upon, and on the divine side all that the most strenuous divine enforces. He that hath seen this Jesus Christ has seen all that it is possible to predicate of man save sin, and all that it is possible to predicate of God, with no restrictions. "He that hath seen me hath seen the Father." Nature in all her varied forms, and science in all its discoveries, are but illustrations. Thus with this central and all-absorbing thought is to commence our theological system. Beyond its sight, towering above all else in the universe, we must not, and, unless blinded, we cannot go.

We may, and ought to, study the God-nature on the one hand, and the man-nature on the other, until we have gone in both directions to the limits of mortal comprehension; but we are still upon this broad and grand intervening land. We may, and ought to, explore the fields of error. The one-sided views of radical Unitarianism, and the no less one-sided views of radical Universalism, are to be examined critically, the truth in them discovered and traced to its home in the bosom of God, the error detected and exposed.

Comparative theology is also to pass under review; the truths and falsehoods which lie upon the surface, or are concealed under the coverings of polytheism, deism, pantheism, atheism, naturalism, and materialism, may, and ought to be patiently reviewed; but when we have gone to their extreme limits, we are still within beacon range of the point of departure, to which we must ever resolutely return, and from which must commence every new exploration.

When the preacher has learned this feature of pul-

pit power, and has come in possession of this singleness of eye, he has made a grand advance towards answering the conditions of modern thought and requirement. Nothing but an authoritative revelation and an infinite Saviour will satisfy. So all embracing are these two themes, that we scarcely need mention any other as essential. They include all that can be known of the divine existence, with every form of argument. Science confirms, but adds nothing. They include man in all his relations — past, present, and future; and they so include all other matters, that the preacher who betimes works in the fields of natural science, and in the "groves and in the mines of Oriental literature, may do so for the sake of coming like the wise men from the East, bringing gold, and frankincense, and myrrh into the presence of the Redeemer."

What constitutes one of the peculiar charms of this system of theology, based upon revelation, centred in Christ, and distinguishes it from other systems, which are hard and dry, commonplace and unavailing, is, that it can be preached. It is at the same time the only system whose treasury of sermon themes is exhaustless.

Of the importance of systematizing and accurately defining the truths of revelation at the present day, there can be no question.

The time has come when theological science must be presented in a self-consistent and exact system; for the very reason that an intelligent people demand it, and also because all manner of contradictory and distorted views are being published under the title — Christian Religion and Theology. The currency is in danger from this wholesale system of counterfeiting.

Indeed, among thoughtful men grave dangers are apprehended from that looseness of theological dicta, theological thoughts, and theological system, which is betrayed so frequently in the evangelical pulpit.

Many modern preachers are not systematic theologians. They have odds and ends, but no fixed system. They often seize upon secular and transient themes, instead of touching the grand pillars of evangelical truth. It is too frequently forgotten that the argumentative discussion of the truths of a theological system is the mission of the modern pulpit. This manifest lack of scrip and shoes is not now a sign of power, but a mark of poverty. Semi-scepticism, if not semi-infidelity, in consequence, boldly confronts the pulpit from the pew, and the pulpit is not able or prepared to face and disprove; while sceptics of the most radical types array themselves publicly against the Christian faith, because they have grounds, or think they have, for suspecting that the pulpit is unable to defend the faith. "The fact that we are well armed," says Professor Park, "often prevents the necessity of using our weapons. If we would preserve the peace, we must be prepared for war. There is a kind of indefinite surmising that in the arsenals of trans-atlantic science lie weapons which few can use, and none can resist; and therefore men who are themselves unable to disprove the truth, harbor a comfortable hope that it has been disproved, or can be disproved, and in some way or other, they cannot tell what way, all will be at last well with the wicked."

Hence the apathy of the pew. When the entire clergy clearly understand the truths taught, and announce

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them with the confidence which such an understanding inspires, this bloated and emboldened infidelity, which now dares assail everything sacred, will lower its tone, and the sooner slink away from the presence of a pure gospel into its home of doubt and darkness. Take another view of this thought.

A preacher without a system may speak well enough upon certain doctrines, but on certain others he fails. "He might as safely tie up one lobe of his lungs, as shut out any one doctrine from his mind." Never did West Point stand so high in public estimation as during the war, when the superiority of men educated systematically, and in all military matters, was established beyond controversy. This was seen especially in unexpected movements and emergencies. The civilian might fight one battle, and fight it well; but the next might take him by surprise, and end in a signal but unnecessary defeat.

The standing army of Christianity is the church militant. It is officered by the ministry. Considering the want of professional training, can we wonder that so many battles have been lost? What confounding there has been of terms! Revelation mistaken for inspiration; grace put for mercy; chastisement viewed in the light of punishment; no distinction drawn between atonement and redemption, or holiness and goodness, or sin and evil, or penitence and humility. Or, to change the figure, in what a haphazard manner preachers, having no definite system, sometimes handle and mutilate certain great doctrines, "which an angel would not dare to touch save with a delicate hand, and after a wary, circumspect survey"! Is it not

somewhat important that the surgeon know when to use the saw, and when the lancet — and how?

Certain others, who are less confident and venturesome, may not mar Christian theology by such reckless handling of what they do not understand; but they will be constantly fettered with doubts, and embarrassed with conscious impotency. In the discussion of almost every theme, there will be a limp and halt at every step. There will be no freedom such as truth gives. Such preachers intrench and qualify what they say until it is forceless. They paraphrase at length, and parenthize every other paragraph, and enter into explanation respecting the doctrine under consideration, "and well nigh bespeak pity for it," never thrusting it home with energy and courage upon the consciences and hearts of men.

If the preacher would speak with authority, he must know whereof he speaks, and know that he is not to contradict himself the following Sabbath. It is systematic culture resulting in a largeness and elevation of character and power, which is "incompatible with intellectual insincerity, with mental equivocation, with verbal evasion, with the professional necessity of paltering in a double sense." "Religion and theology, to be taught with power and by powerful minds and hearts, must regain the genuine, honest, uncompromised faith and confidence of men; must move untrammelled, and with the same freedom that literature, science, law, and medicine claim and use; must lose all spectral, superstitious, and merely conventional character, and be clothed in the garments of modern conviction and positive immediate reality." *

* H. W. Bellows.

Or if the preacher would rouse into activity his half dormant thoughts, and quicken into life his spiritual energies, he will most certainly accomplish both by coming into closer contact with the great and grand verities of theological science. These thoughts of God and these God-thoughts, clearly defined and systematized, give mental health and scope, nay, give nerve to the intellect and life to the heart. Lawyers and statesmen, both with and without evangelical Christian faith, have recommended the frequent perusal of volumes containing theological discussions, "because they have no equals in respect to invigorating argument and elevating theories."

These studies will also restore a grand type of eloquence to the pulpit. The eloquence of the pulpit is the eloquence of doctrine. One's rhetoric is colored by his theology. It may be safely said that no man, except by special and divine favor, can be a powerful preacher who has not, consciously or otherwise, a self-consistent theological system based upon the Redeemer. Such a system, fashioned in the schools or in the laboratories of the individual heart and mind, will give an intensity of feeling and a profundity of thought such as can be excited by no other human agencies. Had Demosthenes and Cicero such religious themes, how they had exulted!

It is important also that the preacher be able to make wise selections when choosing pulpit themes. All the doctrines are important, but not equally or relatively so. While it is necessary that the preacher be fortified with a self-consistent system, upon which he relies, instead of trusting to his impromptu ingenuity, he is

nevertheless to choose those themes for public presentation which are alive with present interests and issues. He is to live in cities, and not in graveyards. If there be certain church dogmas, built upon tradition instead of revelation, which are found trembling under shots from "the iron monitors of modern controversy," it is not the preacher's business to stop long in their defence, but return to the *impregnable*. Nor is he to cling, in a death-struggle, to the mere formulas of past ages.

Doctrines are neglected in the pulpit, and the pew does not care for the neglect, not because the doctrines are not important, not because they are necessarily uninteresting, but because the times have outgrown the primitive garb in which it was well once, but not now, to dress them. Why, in an age of different fashions, insist upon leggings and knee-buckles? Why contend for the tattered and torn, when the wardrobe contains a new and fashionable suit? Thoughts, like men, outgrow their clothes. The pulpit will have achieved a grand work, and a work that must be achieved, when it is able to press the prevailing modes of thought and expression into the service of religious and doctrinal truth, and invest it with those adornings which make other literature popular and attractive.

Nor is this all. The public will not be satisfied with the pulpit until the discussion of every doctrine is turned to practical account. This is possible, and has been so clearly stated by Professor Phelps, both as a matter of fact and a necessity, that we quote: —

"If by doctrinal preaching be meant that which is not practical, there is no such preaching. Essays,

disquisitions, disputations, creeds there may be, but they are not preaching. If, on the other hand, by practical preaching be meant that which is not doctrinal, there is no such preaching. Exhortations, rhapsodies, allegories, dreams there may be, but they are not preaching. Preaching is Christian discourse, the roots of which run thriftily into a groundwork of distinctive doctrines. In every powerful growth of usefulness in the ministry, a circulation as regular as the revolution of the seasons carries up from root to branch a subtile energy, which invigorates every fibre of every leaf, and tints every blossom, and in the exuberance of its vitality sheds fragrance on the air. The whole structure is permeated by a common life. The crowning excellence of such a ministry is its being, at all points of its versatile development, suggestive of a consistent and an athletic theology. Direct doctrinal discussion must constitute the spinal strength of it. From the titles of the sermons preached during such a ministry, if it be of long duration, a theological system might be constructed. The history of such a ministry would be the biography of a mind which has dwelt thoughtfully amidst the foundations of Christian truth, of one whose life has been a walk about Zion, in which he has told her towers, and considered her palaces, and marked well her bulwarks."

The preacher must bear in mind that the age is practical, not theoretical. The pulpit must be both democratic and republican. What cares the popular heart for discussions of the distinctive doctrines of Calvinism or Arminianism, especially when conducted under ancient terminology? Or what popular inter-

est is there in formulated arguments, *a priori* and *a posteriori* for the divine existence?

The pulpit has forgotten its mission if it forgets that every discussion must be conducted in such a manner and upon such themes as will directly *persuade* men that they ought to forsake sin, become and remain holy. The eloquence of such a purpose will need no sugar coating to make the preaching palatable.

While pleading for a systematic, modernized, and practical theology, let us not be misunderstood. There is no intention of suiting the fundamental doctrines of religion to the fastidiousness of any given class. Hell means not a bed to sleep in, but *hell*. Endless punishment means not future, but *endless* punishment. Salvation through Christ means not salvation through outwardly correct deportment and sanitary measures, but means *salvation through Christ*. These doctrines can surrender nothing of their vitality to men's whims. But they will not stand in our day upon the mere assertion of the preacher. They must be supported, as they certainly can be, by the soundest logic and the deepest philosophy. Let no preacher think that logic and philosophy are among the lost arts.

We unhesitatingly assert that if the day ever returns when men will hang with intensest interest upon the words of the preacher, and when they will trace their conviction of sin to the pulpit rather than to the prayer meeting, it will be when ministers imbued with the spirit of biblical theology will, in the fear and love of God, declare these solemn as well as grand doctrines of theology, which, whenever they have

been preached under deep conviction of their truthfulness, have always evolved by a seeming supernatural force the otherwise latent and dormant energies of the human soul.

It is this system of scriptural theology, adapted to modern times, without the least abatement from its original claims, and this alone, which is to *awaken* men to the realities which surround and impend over them, and which will pierce what would otherwise be to human hearts a heaven of brass, shut in and shut down on every side. It is this system in which are to be resolved all difficulties. It is this which will not only arouse men from their listlessness, but will send them forth into the Lord's vineyard resolute and determined workmen.

Nor can it be objected that the times demand less doctrinal and more secular preaching. The times demand less dry preaching, be it doctrinal or other, but not less preaching which rouses to energy and manliness, be it doctrinal or other.

Mr. Emerson, in his lecture on the Tendencies of Modern Thought, lately delivered in Horticultural Hall, laments the modern dearth of earnestness. "I confess," he says, "our later generation appears ungirt, frivolous, compared with the religions of the last, or Calvinistic age. There was in the last century a serious acknowledgment and habitual reference to the spiritual quality running through the diaries, letters, and conversation, yes, and into wills and legal instruments also, compared with which our liberation looks a little foppish and dapper. . . . St. Augustine, and Thomas à Kempis, and the Latin hymns breathe

that religious genius which is still delightful and salutary meditation. But it does appear to me as if we have a defect of manliness, as if we were the sport of gnomes and witches, and had a great talent of losing the substance for the shadow."

Mr. Emerson is quite right in his observations, though quite wrong in his ultimate conclusions. The times do demand a change; but the pulpit and men in the pulpit are to strike the first blow, and inaugurate this change.

Nothing is plainer than the way of liberation from the "foppish and dapper" tendencies of modern thought. Is there a real desire to breathe again, with many a fragrance added, the religious genius which, in earlier times, was so delightful and salutary? It can be done. Would we break away from being longer the sport of gnomes and witches, and no longer merge the substance in the shadow? It can be done. But not by following Mr. Emerson's philosophy, or by drifting at loose ends, with no settled system, no theological *establishments*.

We sincerely believe that the preacher can never hold a position to sway human intellect except by a system of theology solid and exact; but with this he can. The pulpit holds a position to-day which, rightly used, will enable it to mould the thought and character of this nation and the world. But loose and systemless theology will deprive it of power. Men of to-day must and will know where preachers stand, *definitely*. If we have no settled convictions upon these grand questions, the people will soon find it out, and look elsewhere.

Others may escape observation and criticism, but preachers are marked men, and can safely play no tricks of belief upon themselves or others. They must shun this region of hypocrisy, in which there is only a half-believe or a make-believe of what is preached. Death lurks within its borders. Our theological positions, so far as possible, must be protected by stern logic.

There were days when such men as Chesterfield, Bolingbroke, Pitt, Lord North, Fox, Garrick, with the flower of English aristocracy, withered under the power of the pulpit. But it was not when secular themes were presented. Do preachers expect to inform such men upon secular themes? How quickly the pulpit betrays its weakness when engaging in such discussions!

The published works of Chillingworth, Charnoch, Horn, Butler, Pascal, Fénelon, Laurin, Massillon, Hall, Chalmers, Watson, Edwards, Dwight, Olin, and Davies, show with what majesty and strength of intellect the pulpit has been adorned, and with what consistency and power theological truth has been wielded. These names denote times when doctrines were the chief themes of the pulpit. The pulpit has *power*, but its power has been most successfully wielded when it has been the most strictly theological and doctrinal.

The vivifying and invigorating influences that come to mind and heart in all history, have come from deep religious convictions, based upon theological doctrines. The world's theological eras have been its eras of original intellectual power. Mental awakenings, and

literature in its noblest and loftiest forms, have been the outgrowths and products of such themes.*

Herein is remedy for the frivolity of modern thought, which Mr. Emerson laments. Correct theology, working in the minds of the people, and ut-

* "It is theological literature," says Halsey, "that arrays before us the champions, the master-spirits, who have held the sceptre of thought and sat behind the oracle of opinions in the intellectual and moral world."

Says Hallam, "It was the Christian religion alone which made a bridge across the chaos of the middle ages, and linked together the two periods. Over this bridge were conveyed the materials which fed the flame of the Protestant Reformation in every country of Europe."

"The intellectual and moral progress of Europe," says Guizot, "has been essentially theological. Look at its history from the fifth to the sixteenth century, and you will find throughout that theology has possessed and directed the human mind. Every idea is impressed with theology; every question that has been started, whether philosophical, political, or historical, has been considered in a religious point of view. So powerful, indeed, has been the authority of the church in matters of intellect, that even the mathematical and physical sciences have been obliged to submit to its doctrines. The spirit of theology has been, as it were, the blood which has circulated in the veins of the European world down to the time of Bacon and Descartes. . . . We shall find the same fact hold if we travel through the regions of literature; the habits, the sentiments, the language of theology there show themselves at every step. This influence, taken together, has been salutary. It not only kept up and ministered to the intellectual movement of Europe, but the system of doctrines and precepts, by whose authority it stamped its impress upon that movement, was incalculably superior to any which the ancient world had known."

tered everywhere from our pulpits, is what, more than anything else, will startle men from their dreams and nightmares. This will reproduce the period when men like Bacon became so interested in these great questions as to write theological theses, when statesmen were so sobered as to compose devotional hymns, and when secular poets sung songs that excited to virtue and restrained from vice.

Correct theology will also do more than anything else, in these times of party strifes and party break-ups, to inspire faith and restore political integrity. Nowhere else can we look for great tidal influences which will lift us beyond the constant beating of the incoming surf, except to the general diffusion of the leading doctrines of the evangelical church. And to no other place than to the pulpit can we now look for their strong defence, and their faithful presentation.

So imperative and indispensable are the calls upon the ministry for thorough discipline in theological truth, that we wonder why preachers do not at once gird themselves with this terrible, yet splendid panoply of pulpit and ministerial power.

We ask, then, what reasonable excuse can a preacher offer, when urged to enter upon a course of drill, which will give him clearer and more systematic understanding of the dogmatic matter of revelation? Does want of time prevent? Why not take time? If the doctrines of the Bible are God-inspired, and if the salvation of the world depends upon them, ought not preachers faithfully to enforce them? If these are truths, spoken as by a clear voice, and as from an open sky, what is the preacher's business but to under-

stand and continually reiterate them to a perishing world?

When this is done, we have heard the last of all complaint against the preaching of theological doctrines, and the last complaints against prosiness in the pulpit. "As dull as a sermon" will never be said of such a minister's discourses. The home of his theological inquiries will always be crowded with pleasant and inviting *home* thoughts. As his mind ranges through the residence of a personal God; as his thought "comes in sight of all that invests man's spirit with infinite responsibilities, and renders human existence one of awful interest;" as thoughts of eternity, of immortality, of rewards, of punishments, of redemption flash up before him with an almost dazzling brightness, and as he presents the God-man, whose hands appear at once divine and human, — there will be no opportunity for listlessness. The minds of hearers will be aroused and developed in spite of themselves. Men may not believe what is said, but they will draw near such pulpits because they cannot stay away. Amid these deep and pungent thoughts men's minds will be startled, and then will sink down into themselves, until they reach ultimate principles, and will then respond with an amen that is born not of the lips, but which leaps from the heart to greet the truth, trembling upon the lips of the man of God.

"The historian must place himself upon the highest pinnacle of the temple of science, from which he may calmly look back, compare and study all those departed ages without being himself involved in the partialities of particular opinions." LUCIAN.

"The history of the church describeth the times of the 'militant church.' I would that the virtue and sincerity of it were according to the mass and quantity." BACON.

"The history of the church is a history of the invisible as well as of the visible church; which latter, if disjoined from the former, is but a vacant edifice; gilded it may be, and overhung with votive gifts, yet useless, nay, pestilentially unclean; to write whose history is less important than to forward its downfall." CARLYLE.

"History is philosophy teaching by example."

DIONYSIUS.

"A history in which every particular incident may be true, may on the whole be false." MACAULAY.

"History is the written world — human nature in relief."

LAMARTINE.

"History, as it has often been written, is the genealogy of princes — the field-book of conquerors; and the fortunes of our fellow-men have been treated only so far as they have been affected by the influence of the great masters and destroyers of our race. Such history is a melancholy study."

EVERETT.

"Already it is possible from the study of human history to construct an argument that history itself demands for its rational explanation — the presence and power of God in it as a Redeemer establishing his kingdom. When in the future the kingdom shall possess the earth, then history will have proved the truth of Christ's claims, and God's redeeming grace, and his kingdom will be as demonstrable from the facts of human history as the laws of astronomy are from the facts of the starry heavens." HARRIS.

"An historian, such as we have been attempting to describe, would indeed be an intellectual prodigy. In his mind powers scarcely compatible with each other must be tempered into an exquisite harmony. We shall sooner see another Shakespeare or another Homer. The highest excellence to which any single faculty can be brought would be less surprising than such a happy and delicate combination of qualities. Yet the contemplation of imaginary models is not an unpleasant or useless employment of the mind. It cannot, indeed, produce perfection; but it produces improvement, and nourishes that generous and liberal fastidiousness which is not inconsistent with the strongest sensibility to merit, and which, while it exalts our conceptions of the art, does not render us unjust to the artist." MACAULAY.

III.

HISTORY AND THE HISTORIC SPIRIT.

WE pass to the third department embraced in the professional education of the ministry — the Historic. The first stages of historic inquiry pass within the bounds of geology, astronomy, and theology.

The history of the Deity, before the creation of Adam, belongs to written revelation, beyond which man cannot go. The history of the earth, before assuming its present configuration, must be left largely to comparative astronomy and chemistry. Geology, though not without signal aid from revelation, furnishes us with the history of the globe since its constitution from existing materials, and prior to its occupancy by man.

Ancient history and geology are also allowed, hand in hand, to bring us important information. Our knowledge of future history, employing the word in its original sense, is derived, in a limited degree, from scientific facts and experience, but is almost entirely dependent upon revealed prophecy.

The strict province of history is, however, very properly limited to the narration of all those events which have transpired on the earth, and which have affected the condition of humanity from the creation of Adam down to the present time; and to narrower limits ministerial culture cannot be restricted. Indeed, the theological student must not always feel cramped by these boundaries, but should now and then advance to positions where he can look upon the future as past, and also step out upon the fields of the earth's early physical history, and recognize there the hand of Providence. Excavations for seas and oceans, the uprising of mountain ranges, which, with climates and soils even, have produced their effect upon human character and destiny, should always be regarded as the historic products of divine purpose.

There is, of course, in the light of history, no such thing as present time. All time is past or future; a present transaction means completion.

The first work in this department of study is the cultivation of the historic spirit. Of such paramount importance is this, that we subject, in our discussion, everything else to it. The historic spirit, viewed in its broadest relations, may be described as both *inquisitive* and *acquisitive*. It stops not until every dark cavern is explored. Its torches of inquiry, once lighted, are never after extinguished. It scans every page of ancient manuscript, kneels before revelation, and is to-day tunnelling the mountain which has so long separated between the two; nor will it cease from its labor until that mountain's heart has been torn out, and its unexplored mysteries have been retraversed by human thought.

The historic spirit overlooks no source of historic matter, and seeks to acquire as its own everything coming within its range. It listens to oral tradition, and treasures up all its reports. It hears, and not in vain, reliable voices from visible monuments, earth-mounds, and heaps of stone. It reads ancient ruins as if they were printed books, and rebuilds buried cities as if it were the easiest of tasks, investing them with their former active life and splendid opulence. Historic poems, names of places and individuals, coins and medals, art and inscriptions, customs and costumes, original historic materials and histories proper, are all eagerly sought, and, as far as possible, mastered; in fact, nothing short of coming into the presence of the object sought, and laying the hand of possession upon it, is satisfactory. Why linger, it inquires, with an aide-de-camp when the commander's tent is open? Interest in historic matter, it is felt, depends upon approximation, and the measure of historical importance is interest.

It is manifest, therefore, that when the preacher has come in possession of this spirit of historic inquiry, he will be no smatterer. Second-hand incidents, odds and ends of past facts, gleaned from newspapers, or in other incidental ways, will not be allowed to constitute his store of historic information. He will be seized with a blazing desire to visit historic lands, to see and gather for himself. At least Herodotus, Plutarch, and Josephus will in due time become his constant companions, and furnish him with pulpit illustration, as fresh almost as if never before employed.

Again: the historic spirit is continually calling into

exercise the reasoning faculties. It is thoroughly intellective. It not only acquires, but acquires for a purpose, and with good judgment. "Once an historian was supposed to have performed his duty when he had strung together events which had occurred, employing good language, and garnishing his accounts with a few reflections." * But history, like man, has two natures — one matter, the other spirit. Paints, brushes, and pallets do not make an artist, nor does the possession of facts or their presentation make an historian. A model history is not a miscellany, nor is the model historian a mere recorder, fact-gatherer, or chronologer. He must be a philosopher. He must be a sworn surveyor, whose rule shall be well tested, and always within reach. He must be as attentive and impartial as the judge upon his bench when the most important cases are pending. He must judge when to employ the words of another, when to explain them, and when to change them. He must discover and represent the event or action, then the design and effect of it. He is expected to make commentaries upon all his revelations. He must be a skilled chemist, able to detect all important ingredients in a compound, able to find the "element of truth in a mass of error, and the element of error in the mass of truth."

"All histories," says Carlyle, "are distilled newspapers." Yes, but the distillation is indispensable. It is not enough for the modern historian to see the line; he must discover the clew. Not diligence, but diligence *and* penetration, are essential.

* Volney.

The historic spirit thus developed will enable its possessor to distinguish the spurious from the authentic, strike the balance between different authors and different parts of the same author, and enable him the better to teach to the world the grand lessons, and exhibit to the world the sublime philosophy, of history.

The true historic spirit employs not only the reasoning, but also the imaginative faculties. The imagination is not, however, the principal, but the assistant — the handmaid. Extended investigation, rigid criticism, and the free use of the reasoning faculties, must precede the imagination; otherwise there is liability of distortion and misrepresentation. Spread no sail, is the command, until the ballast is on board, and the hand at the wheel. "Truth is the being of history, the imagination its well being." The true historic spirit will dare do anything sooner than misrepresent. It never sacrifices exact representation to produce startling effects. Still it idealizes, but idealizes to make the representation more complete; otherwise it would not be history; it would be chronology.

The historian must be able to make the past visible, or he is no historian. He must be a painter, for the soul and charm of history consist in the power of producing correct pictures. A healthy historic imagination will not diminish, but will increase, truthfulness of representation. It rounds out and properly colors.

It has been said, with much reason, that the romances of such men as Scott and Dickens are the only true histories, while all other histories are but romances.

In historic matters certain data are given. It is the

office of the imagination to furnish complementary data. If that furnished is consistent with what is given, we may conclude it is correct. There is, for illustration, a perfect connecton running through all history. There is no break from Adam to us. It has not all been written. But no historical production is perfect unless the gaps are correctly filled up. Now, it is the judicious employment of this imaginative element of the historic spirit which will more or less accurately produce the unwritten, and await with inquiring attitude for further developments.

Such, in general, is the historic spirit — inquisitive, acquisitive, intellective, and imaginative; and there is not an element involved of which the modern preacher can afford to be destitute. Modern ministerial culture, commencing, in this department of study, with the development of the historic mind, necessarily lays at the start a correcting hand upon former historic methods and restrictions. The time has been when students were introduced, in their theological drill, to the dogmatic matter of history only. But this is manifestly opposed to the true and broad historic spirit, and at the present time is too narrow a view to be tolerated.

When the theological student shuts himself up to reading the lives of popes, bishops, and priests, both those which are historically significant and insignificant, and to the examination of doctrinal differences and discussions, historically important and unimportant, and is not allowed the free sweep that covers everything decisive in human affairs, he is rapidly strangling the true life of history, and is entering a comparatively barren waste, where his natural love of this science will gasp, then die.

The time has come when preachers in their historic investigations must have the freest scope. The age protests against giving scrupulous attention to some obscure monk who may have published a creed, excluding from view the names of Cyrus, Alexander, Napoleon, and Washington. It protests stoutly against spending much time with the shadings of mediæval discussions, overlooking the *Magna Charta* and Declaration of American Independence. The isolation of any part of human history is now found to be absolutely impossible. History is a continuous line of connections. The succeeding is always linked to the preceding. One civilization is joined to another. Inventions precede inventions. Inextinguishable torches have continually exchanged hands. The wildest Tartar of the wildest tribe of the Tartars is a kindred of Jesus. The North American Indian, the ancient Mexican, the Oriental Chinaman, all looked from the ark of Noah upon the flood. The whole earth has never ceased to tremble under the footfall of the Almighty, while in search for Adam among the trees of the garden.

If, therefore, ministerial culture be not allowed to look beyond sacred history, then sacred history must be expanded until it is made as wide as the world. The old and new dispensations, with everything pertaining to them, past, present, and to come, must be included. If clergymen must narrow their historic studies to embrace nothing save ecclesiastical history, then ecclesiastical history must be expanded until its inquiries are well nigh unbounded.*

* To thoughtful minds the views often expressed respect-

There can be no limitations by isolating certain classes of facts. "Where three laymen are, there is the church." *

ing the character and limits of sacred and church history must appear both contracted and false. Those distinctions which have been made between the different species of historic matter merely from utility, and without regard to the moral character of the facts, must soon be rejected. Bede pursued the true course by beginning his ecclesiastical history of England with the landing of Cæsar, instead of commencing it with the arrival of Augustin. We heartily subscribe to the opinion of Dr. Newman (English), that until the publication of Dean Milman's history, Gibbon's Decline and Fall of the Roman Empire was the only ecclesiastical history worthy the name.

All historic matter, as it lies in the divine mind, and as related to humanity, is divided into three products.

I. Products which represent those human actions which are under the direction of the supernatural, and are in perfect harmony with the divine will.

The actor is morally a voluntary agent, and his action is religious. Such products result from being led by the Spirit of God; they are the fruit of the Spirit. This is properly *sacred* history.

Only those whose wills are entirely conformed to the will of God can work out to perfection a problem in sacred history. Such are the results of entire sanctification. The purest example of sacred history is the thirty and three years of our Lord's life on earth.

All history, but for the fall, would have been pure, sacred history. Sacred history includes those events, especially when the Creator appears by miracle and revelation, by incarnation and by the Holy Ghost, and institutes a new order of things, and a new species of history. Then it is that patriarchs move as God directs them, prophets speak as he

* Patristic definition.

"Where Christ is, there is the church." *

But he is everywhere, and in all times, and with all events. Who, then, is to set bounds? Who is to

moves upon them, and apostles answer the calls made upon them. Sacred history is an account of that which elevates the moral tone and spiritual life of the race. It is, in brief, the development of God's kingdom, or plan, under the successive and divinely-directed labors of men, who are partakers of the supernatural life from above.

II. Products which represent those human actions which are under the direction of natural laws, and which are made to harmonize with the divine will by being supernaturally overruled. In this case the actor is morally an involuntary agent; his action is without moral quality. It is not *ir*-religious, but *non*-religious. It is neither sacred nor profane. Such products result from being led by natural instincts. The instinctive care of a mother for her child, and of a patriot for the state, are examples. It is an account of that which keeps the race in existence and in societies. It includes such products as are within the range of the human mind to originate. It is that which is evolved by human activity. The developments of the arts and sciences among the Cainites, the Grecians, and Romans fall properly into this department. It is, in brief, the natural development of the human race in accordance with its natural and constitutional laws, but is under the direction and preservation of the Creator. It may not improperly be termed *secular* history. The tendency of all purely secular or non-religious history is downwards. Except for the intervention of the Deity, it would terminate in the indulgence of animal appetites and profane history.

III. Products which represent those human actions which are temporarily allowed to be in direct antagonism to the divine will.

The actor is morally a voluntary agent, and his action is

* Pressense.

say what is and what is not the historic matter which has entered into the constitution of the Christian church?

The Christian church, in its essence, is an invisible society, held together by the invisible bond of the Holy Ghost. No ecclesiastical history, which does not recognize this definition as the basis of its investigations, is now felt to be sufficiently comprehensive to answer the claims of the present age — an age of comprehensive ideas. Past distinctions are clearly

irreligious. These products result from being led by the spirit of evil, whether external (the devil) or internal (a depraved nature). The course of the descendants of Cain is an example. This is properly termed *profane* history. It recounts the attempted profanations of God's plan. It records the growth of the tares. Those who have yielded themselves voluntarily to Satan, or to their own depraved wills, are working out problems in this department of history. The reprobate is a clear type. The Christless civilizations of the old world must be regarded for the most part as profane history, so far as not merely instinctive.

It is, in brief, the attempted development of the kingdom of Satan, with the successive and satanically directed labors of men, who are partakers of the abnormal life from beneath.

Ecclesiastical history, if made to represent the development of Scripture matter, or if it is regarded as the history of the visible church, which commences with the call of Abraham, presents no product that does not fall under one of the three mentioned divisions.

The Infinite Mind, which is the only one able to read motives, is also the only one which can classify the facts of history. And the sooner theological students break away from the narrow limitations heretofore prescribed, the better.

insufficient. Barriers and boundaries once firmly set are now disregarded. The ecclesiastical, sacred, and secular histories of the past are allowed to merge into one another. The necessity for this ought to have been learned long ago from the sacred Scriptures. They follow no narrow and exclusive plan. They begin with the creation. They record the lives of Joshua, Elijah, David, and Solomon, though these men did not belong to the priestly tribe.

The Bible allows and justifies still wider departures. It gives us a more extensive account of Job, an Arabian emir, than of some of the immediate descendants of Abraham. It speaks of God's providential dealings with Naaman the Syrian, and Nebuchadnezzar the Babylonian; it justifies the faith of Rahab, while it passes in utter silence many names in the priestly family. It speaks, at some length, of the Syro-Phœnician woman, who dwelt in heathen darkness, and of the "good works and alms-deeds" of Dorcas, a devout Gentile. It pays a tribute to the prayers of Cornelius the Italian centurion, while it barely mentions the fact of the call of some of the apostles.

The facts of mediæval and modern history justify the same broad plan and comprehensive views of sacred and ecclesiastical matter. The acknowledged representative of the Christian church of all Europe at the close of the thirteenth century is St. Louis, of France.

The best exponent of Christianity in the fourteenth century is not a priest or a pope, but Dante, the "divine" poet. England's Revolution, at every stage

of its progress, bears the impress of "the inflexible will and comprehensive aims" of Henry VIII.

Milton, the so-called "half heretic and half Puritan" layman, exercised as much, if not more, influence in moulding the popular theology of England during the seventeenth century, than all her brilliant divines together.

In the eighteenth century laymen must be recognized as among the most eminent defenders of Christianity in England.

Names familiar to all are Newton, Boyle, Locke, Addison, Lord Lyttelton, Charles Leslie, Soame Jenyns, Dr. Johnson, and William Cowper.

Leonhard Euler, the mathematician, and Albert von Haller, the physiologist, are names forever and indissolubly linked to the destinies of the evangelical church in Germany. We may add, in later times, the names of Coleridge, Southey, Douglas of Cavers, Robert Ainslie, Thomas Erskine of Linlathan Bowdler, Wilberforce, and Isaac Taylor.*

The standing and progress of the church of Christ to-day must be ascertained not merely or chiefly from the proceedings of Methodist conferences, the councils of Congregationalists, the synods of Presbyterians, or the ecclesiastical courts of Episcopalians. The personal efforts of pious laymen in establishing educational institutions, orphan houses, and missions among the destitute and outcast; the urgent appeals of unordained evangelists, who are everywhere setting forth

* We shall be pardoned for recommending the reading of the works of these men to those preachers not already familiar with them.

the excellence of personal piety and the importance of immediate conversion,— these, and all such like efforts, are to enter into the very substance of a model church history of present times. Nay, more; the triumphs of right principles in political movements, the invention of any agency which can be employed in the spread of religion, the discovery of truth in any department of science, must be noted, and their importance to the church estimated, and by no narrow views, but by any possible bearing they may have upon the spread of Christ's kingdom.

True historic culture is such as to enable the preacher to read every species of history as if it were church history. He is enabled to see that all past transactions are but the gradual unfolding of that divine scheme, the genius of which is Christ's church. He is instructed, by the providence of God, not to separate events into ecclesiastical and secular, merely from their outward appearance, lest the web of truth, as well as of history, be torn into shreds. Materials of sacred history to him are all decisive events, social and individual, moral and religious, which help move the hands over the dial of human progress towards its highest figure. Nor does the preacher of true culture allow this freedom of investigation to interfere with the supremacy of Bible history. It still remains his text-book, with which all else must be compared, and by which all else must be tested. The Scriptures become to him a channel, cut through the world, to which everything else is tributary. Or, changing the figure, it is here he finds the basis upon which all history that recognizes the revelation of the

Word, and the dispensation of the Spirit, must rest; and a historical treatise which does not recognize this revelation and dispensation is not worth a perusal.

From the apostasy to the deluge, from the deluge to the call of Abraham, from the call of Abraham through the eras of the Jewish church in its preparations for the advent and work of the Redeemer, from the Incarnation through the eternal ages, are periods that furnish the mighty archway under which humanity is passing; and here are found the hidden forces by which the outside world has been constantly influenced and swayed. We may safely say that no mind not imbued with scriptural truth can be, in the highest sense, historic.

True historic culture is also a friend to the highest religious life. They are narrow views of history which lead to infidelity. Hume, Gibbon, and Macaulay shut their eyes to the universal field of God's operations, or their studies had never led them to foster the spirit of scepticism. When the true historian sees that God allows idolatry, he does not on that account disbelieve in a personal God, but is enabled to see that idolatry is better than no religion. The wooden eye of the idol appealing to the imagination of the devotee, until he feels that it is reading all his hidden misdeeds, is felt to be no mere chance affair, but a wise provision and a better thing than no eye.

Polytheism, which sees a God in the field, in the stream, at every hearth-stone, and which leads the entire population of great cities to meet at nightfall for prayer, and which is perhaps unavoidable in the first dawning of religious conviction, is looked upon by the true historian as a divine arrangement.

In Polytheism "was strength; here was a power over the infant world, the highest it could receive, which guided and controlled its steps, and was leading them on to something better." *

This historic culture is enabled to see in other than religious movements a divine providence. Looking at the great temple of God's truth and providence, the historian discerns that avowed enemies, in secular and selfish transactions, have helped build it; that they have been unconsciously hewers of its stone and drawers of its water; that God has made the wrath of man to serve as well as praise him, the surplus of wrath having been restrained; and that so far as the earthly fabric is concerned, some of the stones placed in it by infidel hands, though without intention or merit on their part, are resplendent as if set with diamonds.

Such scriptural and religious historic culture will afford unbounded confidence respecting the future, and something akin to reverence respecting man and his destiny. It will enable the preacher who possesses it to stand before the people in times of deepest distress, national or individual, with the most perfect composure. It will prepare him for convulsions and revolutions. That which bursts upon others "with the suddenness and crash of a thunderbolt from a clear sky, or as the shooting of a meteor from the depths of space into the totally black vault of night," will not shock or startle him. He will never be "so caught in the mighty stream of tendency as to be unable to rise above it." His eye will see rainbows instead of lightnings, and in place of a confused chaos of errors, wars,

* Dewey.

famines, and accidents, such as are seen by the rabble, he will discover a systematic harmony running through all events — developed, shaped, and controlled by the hand of the Infinite.

The true historian is therefore, from the nature of things, a strong man. His quiver is never empty, however often the arrow is drawn and shot. The ancients claimed that no man, except an historian, could be an orator, that is, have the essential qualifications and resources of an orator.

History does for breadth of view what theology does in stimulating thought and for spiritual life. We must not, however, lose sight of the distinctive office of history. Its province is not to furnish subject-matter for pulpit discourse, or to provide grounds for ministerial authority. The preacher's subject-matter is revealed theology, his authority is God's commission; but history is an exhaustless field, from which to gather his illustrations of religious truth. He is not to be an historian except in his study; in his pulpit he is to be a preacher, unembarrassed in the administration of God's word by attainments no matter how select and vast.

His knowledge of history is to furnish him with innumerable allies, who come from every quarter at his bidding, and with those rich and attractive resources, which are well nigh indispensable in modern extemporaneous efforts. What power such knowledge gives! When a man can place his hands upon the entire past, its life strengthens his own life. A preacher historically well-informed counts as his helps the blood, the civilization, the bodily and spir-

itual toil of all ages. He will be enlarged beyond anything like bigotry by this broad sweep of intellect and culture which has preceded him.

How, it may well be asked, is it possible for the devout preacher to fail to interest, if he goes before the people having clearly defined the central thought of his text, his mind well provided with theological truth, and thoroughly furnished with historic illustrations? or how, under such circumstances, can his words fail to be spoken with dignity and force? By his striking and apt allusions, ever at hand, he can easily catch even preoccupied thought, and, when caught, he can do something towards moulding it; at least he can then fix it upon God and immortality. This done, he is near realizing the preacher's ultimate aim — that of persuading the hearer to accept the truth presented.

"In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn,
Object of my implacable disgust.
What! will a man play tricks, will he indulge
A silly, fond conceit of his fair form
And just proportion, fashionable mien,
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes,
As with the diamond on his lily hand,
And play his brilliant parts before my eyes,
When I am hungry for the bread of life?
He mocks his Maker, prostitutes and shames
His noble office, and, instead of truth,
Displaying his own beauty, starves his flock!
Therefore avaunt, all attitude, and stare,
And start theatric, practised at the glass!
I seek divine simplicity in him
Who handles things divine." COWPER.

"It is the highest art to conceal art." HORACE.

"Nature gives origin to speech; and observation gives origin to art." QUINTILIAN.

"Eloquence is to speak according to the excellence of speech." AREUS.

"It is the science of speaking properly." CHRYSIPPUS.

"It is the power of saying upon every subject whatever can be found to persuade." ARISTOTLE.

"It is the art or talent by which a discourse is adapted to its end." CAMPBELL.

"The rule ever to be observed is, to use that language which will best convey the information desired, or the idea which you are wishful to impart." MACAULAY.

"It is the attaching a composition to the life of the people." HUMBOLDT.

"He is the best orator who can turn men's ears into eyes."
Arabian Proverb.

"The eloquence of the pulpit should be preëminently the eloquence of elevated thought, uttered through that various structure of discourse and style of expression in which a versatile mind will convey such thought. It should be the eloquence of real life, and of great occasion. It should be the eloquence of manly purpose in great exigencies. In its best forms it will resemble, and yet surpass, the best eloquence of senates, in the emergencies of nations." PHELPS.

"The Puritan worship demands the art of extemporaneous yet accurate speech, expressing solid, well-ordered, yet fresh, outgushing thought; an art which requires more discipline than any other from the human artist, and when fairly attained is the most amazing development of the divine skill on the earth, developing at once the noblest faculties of the body and the soul of the speaker and the hearer." PARK.

"In the study of our sermons we are too negligent, gathering only a few naked heads, and not considering the most forcible expressions by which we should set truth home to men's hearts. We must study how to convince and get within men, and how to bring each truth to the quick."
BAXTER.

"The bee may range widely, so that it brings all to the hive." DR. SCOTT.

"I am now an old man, and have been a long time employed in the business of preaching, but I never ascend the pulpit without trembling." MARTIN LUTHER.

IV.

PRACTICAL THEOLOGY — IN THE PARISH AND THE PULPIT.

THE fourth and last department embraced in the professional culture of the ministry is, Practical Theology — in the Parish and the Pulpit. This is last in order, and is a complement to the other departments. The first, Bible Exegesis, directs to the source of information, and points out methods of discovery and interpretation; the second, Revealed Theology, furnishes the subject-matter demanded; the third, History, provides illustration, and perhaps ought to include all facts employed for the purpose of illustration, thus making history embrace every fact and object of matter and mind, past and present. The fourth, Practical Theology, comprehends everything relating to the application of religious truth to the hearts and consciences of men. These departments will be found to reflect upon and flow into one another at every advancing step.

They are mutual and reciprocal helpers. The practical enforces, the historical illustrates, and the theological corrects, the department of exegesis.

The exegetical discovers the avenues to the human heart, expounds theology, and rightly and wisely interprets history. In fact, the four taken together, and based upon a deep religious character, make one complete whole. Either, neglected, reduces the complete equation by an algebraic (—).

To develop the points embraced in a preparation for the work of practical theology in the parish, would require a separate treatise, which we leave for another time, or to other hands, calling attention at present to the special preparation of the preacher for the presentation of religious truth from the pulpit.

Since sacred or sermonic rhetoric is based upon the leading principles of general rhetorical science, it becomes necessary that these principles be well understood. If not mastered in the university, they should be in the professional school.

If a blind prejudice confronts ministerial culture at any point, it is here. For a preacher to learn the arts and rules of rhetoric, and apply them in the pulpit, has been represented by some as demoralizing, if not profane.

Not unfrequently are preachers, especially in country parishes, referred to the pledge of our Saviour, "Settle it, therefore, in your hearts, not to meditate before what ye shall answer; for I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay nor resist."

We bow to these words, but may they not refer to

those happy days which lacked nothing? when these signs also followed those that believed: they cast out devils, spake with new tongues, took up serpents, and if they drank any deadly thing it did not hurt them, and if they laid their hands on the sick they recovered. Is it thus with the modern clergy?

Because the apostles could speak every language on earth without the culture of the schools, does any minister now presume to do the same? Did he, the result would very likely be jargon, not language.

When will men learn the parable of the garment and sword?

The arts of rhetoric may have come into disrepute with some, however, only through misunderstanding. Rhetoric is the art and science of literary composition and construction. But whenever art sacrifices nature, art is to be condemned. The merely artificial will always be despised. Nature abhors all the falsehood of art and artifice.

No severer criticism can be passed upon anything than to say it is "artificial." No higher compliment can be paid than to say a thing is "natural."

Of these *artistic* and unnatural kinds were, according to Cicero, the rhetorical treatises of Chrysippus and Cleanthes. "They are of such a character," he says, "that if a man wished his mouth closed forever, he has nothing to do but to read and follow them." Such like treatises have doubtless been repeatedly perpetrated upon the public in later times. But true rhetoric never embarrasses — it always assists writer and speaker. We may also, at this point, turn the tables.

Those who despise art are sometimes the most artificial, least natural. They are quite as likely as others to be represented by the man of whom the Dunciad speaks, —

> "He writes about a thing till all men doubt it,
> And writes about it, goddess, and about it."

A fool, a thoroughly educated man, or one of unbounded faith, is the only person who is genuine and fearless, and without mannerism or nervousness, before a listening and criticising audience. A simple and natural style in the uneducated always strikes us with great surprise. It is unusual and unexpected.

"Nature is the art of God," * and art, in its perfection, reproduces nature. "Art is man's nature."

In urging, therefore, the subject of rhetorical discipline, there is urged that which tends to make men more, not less, natural. There is not meant a dead thing, but a living thing.

Rhetorical science does not compel men to walk in a single rut, or upon tight ropes. If the main gates be stopped with flames, the principles of pure rhetoric would bid a man follow nature, and force his way through solid walls.

> "Strike, nor fear thy blow is crime;
> Nothing dies but the cheats of time."

Rhetorical art produces not "beautiful debility" and "cold polish," but is natural power, working by best methods.

Rhetorical science instructs one so that what he

* Sir Thomas Browne.

writes or speaks shall not be at variance with what he intends.

A Florentine engraver has happily represented rhetoric by a female figure of dignified and commanding deportment, with a helmet surmounted by a regal crown upon her head, and holding a naked sword in her right hand. That is well. For in rhetoric "softness, and grace, and beauty, must be supported by strength and prowess; the golden and jewelled crown must be defended by the iron helmet and the steel sword."

Some men, it is true, of eminent abilities, may dispense with rules. They are a law unto themselves. They instinctively follow laws and rules without knowing it.

Quintilian tells us of a person of this character, who, being asked what rhetorical *figure* and what *thought* are, replied, "I do not know; but if they have any relation to my subject, they will be found in my declamation."

If this man were correct in his self-estimation, he was simply and by nature a rhetorical artist in the true sense of that term, and the tendency of the culture here advocated is merely to reproduce such a one.

It is manifest from these statements that rhetorical discipline does not consist so much in a collection of rules as in the formation of correct habits and processes of thought, from which flows easily and naturally correct and accurate expression. Its first and its chief work is the development of the rhetorical understanding. It simply invites that rhetorician who has his abode in human intellect to speak his mind. It tends

to awaken, by patient industry, by models, and mechanical helps, those imaginations common to all minds, and from which appear the beautiful and startling expressions in literary composition, and enables the writer to reproduce in language those thought-pictures which are neatly wrapped up within, and from which springs the world of figurative rhetoric.

We pass briefly to notice the process of literary composition. A rhetorical production is made up of matter and words. The time to do anything in this life is so brief that it compels one to resort to expedients and the world's knowledge; his first work is therefore one of collection and accumulation. He collects materials from nature. To do this well he must learn to walk, and not go through the world upon the run. The natural scenery portrayed in the Psalms of David, so far as not supernatural, sprang from the leisure of Oriental life; life in New England requires us to copy, if we employ such representation. Writers are spoiling their fine rhetoric by their fast walking. Nature is a splendid library, whose books can be read without injury to eyesight, or the need of spectacles. We read too much fine print.

Collections are also to be made from art and science, because this age is especially scientific; and also from men and books. Thoughts relating to man are to be gathered from men on the street, rather than in their artificial guise.

The writer must also be familiar with books as well as with men. Men and books, books and men, should be the motto. What has been done, and how done, when known, will answer the ever-returning

questions, "What" and "How." "Reading," says Bacon, "makes the full man." Says Emerson, "We look that a great man should be a good reader." "He who has not read much," says Disraeli, "will not generally be able to write anything worth reading:" he ought to have added that a little in amount, thoroughly read, is better than much read hastily. "The secret of being learned," said Helvetius, "is bravely to determine to be ignorant of many things in which men take pride." The mere book-worm is the most useless of men. It was by perusing a few of Isaac Barrow's sermons until committed to memory that the Earl of Chatham came in possession of his dignified yet impassioned style.

That was wise advice of Lord Chancellor Eldon to young lawyers — "Read Coke on Littleton again and again. If it be toil and labor to you, — and it will be so, — think, as I do when I am climbing up to Swyer or Westhill, that the world will be before you when the toil is over; for so the law will be if you make yourself complete master of that book." Says some teacher or philosopher, "The way to learn German is to read the same dozen pages over and over a hundred times." The solids, not the gases, in literature are to constitute the writer's food.

If the best authors are thoroughly read, it will not be necessary to read more; the more are duplicates. After reading about so much on a subject, one need look no farther; he has read all. "I have not read that book," should be the frank and frequent confession of every man who intends to be a good reader or writer. "The channel must be narrowed, that the

stream may flow in a rapid current, and fall with mighty impressions." The mechanical reading of all the standard literature would require more than three thousand years. Why attempt it just yet?

But the great thing for a writer is to make available the materials of his own thought. The ploughman has the conceptions of an Emerson; they flit, and are — gone. To shoot on the wing is the mark of a good hunter; so of a thinker and writer. The game is of no account unless bagged. The naturalist catches every insect; he allows no one to escape; he resorts to needles and prussic acid if need be. So should it be in literary compositions; those ideal structures which are ever floating just beyond the confines of reality must be seized, and as much of them as possible made real and visible; even the strange and new varieties of fragment thoughts should be fastened, and not allowed to fly away. A mental habit should be formed, which shall be an ever-present Boswell, devoted to his master, and to whom nothing shall be unimportant.*

* Robert Hall is an example of a class who employ, by the aid of a remarkable memory, the mental instead of the physical pen. His sermon on Modern Infidelity, which was dictated to Dr. Gregory for the press some months after it was preached, illustrates his power and habit. "During the whole time of the composition thus conducted," says Dr. Gregory, "Mr. Hall never saw a page of the printers' work. When I applied for more copy, he asked what it was he had written last, and then proceeded. Very often, after he had given me a small portion, he would inquire if he had written it nearly in the words which he had employed in delivering the sermon orally. After he had written down the striking apostrophe, "Eternal God, on what are thine enemies intent! What are those enterprises of guilt and horror that,

But this mental Boswell may be forgetful; hence pen and ink are indispensables to most. They lead to solid thinking, which differs much from ordinary mental flirtation. Still let the race often be a hot one between thought and pen. Transcribe good thoughts wherever found. "A thought once written," says Southey, "is worth one twice read." Demosthenes transcribed Thucydides eight times. And forty times did Coleridge transcribe Bowles's admirable sonnets.

An author by rewriting his own thoughts will be enriched beyond the mere weight of the words employed. Nine times Gibbon rewrote his Memoirs, Butler his Analogy twenty, Brougham, the peroration in his plea for Queen Caroline, twenty, and Burke, the conclusion of his speech at the trial of Hastings, sixteen. The pen is also a splendid instrument for breaking in pieces stereotype plates and expressions.

After these literary materials, derived from the world of matter and mind, have been brought together by the work of accumulation, and each particular idea has been brought into definite shape by a mental or literal pen or otherwise, then follows the process of amplification.

for the safety of their performers, require to be enveloped in a darkness which the eye of heaven must not penetrate!" he asked, "Did I say *penetrate*, sir, when I preached it?" "Yes." "Do you think, sir, I may venture to alter it? for no man who considered the force of the English language would use a word of three syllables there but from absolute necessity." "You are doubtless at liberty to alter it if you think well." "Then be so good, sir, to take your pencil, and for *penetrate* put *pierce*; *pierce* is the word, sir, and the only word to be used there."

The different parts are, first, to be so arranged under a given subject that they may produce the impression of one object.

The next step is to present to the mind these accumulations, and then leave it and them for a time to produce mutually whatever additional product they may, and also allow the mind, without restraint, to make its own arrangements. The mind, untrammelled, is a great arranger.

The development thus far is essentially literary composition and construction. The process of transcribing upon paper or announcing in speech, is an afterwork.

So far as the author has been a freeman, and not a bond slave to others, his production will be as individual as himself. As his constitutional organism and looks differ from those of all others, so will the construction and appearance of his mental product likewise differ.

The deportment or air of the parent shows itself in the literary, no less than in the literal child. Mental products of all kinds are very properly spoken of as the author's children; as his first born and his pet. Suggestive is it to speak of Mozart's Elijah, Raphael's Madonna, Gibbon's Rome, and Macaulay's England.

An identity of spirit or individualism covers both the producer and his production. A few notes heard, a few pencil-strokes seen, a few sentences read, quickly betray the composer, artist, author. How rigidly, therefore, should our Lord's moral maxim be enforced in literary work, "Call no man master."

There be many servants who hide their Lord's

money, instead of bringing him his own with usury; this being in literature that disconnected part of one's self which enters into an original work. It is strange that a man will turn himself out of his own doors, and live thereafter as a sneak in other men's houses and homes. Such the results and rewards of plagiarism.

When the work of expression commences, there should be freedom and liberality. Deformity is the gift of restraints, and hoarded ideas, like silver coin, blacken. He who invests in good public securities will never want. The literary miser will, after a little time, be shabbily clad.

There are plenty of ideas and illustrations where the last new and fresh one came from. The way to find a new thought is to give away the last one possessed.

"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." *

> "That I spente, that I had;
> That I gave, that I have;
> That I lefte, that I loste." †

We may add that in acquiring the most finished and forcible rhetorical style, there must be both a constant use of the pen, especially for cutting off the excrescences and extravagances of extempore carelessness, and also a constant practice of extempore effort, especially for giving to the written composition a natural glow. It was the recommendation of Dr. Lyman Beecher to speak extemporaneously, in order to write

* Prov. xi. 24. † Old epitaph.

with more vigor, and write, so as to speak extemporaneously with more precision.

From these observations may be inferred the nature and operations of the rhetorical mind, and some of the methods to which it should be subjected in its general culture.

It can also be seen that true rhetorical discipline will never impair mental elasticity and vigor, but will arouse to spontaneity of thought and expression, and tend to develop a realizing mind — one which is able to take things absent and things present, things imaginary and things real, and transmute them into a consistent character, and throw over them such coverings as shall but increase their force and their fascination.

But we must advance another step, for while this general rhetorical habit of mind is essential to the preacher, still, if he does not, in addition to this, even in its highest degree of perfection, possess something else, he will be but poorly qualified for pulpit work. This additional qualification is the sermonic habit of mind.

A sermon is a distinct type of literary composition, and requires distinct mental methods. A sermon is not an address to a judge, an appeal to the jury, a political speech, or a lyceum lecture; it is not an essay or a thesis. It may be described as a systematic and oral address, adapted to the popular mind, based upon biblical truth, and pronounced for the purpose of persuading the hearer to conform to the truth presented. Any one of these elements omitted will detract so much from the preacher's discourse. If it be a random talk, instead of a systematic whole; if it be adapted

to a select few, and not to the popular mind, which makes up the body of the congregation; if it be based upon nature, science, politics,* or anything save Revealed Truth; and if it be pronounced for any other ultimate purpose than that of persuasion, — it may be a speech, or a lecture, or an oration, but it is not a sermon, and has no place in the pulpit.

"The dress of a minister is not like that of a sailor, and the attire of his discourses is not like that of stump speeches, and his words should never be claptraps."

A well-digested and well-written discourse, merely, is not enough. There must be in it a feeling of responsibility for the souls of those who hear.

"A preacher," says a popular writer, "had better work in the dark, with nothing but mother wit, a quickened conscience and a Saxon Bible to teach him what to do and how to do it, than to vault into an aerial ministry, in which only the upper classes shall know or care anything about him. Make your ministry reach the people; in the forms of purest culture if you can, but reach the people; with elaborate doctrine if possible, but reach the people; with classic speech if it may be, but reach the people. The great problem of life to an educated ministry is, to make their culture a power, instead of a luxury."

The primary object of a sermon is to produce a

* Doubtless much of the complaint of former years against the preaching of politics was just. Ministers, in their zeal, forgot to distinguish between making political speeches and thundering the truths of God against national evils and political corruptions.

given and a present result. It is as if the preacher in every sentence were making an appeal. "Now is the accepted time; choose this day, this hour, this *minute* whom you will serve." "If he write his discourses primarily," says one whom we have already freely quoted, "that he may do good to a succeeding generation, he will be sure to lose his posthumous fame. If he write them primarily, in order to instruct the nation through the press, he will stumble like the man who walks among pitfalls, and keeps his eye fixed on the stars. He should say of his discourses as the Master said of his final prayer: 'I *preach* not for the world, but for them that are given to me out of the world, that the world through them may believe.'"

To employ a text as a mere matter of form, or as a motto, is not enough; the "sermon must be the text expanded, and the text the sermon contracted." *

Fine scholars, men thoroughly acquainted with Nature and her religion, with science and art, with men and theology, are needed in the pulpit; but they are not needed to display their scholarship, to be priests of nature, to paint pictures, or merely to formulate theology, or even to save and redeem souls, but to do as commanded — preach to the masses the gospel of Christ in its fullness and its power. If a preacher does not do this, he leaves or sheathes his sword.

The sermon, when it reaches its perfection as a work of art, will be not only in every respect a natural production, but will also, in all probability, rest upon precisely those principles of sermonic composition which underlie the New Testament discourses. He

* Wayland.

who discovers those principles will be able to give the ideal type of a sermon. Should a system of sacred rhetoric thus constituted be given to the public, it would most certainly displace all others.

From what has been now said, it is apparent that the second step in this department of ministerial culture consists in developing a sermonic tone of mind. We mean that mental power which transmutes everything it touches into so much sermon, as the poet converts everything, be it a field-mouse or a mountain, into so much poetry. Old things under its handling become new. Current thoughts and expressions do not remain so much conglomerate, but arrange themselves in perfect crystallization. New births, with no malformations, greet such a mind on every hand. A preacher with this mental quality eats the books he reads, and makes the dryest science an entertaining teacher.* He can read Butler, and preach to the edification of negroes. He blazes all the trees in his forest excursion, and from every ramble comes home well-stocked with illustrations. He is magician and alchemist; he presents vividly what is before unseen, and converts common rocks into pure gold. He finds "sermons in stones, and good in everything."

* The Hindoo's religious faith is intrenched in his theories of science. An eclipse he believes is a great animal coming between the earth and the sun.

That missionary was wise, as well as learned, who predicted to the Hindoo an eclipse of the sun upon a given day and hour. He shook that Hindoo's confidence not merely in his science, but in his religion also. Having dislodged the old and false creed, he then successfully introduced the glorious doctrines of the Son of God.

He makes every well-informed man in the neighborhood, be he Christian or infidel, contribute to his Sunday's sermon. All questions of public interest — the Sabbath law, general education, profanity, intemperance, gaming-houses, and the like — are discussed by him, but never as in the secular press, or upon the platform; he wisely discriminates, and, without being less pungent, he sends truth home to the hearts before him, and exposes all error, but always, and the more vividly, because in the light of God's word. Academic primness and nicety he despises. He of all men may employ the rules and formulas of rhetoric without being injured by them. That was an humiliating exposure made by a keen listener, who sat for seventeen years under the ministrations of a very pious divine: "I have heard in the whole time," he said, "only four sermons — one Thanksgiving sermon, one Fast Day sermon, one funeral sermon, and one general sermon."

A true sermonic habit of mind betrays no such weaknesses. Every subject has peculiar *sympathies*, which ought to be made prominent; truths that equally affect or apply to a score of subjects should be abridged. When this is done, a preacher will fall into no stereotyped forms. His aim will not be to make sermons short or to make sermons long, but "appropriate to the theme and the occasion." It is, however, the trained eye that best detects the idiosyncrasies or aptitudes of a given doctrine or truth. It is the trained eye that discovers and follows the index finger of a given subject rather than the closed ones. A preacher's mental structure and his theology, rather than a

certain number of rules committed from a treatise on rhetoric, are to make his sermon divisions and form his plan.*

But this mental quality cannot be made up for an

* Professor Park has a happy faculty of showing up the cast-iron methods which preachers of just culture enough to be well trammelled are quite likely to fall into. He analyzes three sermons, not caricatures, but sober specimens of a style of preaching exhibited in not a few modern pulpits.

"The subject of the first sermon is Sorrow for Sin, and the divisions are three; first, the duty is commanded; secondly, the neglect of it will be punished; thirdly, the performance of it will be rewarded; and under the last division are depicted the beatific glories which will ensue from this sorrow. . . . For the next sermon he selects a different theme — the Duty of Christian Cheerfulness, and advances the three positions: first, God has commanded the duty; secondly, will reward the performance of it; thirdly, will punish the neglect of it; and he portrays the misery of despair as the result of refusing to obey the command, 'Rejoice in the Lord.' . . . But for the third sermon the preacher, for the sake of variety, selects a third theme, as different as need be from the two preceding. He announces the subject, the Duty of accepting the Gospel of Christ; but again calls in the rhetorician's charmed number of topics — 'three': God has commanded the duty, will punish the neglect, reward the performance of it. Thus every subject is laid down upon this standard triangle. . . . The three sermons are one in their main outline — the duty of obeying God, avoiding misery, obtaining happiness, is the one subject; and, although the subject is differently illustrated in each of the sermons, as it would be in thirty more, it renders each a stiff, formal, mechanical discourse. There is not a duty in the whole moral code, but may be, and often is, recommended by the same stationary divisions."

occasion. It cannot be put on as we put on a suit of clothes. All affectations, and semblances of it, are puerile and contemptible. If the preacher finds it impossible to develop it, after protracted efforts, through the best methods, he may question his call to the pulpit.

This power to make over everything into sermon is attended, we may add, with a high and holy enthusiasm for sermon and pulpit work.

There can be no effective preaching or sermon-making without enthusiasm, felt or expressed. But enthusiasm is not fanaticism; it is the "expiration of an inspiration." It will lead the preacher to have an undivided attention; to be a man of one work, having but one Master to serve. Division of attention with most men is death to enthusiasm and success. That was the right spirit which showed itself in an excellent New England clergyman who, though compelled by age to abandon pulpit ministrations, continued, nevertheless, to write his two sermons per week.

"Now, after forty years' preaching of Christ, and his great and sweet salvation," said the excellent John Brown, of Haddington, "I think I would rather beg my bread all the laboring days of the week for the opportunity of publishing the gospel on the Sabbath to an assembly of sinful men, than, without such privilege, enjoy the richest possessions on earth. The gospel is the life of my soul."

"The pulpit," said George Herbert, "is my joy and my throne."

Does one suppose that such men have difficulty in finding something for a sermon in any object which

falls under their observation? The will, intellect, and sensibilities of such preachers are fused into one individuality. When they set about the composition of a sermon, the whole body of their endowments, acquirements, and attainments is set in lively motion, and made to contribute, without reserve, to its production. Such preachers are lifted safely above all formal rules and plans, technicalities and restraints, and when the work is completed we shall find that it conforms, in the truest sense, to a correct rhetorical plan. They that seek to save their lives often lose them, and others in losing find them.

But will any amount of professional culture, it is asked, bestow such professional enthusiasm? Wrong directions and methods will crush enthusiasm, while right ones, which ministerial discipline seeks to institute, always tend to its development.

From sacred rhetoric we pass to sacred or pulpit eloquence, by which is meant the sermonic mind turned to practical and public account. It is the art and science of persuasion by means of a sermon.

Studying this subject as an art and science, models cannot, of course, be ignored, or rules dispensed with. There is, however, nothing arbitrary. Rules should be the result of critical observation. We examine the oration that moved the audience, the speech that gained votes, the sermon which, as we say, saved souls; we discover the principles upon which they are based, and evolve rules for our guidance. Is anything more reasonable? The general rules of rhetoric and oratory are derived from common sense.

People flock to hear Beecher and Simpson, Spur-

geon and Punshon, because they speak in harmony with the rules of rhetoric and oratory. They have something to say, and say it so as to be comprehended. They can produce rich soils out of sterile mountain peaks of solid granite, and then cover them with nourishing grains and fragrant flowers. They are the men who can develop from a "condensed cubic idea" what is enchanting, persuasive, enlarging, and ennobling. Such men's long sermons are always shortest. There is in this much mystery, but the length of sermons are in proportion to interest. Some sermons are long after twelve and a half minutes; others are short after one and a half hours. Eternity, if it had an end, would be very short in Paradise. "Why" and "how" to practise these illusions in a sermon are the questions to be answered.

The subject of pulpit eloquence is manifestly one of the branches of a preacher's discipline, requiring the attention of a lifetime. The subject is so comprehensive that we may be allowed a general discussion. Oratory will be included, because oratory, unless it aims at persuasion, is not admissible to the pulpit. If its purpose and its effect are persuasive, it is eloquence, though having the impressiveness of oratory. Certain other subjects are also included more or less directly.

A man, to be eloquent, needs no small degree of physical health and force. "Sick body, sick brain," is quaint and true. Other things equal, he will be the more eloquent who is in the better condition physically.

"'Tis," says a philosopher, "a question of stomach and constitution. The second man is as good as the

first, — perhaps better, — but has not stoutness of stomach as the first has, and so his wit seems over-fine or under-fine."

Ideas are at times stubborn things, as all who have them find, and especially in ill health. In poorly ventilated apartments they often absolutely refuse to succumb to expression. Pure air, dumb-bells, and coarse bread have achieved grand conquests in the domain of thought and eloquence. Often by going soundly to sleep, one becomes wide awake for the pending occasion.

A preacher may find, with Talleyrand, that "nonsense is singularly refreshing," though he must not exercise it himself; if he does, it will bring reproach. Indeed, the preacher need not; there is enough without his store. All save the crabbed among our neighbors seek thus to afford us recreation. In fine, practical physiology must not be ignored by the preacher if he would seek the highest attainments.

The same may be said of vocal culture. The weakest side of the best modern preachers is their delivery. In following false methods of enunciation the voice becomes positively disagreeable or altogether ruined, instead of retaining its natural depth and melody. How often is heard from the pulpit

> "A hollow word,
> As if a dead man spake it"!

What if the preacher is overheard shouting in the forest, or upon the sea-shore, or is seen rapidly scaling a hill-side to greet the sunrise? No matter. Mortification for such exposure is no consideration in

view of a rich, deep voice, and better lung capacity.

Elocutionary culture — that element of it which relates to the expression of thought by means of gesture — must also receive attention.

Gesture is denominated, by Cicero, the language of the body. *Est enim actio quasi sermo corporis.* It is an expeditious and convincing kind of language. How wonderful its use among the deaf and dumb!

The *art of pantomime* (the representation of scenes in dumb show) was carried to such a pitch of perfection among the ancients, as to produce the most thrilling effects.

We are told by Adair, in his history of the American Indians, that "two far-distant Indian nations, who understand not a word of each other's language, will intelligibly converse together, and contract engagements without interpreter in such surprising manner as is scarcely credible."

The modern pulpit seems to have forgotten that man's form is radiant with expression; that every feature and every muscle is a story-teller. The church edifice should not be dark as a tomb, filled with pillars, behind which people can hide and sleep; nor should the preacher be put into a box. Let him stand where his brow, "serene or contracted; his eye placid, dilated, tearful, or flashing; his lip calm, smiling, restless, or curled; his hand with its thousand motions; his breast still or heaving; his attitude relaxed, cowering, or lofty, cringing or dignified," — can be seen, and their power felt. This whole outward man is "nature's handwriting" and speech-making.

The importance attached to these externals of oratory by Demosthenes, Cicero, and Quintilian is well known.

Roscius and Æsopus, the two principal actors of their day, attended the orations of Hortensius for the purpose of transferring to the stage his graceful and natural action.

A fine compliment was that, though somewhat conceited, paid Dr. Durbin by Edwin Forrest, who sought every opportunity to hear the doctor. "There are two orators in America," said Forrest; "Dr. Durbin is one, I am the other."

It were well if preachers were not so few who are worthy to be studied by distinguished actors.

Lord Chesterfield, whose style of delivery captivated everybody, was accustomed to say that "weight without lustre is lead." He ought also to have added that lustre without weight is tinsel. "I give myself no trouble," he continues, "about anything but my elocution and my style."

While attention to pulpit manner may be carried too far by certain preachers, it is quite evident that the majority are in no immediate danger. Sermons could be preached by gesture. Would the gestures of some modern preachers be a correct interpretation of their thoughts, unless thinking of an old-fashioned up-and-down saw-mill? A writer, early in the seventeenth century, gives an account not in all respects inapplicable to modern times.

"Some hold their heads immovable and turned to one side, as if they were made of horn; others stare with their eyes as horribly as if they intended to frighten every one. Some are continually twisting

their mouths and working their chins while they are speaking, as if all the time they were cracking nuts. These, as if they were playing some game, are continually making motions with their fingers, and, by the extraordinary working of their hands, seem to be endeavoring to form in the air all the figures of the mathematicians. Those, on the contrary, have hands so ponderous, and so fastened down by terror, that they could more easily move beams of timber; others labor so with their elbows that it is evident either that they had been formerly shoemakers themselves, or had lived in no other society than that of cobblers. Some are so unsteady in the motions of their bodies that they seem to be speaking out of a cock-boat; others, again, are so unwieldy in their motions that you would think them to be sacks of tow painted to look like men."

How significant, on the other hand, the action of our Lord when, in the courts of the temple, he stooped down and with his fingers wrote upon the ground, as though he heard not the accusers! Doubtless that finger-writing awoke to consciousness the deeds of darkness in the hearts of these guilty hypocrites. They "went out one by one, beginning at the eldest, even unto the last, and Jesus was left alone, and the woman standing in the midst."*

It has been said that "immortal souls have been lost in consequence of a wrong definition." Quite likely, and quite as likely souls have been saved or lost by the pointing of a finger.

That outward grace, to which attention is here called,

* John viii. 3–11.

does not consist, however, in merely raising the hand elegantly, or exploding vowels forcibly, or in producing amusement or astonishment. True grace is elastic; it admits of "wrestling styles," * and manner suited to red-hot argument; anything, in fine, which is appropriate.

Discretion must be the tutor in this effort to "suit the action to the word, the word to the action." Nor must the "modesty of nature" be overstepped. The true purpose, "both at the first and now, was, and is, to hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure." †

When elocution is made to include vocal expression as well as gesture, its importance to the pulpit is greatly increased.

The manner of Bossuet was such when he pronounced the words, "The princess is dying — *the princess is dead*," in his funeral oration for Henrietta, that he could no longer proceed, so impassioned were the sobs and groans of the audience.

When Massillon, in the funeral oration of Louis XIV., raised his arms to heaven, remained silent for a moment, and then, in subdued tones, said, "God only is great," the vast audience, breathless and awe-struck, started to their feet as with one impulse, and bowed reverently before the altar.

The pronunciation of "Mesopotamia," from the lips of George Whitefield, would melt the hardest hearts in his audience. It was Garrick who said, "I

* Aristotle. † Shakespeare's advice to players.

would give a hundred guineas if I could say 'O' as Whitefield does." *

Is it not a subject of regret that this eloquence of action and voice is well nigh lost from the modern pulpit? and are not efforts at recovery almost imperative?

"Is it not monstrous, that this player here,
But in a fiction, in a dream of passion,
Could force his soul so to his own conceit,
That from her working, all his visage warmed;
Tears in his eyes, distraction in 's aspect,
A broken voice, and his whole function suiting
With forms to his conceit? And all for nothing?
For Hecuba!
What's Hecuba to him, or he to Hecuba,
That he should weep for her? What would he do
Had he the motive and the cue for passion
That I have? He would drown the stage with tears.

. . . . . .

* One of the highest types of the eloquence here described is Garrick. Henry Clay also stands in the front rank. It is said that he never indulged in an expression that was not instantly recognized as nature itself. Some of his intonations were indescribable. "His mightiest feelings," says Dr. Alexander, "were sometimes indicated and communicated by a long pause, aided by an eloquent aspect, and some significant use of his finger."

John Knox must have possessed this power in a remarkable degree. Discoursing, on a certain occasion, upon the crucifixion of Christ, his manner was such while describing the enemies of Christ, that a soldier present, forgetting that he was in a church, grasped his musket convulsively, and knitting his war-worn features, and springing to his feet, exclaimed, "Show me the murderers of the Saviour!"

The pulpit manner of Father Taylor had much to do with the impressiveness of his preaching.

These men were natural; other men are unnatural and starched.

Yet I,
A dull and muddy-mettled rascal, peak,
Like John-a-dreams, unpregnant of my cause,
And can say nothing: no, not for a *king*." *

To be eloquent, the preacher must have, in addition to physical and elocutionary discipline, a mental ability, natural or acquired, which will enable him, in the discussion of his subject, to seize upon its more essential thoughts, developing them fully, often passing the less essential in silence.†

* Hamlet.

† Dr. Wayland gives us a good description of those preachers who waste their hour of service and exhaust their hearers by dwelling upon some phrase or thought that has no moral significance or vital relation to such subjects as ought to engage a preacher's attention. "For instance, suppose we take for our text Luke xxiv. 13: 'And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.'

"We might begin by a learned discussion on the length of the Jewish furlong; we might compare it with the Roman measures of distance, with the Persian parasang, with the furlong in use among us, and thus determine, with apparent accuracy, in miles, rods, and yards, how far Emmaus was from Jerusalem. We might then inquire where this village stood, whether east, west, north, or south from Jerusalem, and inform our audience of all the places now existing which have been taken for this locality, with the reasons which have been adduced in favor of each. If, as might be the case, the preacher himself had visited Jerusalem, he might tell us of the labor he had spent in the personal investigation of this subject; how carefully he had paced the distance between Jerusalem and the various localities which claimed to be the village of Emmaus. He might describe the nature of the soil, the loveliness of a summer morning in Judea, the face

That was a severe criticism of *Juniper Hedgehog* upon the Bishop of Exeter: "What a brain he has for cobwebs! How he drags you along, through sentence after sentence, every one a dark passage, until your head swims!"

> "As 'tis a greater mystery to the art
> Of painting to foreshorten any part
> Than draw it out, so 'tis in books the chief
> Of all perfections to be plain and brief."

"Beauty," said Michael Angelo, "is the purgation of superfluities;" as in painting with paint so in painting with words. "In rhetoric," says Emerson,

of the country, the conversation of his Arab guides, and their incessant call at every turn of the road for additional buckshees. Finally, he might return to the point whence he commenced, by confessing that, with all this laborious inquiry, he had been unable to ascertain the locality of Emmaus, and that probably the very foundation of the little village had been erased from the face of the earth. He might close by inquiring who the two disciples were to whom reference is made in the text; imagine their feelings as they ascended the hill that gave them a full view of Jerusalem, and their feelings as they descended it, and the wicked city was hidden from their sight. He might commence the service with a solemn prayer that the truth of God might be made effectual to the conversion of sinners and the edification of saints; the music might be performed with artistic skill; all things be done decently and in order, and the audience dismissed with the apostolic benediction; but, I ask, is not all this trifling with the souls of men? It may all be very proper for an antiquarian lecturer; but is it the work of an ambassador of God to men dying in sin, and who must soon, with their preacher, stand before the judgment-seat of Christ?"

"this art of omission is the chief secret of power." Not only does eloquence depend upon a full statement of the more important thoughts of a subject, but also upon putting things together which relate to one another,* and upon the arrangement of the whole into climax. There must be plot, progress, and catastrophe. To acquire this power of impressive arrangement, eminent preachers recommend the habit of studying well-written tragedies of the best authors. "They appear to me," says a preacher, whose sermons are in the above respects models, "to be the very best books to teach true eloquence. They are designed to make the deepest impressions upon the human mind, and many of them are excellently calculated to produce this effect. A preacher can scarcely find a better model for constructing a popular, practical, pathetic discourse than a good tragedy, which all

* Rev. Andrew Fuller's sermons are models respecting arrangement. Being asked by a gentleman, "How is it that I can so easily remember your sermons?" he replied, "I cannot tell, unless it be owing to the simplicity of arrangement."

In illustration of this, he added, "Suppose I was to say to my servant, 'Betty, you must go and buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes.' Betty would be apt to say, 'Master, I shall never remember all these.' But suppose I were to say, 'Betty, you know your mistress is going to have friends to tea tomorrow, and that you are going to wash the day following, and that for the tea-party you will want tea, and sugar, and cream, and cakes, and butter; and for the washing you will want soap, and starch, and blue;' Betty would instantly reply, 'Yes, master, I can now remember them all very well.'"

along prepares the mind for the grand catastrophe, without discovering it, till the whole soul is wrought into a proper frame to feel the final impression."

It is necessary also to have natural or acquired taste, especially in the purity of diction.* Wanting this qualification in any considerable degree, one may be impressive, oratorical, and may give evidence of extensive learning, but he cannot be eloquent, persuasive. A good command of words is of course necessary; diligence in reading, linguistic studies, association with persons of refinement, and the study of etymology, are recommended; but it should always be borne in mind that a barbarism is a barbarism, be it the introduction of a word from the French or German, Chippeway or Choctaw. When will Americans learn to go abroad, and come home Americans still? Better never see Europe than, seeing it, not be able to make over all foreign stock into American stock. We like to see English junk made into American paper. The *idea* of one who speaks American yielding to some other! Is not our rhetoric as good as that of any foreigner? If not, it were well to remain at home, and make it better. Why should a preacher say *apropos*, instead of "to the point," *petit maître*, instead of "a fop," *projet*, instead of "project"? Why employ *bona fide*, in-

* The study of Whately and Coleridge is recommended in acquiring knowledge of the right use and application of words.

Shakespeare, Milton, Cowper, Macaulay, Dickens, and especially the Bible, furnish examples of all other requisites of good style.

stead of "in reality," or *modus operandi*, *non compos mentis*, *sine qua non*, instead of the corresponding English? Is it to display knowledge? It betrays ignorance or bad taste. We think it is Emerson who says, "Kill and eat thine own mutton, instead of living on rotten, imported French fricassees. Dare to be true and honest, and the Great Spirit who loved thee in thy shaggy, primeval mantle will love thee still, and breathe over thee a spirit of his old inspiration."

The importance also of general intellectual culture and information in the attainment of the most impressive forms of pulpit eloquence no one doubts. This subject has, however, received elsewhere such full discussion that we may dismiss it at this point with a single word. "A preacher," in the language of an acute divine, "must know something of everything, although he can know everything of nothing." Said Napoleon of France, "Her true power may lie in not allowing a single new idea to exist without making it a part of her prosperity." The preacher must thus be vigilantly on the alert, and allow no new thought among men to escape his observation. He can most likely press such into his immediate service, happily exemplifying some religious truth that has been long in waiting for just such illustration. A new truth is eloquent of itself.

Effective eloquence also depends, especially in a human point of view, upon thorough acquaintance with men. When Napoleon said, "I know men," he paid himself no mean compliment; and when he added, "I know Jesus Christ was no mere man," he preached a more comprehensive sermon than is some-

times heard with an hour's listening. "A Christian orator," says one who is himself such, "should be at home in the philosophy of the human intellect. His appropriate work begins with those studies which were the end of many of the labors of such men as Descartes, Stewart, and Brown. He is to answer some of the fundamental questions in theology by a reference to the analyses of intellectual operations. He must search out the laws of mind as they are developed in the structure of language, and must learn to interpret the Bible from the principles of mental suggestion. He must investigate the nature of the intellectual powers as he is to use them, and the susceptibilities as he is to address them in the pulpit. He must learn how to instruct, to convict, to enchain attention, to keep fast hold upon the memory. Not satisfied with the bare rules of rhetoric, he must seek for the reason of these rules in the nature of man. Nor is he to linger too long upon our intellectual faculties. His higher theme is our moral constitution. He must learn how to touch the secret springs of the heart; how to evoke that volition which will be followed by an eternity of reward; how to check the indulgence of that feeling which brings in its train an eternity of punishment."

What deep knowledge of the human heart appears in our Lord's discourses! He spoke as if he heard the inner thoughts of those smooth-faced Pharisees. They were often enraged, but they flocked to hear him because he stirred their consciences, and rung in their ears their own secrets. Conscience will testify to the fact of crime as no preacher can, unless he first

learns to awaken conscience. "On the battle-ground of intellect and wit," says an observing layman, "a preacher may be defeated. A stronger intellect may bear him down; keener wit may turn aside his weapons. But not so when he presses home to the bosom, enters the citadel, and takes down from the inner wall the enemy's own sword and spear, and turns these against him. Not that such preaching will secure conversion without a divine influence; but it is peculiarly suited to produce conviction.

"The hearer cannot dispute the argument, for it is founded upon the facts of his own consciousness. He cannot shield himself from its force, for the blow is from within."

Upon a certain revival occasion, a preacher commenced his discourse with this abrupt inquiry: "What is this murmur I hear?" He then proceeded to disclose the thoughts of an awakened sinner. The words were simple, yet they spread over that assembly the silence of the day of doom. Heaving breasts, tearful eyes, and falling heads testified that the thoughts of many had been revealed. One who is able to speak to the consciousness of men will always be heard. But when men leave the church with the remark, "That preacher does not understand human nature," they have passed one of their severest criticisms. There is none greater, perhaps, than that of calling in question a preacher's personal piety.

"No men," says Scott, "are so insipid as a company of literary men at a dinner table." Hence he sought wayside talkers and listeners. Stir up common men, and watch their methods of expression, if

you would learn true oratory. The child, too, is a good teacher of eloquence.

What remarkable familiarity with men at their ordinary avocations our Lord constantly shows in his discourses! Modern preachers can certainly find no better authority, and none equal him in the frequency of these allusions. In agriculture he refers to the sowing, cultivating, harvesting, and storing of wheat, the culture of fig trees, and the dressing of vines. He appears perfectly familiar with all departments of domestic matters; the relation of servants and stewards to their masters and employers; the kneading, baking, borrowing, and lending of bread; the feeding of the house dog under the table, the patching of garments, the eating of moths, the corroding of rust, the preserving properties of salt, house sweeping and garnishing, lamp filling and lighting.

He speaks of other occupations — the building of houses, the purchase of pearls, the loaning of money, the effects of debt and credit, and the collection of taxes.

These and other references are so numerous as to show on his part a constant and vigilant observation of men in ordinary life. No lengthy conversation held he with a literary circle save one, and that at twelve years of age.

The study of men in the mass will reward with a world of philosophy. Common men have all original ideas. Majorities are strong, and their thought rules the world. Go deep enough into the heart of this earth; look up, and you will see the heavens glistening with stars.

As before remarked, this acquaintance with men is not made elsewhere so well as on streets and in by-ways.

"There was in the whole city but one street," said Plutarch, "in which Pericles was ever seen — the street which led to the market-place and the council-house."

"You send your child to the schoolmaster, but 'tis the school-boys who educate him."

Socrates, Burke, Shakespeare, Scott, and Dickens may be said to have divided their time between the market-place or byways and the study table.

To be eloquent, a preacher must be in possession of moral as well as physical and mental qualities. He must be fearless. He must not know the meaning of the word *fear*, except in his relations to God.

Napoleon, during his Egyptian campaign, displayed the courage which becomes true eloquence. His life was threatened by his disaffected generals. Walking coolly among them, he said, "Soldiers, you are Frenchmen! You are too many to assassinate, and too few to intimidate me." They walked away, saying, "How brave he is!"

But not a whit less brave was that brave Englishman Hugh Latimer. No wonder he was eloquent. Having, upon one occasion, preached a sermon before King Henry VIII. which greatly displeased the monarch, he was ordered to preach again on the next Sunday, and make apology for the offence given. The day came, and with it a crowded assembly, anxious to hear the bishop's apology. Reading his text, he commenced thus: "Hugh Latimer, dost thou

know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offendest. Therefore take heed that thou speakest not a word that may displease. But, then, consider well, Hugh, dost thou not know from whence thou comest? upon whose message thou art sent? Even by the great and mighty God! who is all-present, and who beholdeth all thy ways, and who is able to cast thy soul into hell! Therefore take care that thou deliverest thy message faithfully."

He then repeated the sermon of the previous Sunday, word for word, but with double its former energy and emphasis. The court was full of excitement to learn what would be the fate of this plain-dealing and fearless bishop. He was ordered into the king's presence, who, with stern voice, asked, "How dared you thus offend me?" "I merely discharged my duty," was Latimer's reply. The king arose from his seat, embraced the good man, saying, "Blessed be God I have so honest a servant."

Not unlike this was the case of Bourdaloue.* While preaching in presence of the French monarch upon an occasion of interest, he described, in startling terms, the horrors of an adulterous life, and its abomination in the sight of God. Having aroused the attention of

* The confession of Père Arrius was put very neatly. "When La Père Bourdaloue preached at Rouen," he says, "the tradesmen forsook their shops, lawyers their clients, physicians their sick, and tavern-keepers their bars; but when I preached the following year I set all things to rights — every man minded his own business."

the monarch and the audience to the highest pitch, he paused. There was general expectation that something terrible was to follow; all feared the next word. The preacher, turning slowly towards his royal hearer, and fixing his eye directly upon him, with an impressiveness that equalled the expectation, exclaimed, "*And thou art the man.*" He instantly concluded his sermon. The king walked slowly from the church, and ordered Bourdaloue into his presence. He sternly asked, "What could have been your motive for insulting me, thus publicly, in the presence of my subjects?" "God is my witness," replied Bourdaloue, "that it was not my wish to insult your majesty; but I am a minister of God, and must not disguise the truth."

The king was deeply affected, and silently dismissed the preacher; but from that time was noted a change in the life and habits of Louis the king.

Had Bourdaloue been less fearless, he had been less effective and less eloquent.

What miserable men preachers are if they ever suppress the eloquence of their manner, their words, and their themes, through fear of any man, however great and powerful, who may chance to be a hearer! Ministers are answerable to one; that is — God.

Again: the cultivation of personal piety on the part of the preacher will greatly increase the effectiveness of his pulpit eloquence. Why do we state this so coolly? It is the thing that is paramount. Upon it depends the unction. It is sympathy with God. By it the preacher's sword is made to glisten; nay, it will be impatient of its hiding-place, and tremble to leap

from the scabbard and engage in the fray. Treasures of the most extensive learning and the force of thoroughly disciplined character are hereby consecrated, and the man of letters is merged in the humble preacher of Christ. It is claimed by many, and with good reason, that without spiritual devotion no preacher can be truly eloquent. He may be oratorical, he may please, but destitute of personal piety he cannot be an eloquent preacher. "The sacred orator," says Shedd, following Aristotle and Quintilian, "is the holy man who understands speaking." It hardly need be added that it is a preparation in the closet that prepares and emboldens the man of God for the public service. Elijah offered his prayer, and then faced the dangers of Mount Carmel. Luther arose from his knees, and entered the Diet of Worms.*

"We kneel how weak, we rise how full of power!
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee?" †

* The learned Bishop Andrews, of Ely, spent nearly five hours every day in prayer. "Since I began to beg God's blessing on my studies," said Dr. Payson, "I have done more in one week than in the whole year before."

Sir Edward Coke's division of time was, —

"Six hours to sleep, in law's grave study six,
Four spent in prayer, the rest on Nature fixed."

Sir William Jones made the following. —

"Six hours to law, to soothing slumber seven,
Ten to the world allot, and all to Heaven."

† Trench.

Such are some of the fundamental elements of pulpit eloquence, and some of the steps to be taken in its acquirement.

To show its importance in the pulpit, we have but to look at it in its secular aspect, and then imagine it consecrated and transferred to the pulpit.

In our observations we note, first, what pulpit eloquence is not. It is not mere exclamation. "O, my hearers!" "O, my friends!" "O, my brethren!" are very suggestive of — vacuums! Seven out of eight of these exclamatory phrases go to the preacher's page of debts and discounts.

Not a few keen listeners are like the man of whom Swift speaks: he was accustomed to skip an entire sentence, if he espied an exclamation point at the end.

There is much so-called extempore preaching of this class which is only, as the humorous David Austin significantly denominates it, "*preaching extrumpery.*" To utter in this way, or any other, more than one feels, is not only a departure from good taste, but is also to deceive, then corrupt, one's self.

Nor is eloquence mere thunder. It may be as subdued as whispers of love. Boisterousness hardens the tympanum, sometimes the hearts of those who hear.

Very wise was a celebrated divine, who changed from a noisy to a mild mode of delivery. In giving explanation, he said, "When I was young, I thought it was the *thunder* that killed people; but when I grew older I discovered it was the *lightning;* so

I determined in future to thunder less and lighten more."

Among the Gauls, according to Lucian, eloquence was represented under the figure of a man holding a numerous assembly by slender chains of gold and amber issuing from his lips and fastened to their ears; joyfully did the listeners yield themselves prisoners to these fragile bonds, seeming not to meditate either escape or resistance.

True eloquence is that fullness of delight described by Milton: —

> "The angel ended, and in Adam's ear
> So charmingly left his voice, that he a while
> Thought him still speaking, still stood fixed to hear."

Milton's prose description is likewise felicitous. "True eloquence," he says, "I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, and, as he would wish, fall aptly into their own places."

We would not convey the impression, in these statements, that eloquence may not partake, at times, of the force and impressiveness of the most impassioned oratory. But there must be occasion for it. The point raised is, that noise must not be substituted for thought and argument. If one is loud, he should be lucid; if among sober men, and upon a

sober occasion, he should not be intoxicated. "Nature often gives us the lightning, even without the thunder, but never the thunder without the lightning."

"O, there be players that I have seen play," says Shakespeare (and it is fortunate if we cannot say, "O, there be preachers that we have seen preach"), "and heard others praise, and that highly, not to speak it profanely, that, neither having the accent of Christians, nor the gait of Christian, pagan, nor man, have so strutted and bellowed, that I have thought some of Nature's journeymen had made men, and not made them well, they imitated humanity so abominably."

We may also add that eloquence is not a mere flow of words, though unattended by exclamation or noisy declamation.

Sir Robert Peel speaks of a kind of eloquence which has "the smallest possible quantity of common sense enveloped in the greatest multitude of equivocal words." Instead of saying "no man," it says, "no sentient, intelligent, rational, accountable, immortal being, who inhales the gladsome breath of human existence."

Such composition is not very difficult. "Paint costs nothing," says the Dutch proverb. A dictionary and one or two brains constitute the only equipments needed by such an orator.

A preacher of this style of eloquence is represented by the same writer as beginning a sermon thus: —

"The incomprehensibility of the apparatus developed in the machinery of the universe may be considered a supereminent manifestation of stupendous

majesties. Whether a man stands upon the platform of his own mind, and ponders scrutinizingly on its undecipherable characters, or whether he looks abroad over the magnificent equipments and regalities of nature, surveying its amplitudes in all their scope, and its unfathomabilities in all their profundity" * . . .

There are those who think that Sir Robert's description applies to our day. Congregations, if this be the case, are in part to blame. The time has come for them to frown as well as smile. The suffrages of the majority, some claim, have been given to the man who can thus swamp the hearer by weight of dictionaries; yet congregations are fast improving. Should these pages fall under the eye of a preacher given to this style of sermonizing, let him know that he is thereby bringing upon himself tardy, perhaps, but no less sure condemnation, and is strangling to the death all nature and effective eloquence.

A preacher may be pardoned for often sending his hearers to the Bible, but seldom, if ever, to the dictionary. "I ought to have taken my dictionary instead of my Bible to church to-day," said an intelligent Christian lady. That was a severe, though unintended, criticism upon the preacher.

A fine compliment was that paid Daniel Webster by David Crockett: "I read your speech through without the aid of the dictionary." Mr. Webster was accustomed to refer to this as the best compliment of his life.

* For very fine illustrations of this caricature, the reader is referred especially to trance speakers, among medium spiritualists; though it will not be always necessary to go so far from home.

Preachers must learn to regard that as the highest type of eloquence which gives a flood of impressive and persuasive ideas with the fewest words possible, and with the least noise the occasion admits.

"The orator," says Hazlitt, "is only concerned to give a tone of masculine firmness to the will, to brace the sinews and muscles of the mind, not to delight our nervous sensibilities, or soften the mind into voluptuous indolence.

"The flowery and sentimental style is, of all others, the most intolerable in a speaker. He must be confident, inflexible, uncontrollable, overcoming all opposition by his ardor and impetuosity. We do not command others by sympathy with them, but by power, by passion, by will."

"The best style," says Coleridge, "is that which forces us to think of the subject without paying any attention to the particular phrases in which it is clothed."

Emerson says, "In general, it is proof of high culture to say the greatest matters in the simplest way." "It is God," reads the ancient maxim, "who hangs the greatest weights on the smallest wires."

When Demosthenes was about to speak, all Greece flocked in crowds to hear him; and after listening for a time, they would exclaim, in mass, "Let us rise and go against Philip." Well did Philip say, after hearing the report of one of these orations, "Had I been there, he would doubtless have persuaded me to take up arms against myself." That power of persuasion was not in words, but in ideas, and, we add, in spite of words.

We study the orations of Demosthenes in vain for what is sometimes termed fine writing, or for that beauty of expression which in the least disguises the thought. But we everywhere discern a soul intensely in earnest, pouring out direct appeal, instituting the simplest and clearest reasoning, and sending the truth home "to the business and the bosom of every man who heard him."

The description of the eloquent orator, given by Cicero, is so truthful, and in every way exact, that we shall be pardoned for introducing it.

"He is the orator for me who is so universally admired that when he is to plead an interesting cause, all the benches are filled beforehand, the tribunal crowded, the clerks and notaries busy in adjusting their seats, the populace surging about the rostrum, and the judge brisk and vigilant. When he rises to speak, the whole audience is hushed into profound silence, but is soon interrupted by those successive transports of passion which he knows how to excite at his pleasure."

In more general terms Cicero tells us his orator is the man "who can treat his subject with elegance and effect; whose words are agreeable to hear, and whose thoughts are adapted to prove; who can, in an admirable and noble manner, amplify and adorn whatever subject he chooses, and who embraces in thought and memory all the principles of everything relating to oratory.

"There is no subject susceptible of being treated with elegance and effect that may not fall under the province of the orator. It is his, in giving counsel on im-

portant affairs, to deliver his opinion with clearness and dignity; it is his to rouse a people when they are languid, and to calm them when immoderately excited. By the same power of language the wickedness of mankind is brought to destruction, and virtue to security. Who can exhort to virtue more ardently than the orator? who reclaim from vice with greater energy? Who can reprove the bad with more asperity, or praise the good with better grace? Who can break the force of unlawful desire by more effective reprehension? Who can alleviate grief with more soothing consolation? By what other voice, too, than that of the orator, is history, the evidence of time, the light of truth, the life of memory, the directress of life, the herald of antiquity, committed to immortality?"

Quintilian speaks of the orator as the man whose business is *persuasion*, who admits nothing theatrical, and whose art never appears as art, but always as nature.

"The orator," he says, "must be such a man as may be called truly wise, blameless in morals, accomplished in science, and in every qualification of speaking — a character such in its perfection as, perhaps, no man ever was."

The orator, according to Emerson, is the man who possesses eloquence, not merely in the quiet, rural district, or in the city, guarded with police forces, or in broad daylight, and under the eyes of a hundred thousand law loving and abiding people, but who upon the Atlantic, in a storm, can infuse reason into men disabled by terror, can bring himself off safe even among thieves, among an infuriated populace, and

among hungry cannibals; a man before whose fame all other fames are hushed; whose ability is "to alter in a pair of hours, perhaps in a half hour's discourse, the convictions and habits of years;" whose eloquence "needs no bell to call the people together, and no constable to keep them;" which "draws the children from their play, the old from their arm-chairs, the invalid from his warm chamber;" which "holds the hearer fast, steals away his feet that he shall not depart, his memory that he shall not remember the most pressing affairs, his belief that he shall not admit any opposing consideration."

This kind of eloquence appeared, as we have already seen, in the orations of Demosthenes, in the best orations of Cicero, and in the speeches of Chatham and Burke. It also found expression in the French revolutionary orators of 1789, and may be found still with the leading spirits amidst present French troubles. It was seen, too, in the struggles of the American colonists, and later in the American Congress, and latest in that earnest appeal against dangerous, though unintended, usurpation which converted the ordinary confusion of the senate-chamber into a deadly stillness, *so intense that it could be heard.* In these instances will be seen the elements of that style of eloquence which is needed in the modern Christian pulpit. How quickly it would silence those keen complaints appearing in the secular press! "What kind of preaching do you like?" was asked of Robert Morris. He replied, "That kind which drives a man into the farther end of the pew, and makes him think the devil is after him;" he ought to have added, and

that Christ only can save him. It is this pungent and earnest pulpit appeal and persuasion which more than one Robert Morris would love to hear; there can be no true pulpit eloquence without it. The clergy, to be most effective, must have this healthy style of eloquence; that is, a style which is vital and natural, unconscious of self, and which cuts away all things unnecessary; which, on the one hand, is never entangled in the perplexing luxuriance of the tropics, and, on the other, is never lost, as some rivers are in the sands of a desert. Such a style will enable the preacher to communicate, in "round and full tones," what he knows; nay, more, it will enable him to enter the pulpit, and achieve the grandest conquest possible in eloquence — transfer his own consciousness and convictions into the thoughts and hearts of his hearers.*

* Plutarch gives us the following interesting account of Cicero's power in this respect: —

"Quintus Ligarius was prosecuted for having borne arms against Cæsar, and Cicero undertook to advocate his cause. The determining power was in Cæsar's hands, and the case had been already decided by him, notwithstanding the outward forms of trial. He was desirous, however, of listening to the orator's plea in behalf of Ligarius, and he is reported to have said, 'There can be no reason why I should not hear him, as my resolution in regard to Ligarius' is fixed.' Though predetermined not to be affected by the speech, he had not listened long before he exhibited many signs of deep emotion; his whole frame quivered so that he let fall some papers from his hand, and at the close of Cicero's defence he pardoned Ligarius."

Scarcely less striking are the instances of Burke and Sheridan. "As I listened to the oration," said Warren Hastings of Burke's speech on impeachment, "I felt for more than

No one can doubt that this is a sword-power which every preacher ought to be able to wield more or less perfectly and effectively.

But some one replies, This power of eloquence is not to be acquired; it is purely natural. All the rules and efforts possible will not bestow it, unless it is born in the man. Admit this. There are those, however, who claim that all men are by nature orators, spoiled through negligence or false training. But whether this be true or not, one thing is certain, that God has made no mistakes; he has not called to the pulpit a person who has not by nature, or who cannot acquire by discipline, the essential elements of true eloquence. Such, if there be such, may have been called to Christian work in other, perhaps no less important, departments of it; they may have been providentially set apart for teachers, pastors, or evangelists; but they

half an hour as if I were the most culpable being on earth." A person who listened to Sheridan's argument upon the same occasion, remarked, at the expiration of the first hour, "All this is mere declamation!" When the second was finished, "This is a wonderful oration!" At the close of the third, "Mr. Hastings is an atrocious criminal!" and at the last, "Of all monsters of iniquity, the most enormous is Warren Hastings!"

A beautiful description of the effect of eloquence is given by Whittier in the Preacher, beginning with the lines, —

> "A so'emn fear on the listening crowd
> Fell like the shadow of a cloud."

Two of the most remarkable cases of effective eloquence in the Bible, or in any literature, are Judah's plea before Joseph (Gen. xliv. 18–34), and Paul's defence before Agrippa (Acts xxvi.).

have not been called to the work of persuasion by the means of a sermon; that is, to preach. If they attempt it they will fail. It is fortunate, perhaps, that the church has situations for instructors, for solicitors of funds, for editors and their staffs, for book agents and building committees, into which semi-secular work those men may pass, and without violent shocks, who find themselves failing in the pulpit.

But let no preacher take this downward step too hastily. Some men may be called to leave the pulpit. With such there is no question; the question is settled. Others have no doubt respecting their call to the pulpit, but doubt their pulpit ability. With such also there is no question; it is settled, but differently. Are they really *called*, and have they not the talent? Then they are simply to *acquire* it, admitting to the account no "ifs" or "ands." The struggles of such must be protracted. Let their zeal in holding their pulpit position, and in cultivating a talent for it, bear reasonable proportion to that of men in secular life. Does any one suppose that the eloquent orators of the world have become such without work? Never was there a greater mistake. They have been the most *laborious* men on earth. Demosthenes, a stammering orphan, of feeble lungs and ungainly carriage, holding his debates with the waves of an angry sea in order to reach the goal of his ambition, is a witness.* Cæsar, who was a master in the art of speak-

* "Demosthenes, the Athenian," says Cicero, "in whom there is said to have been so much ardor and perseverance that he overcame, first of all, the impediments of nature by pains and diligence, and, though his voice was so inarticulate

ing, possessing pure and elegant command of language, "attained the position," says Cicero, "by studious application to the most intricate and refined branch of literature, and by careful and constant attention to the purity of his style."

The course pursued by Cicero himself ought to teach the modern pulpit a lesson of patient devotion and rigid application. Pains and labor characterized his early life. When friends and physicians advised him to meddle no more with forensic speech, owing to the critical state of his health, "I resolved," he says, "to run any hazard rather than quit the hopes of glory which I had proposed to myself from pleading." *

that he was unable to pronounce the first letter of the very art which he was so eager to acquire, accomplished so much by practice that no one is thought to have spoken more distinctly; and though his breath was short, he effected such improvement by holding it in while he spoke, that in one sequence of words, as his writings show, two risings and two fallings of his voice were included; and he also, as is related, after putting pebbles into his mouth, used to pronounce several verses at the highest pitch of his voice without taking breath, not standing in one place, but walking forward, and mounting a steep ascent."

* Cicero furnishes us the following chapter from his life, which is given, he says, not so much to make a parade of his eloquence and ability as to specify the pains and labor which he had taken to improve them: —

"But as you seem desirous not so much to be acquainted with any incidental marks of my character, or the first sallies of my youth, as to know me thoroughly, I shall mention some particulars which otherwise might have seemed unnecessary. At this time my body was exceedingly weak and emaciated, my neck long and slender — a shape and habit

What was true of ancient is also true of modern orators. John Curran, some of whose speeches were the highest types of forensic skill and oratorical power, was by nature ungraceful in appearance, and, owing to defective enunciation, was called at school "stuttering Jack Curran." His first attempts at public

which I thought to be liable to great risk of life, if engaged in any violent fatigue, or labor of the lungs. And the greater alarm it gave to those who had a regard for me, that I used to speak without any remission or variation. with the utmost stretch of my voice, and a total agitation of my body. When my friends, therefore, and physicians advised me to meddle no more with forensic causes, I resolved to run any hazard rather than quit the hopes of glory which I had proposed to myself from pleading. But when I considered that by managing my voice and changing my way of speaking, I might both avoid all future danger of that kind, and speak with greater ease, I took a resolution of travelling into Asia, merely for an opportunity to correct my manner of speaking; so that after I had been two years at the bar, and acquired some reputation in the forum, I left Rome. When I came to Athens, I spent six months with Antiochus, the principal and most judicious philosopher of the old Academy; and under this able master I renewed those philosophical studies which I had laboriously cultivated and improved from my earliest youth. At the same time, however, I continued my rhetorical exercises under Demetrius the Syrian, an experienced and reputable master of the art of speaking. After leaving Athens, I traversed every part of Asia, where I was voluntarily attended by the principal orators of the country, with whom I renewed my rhetorical exercises. The chief of them was Menippus, of Stratonice, the most eloquent of all the Asiatics; and if to be neither tedious nor impertinent is the characteristic of an Attic orator, he may be justly ranked in that class. Dionysius, also, of Magnesia, Æs-

speaking were failures. At one time he was styled "orator-mum." But by a regular system of daily reading, he overcame his defective pronunciation, and by constant venture and practice, attained extempore eloquence rarely equalled.*

chylus of Cnidos, and Xenocles of Adramyttium, who were esteemed the first rhetoricians of Asia, were continually with me. Not contented with these, I went to Rhodes, and applied myself again to Molo, whom I had employed before at Rome, and who was both an experienced pleader and a fine writer, and particularly judicious in remarking the faults of his scholars, as well as in his method of teaching and improving them. His principal trouble with me was to restrain the luxuriancy of a juvenile imagination, always ready to overflow its banks, within its due and proper channel. Thus, after an excursion of two years, I returned to Italy, not only much improved, but almost changed into a new man. The vehemence of my voice and action was considerably abated. the excessive ardor of my language was corrected, my lungs were strengthened, and my whole constitution confirmed and settled."

* One day an acquaintance, in speaking of Curran's eloquence, happened to observe that it must have been born with him. "Indeed, my dear sir," replied Curran, "it was not; it was born three and twenty years and some months after me; and if you are satisfied to listen to a dull historian, you shall have the history of its nativity. When I was at the Temple, a few of us formed a little debating club. Upon the first night of meeting I attended, my foolish heart throbbing with the anticipated honor of being styled 'the learned member that opened the debate,' or 'the very eloquent gentleman who has just sat down.' . . . I stood up trembling through every fibre, but remembering that in this I was but imitating Tully, I took courage, and had actually proceeded almost as far as 'Mr. Chairman,' when, to my astonishment and terror, I perceived that every eye was turned upon me.

Patrick Henry may be said to have well nigh acquired his natural oratory. He commenced life as a country grocer, but neglected his business and customers while exciting to debate the people of the neighborhood, in order to study human nature and natural modes of expression. As might be expected, he failed in business. But by "his every-day trials on his lingering visitors of the power of words, his deep and enthusiastic investigations of history, and particularly by his patient and continued study of the harangues of Livy, and the elaborate translations he made of them, which, to say the least, are not very common," he became one of the most illustrious examples of persuasive eloquence that this country has known.

Henry Clay's confession and advice are confirmatory and encouraging: "I owe my success in life to one single fact, namely, at the age of twenty-seven I commenced, and continued for years, the process of daily reading and speaking upon the contents of some historical or scientific book. These offhand efforts were

There were only six or seven present, and the room could not have contained as many more; yet was it, to my panic-stricken imagination, as if I were the central object in nature, and assembled millions were gazing upon me in breathless expectation. I became dismayed and dumb. My friends cried, 'Hear him!' but there was nothing to hear. My lips indeed went through the pantomime of articulation, but I was like the unfortunate fiddler at the fair, who, upon coming to strike up the solo that was to ravish every ear, discovered that an enemy had maliciously soaped his bow. So you see, sir, it was not born with me."

We may add that the first efforts of almost every great orator and preacher have been failures.

made sometimes in a cornfield, at others in the forest, and not unfrequently in some distant barn, with the horse and ox for my auditors. It is to this early practice in the great art of all arts, that I am indebted for the primary and leading impulses that stimulated me forward, and shaped and moulded my entire subsequent destiny. Improve, then, young gentlemen, the superior advantages you enjoy. Let not a day pass without exercising your powers of speech. There is no power like that of oratory."

Daniel Webster, whose periods were wont to swell and resound like national anthems, or like the thunders of great armadas upon the sea, spoke with such rustic naturalness that he escaped the reputation of speaking according to the rules of rhetorical art. But those who knew him best tell us that he was a most vigilant observer of dramatic circumstance and public eloquence; a thoroughly diligent student of all that pertained to the science of speech, and that his private study, though veiled from the world, found him continually occupied with the principles and rules of rhetoric and oratory.

"During long and solemn hours, before his stately form emerged from behind the curtain to excite and rivet the wonder of men," he was patiently forging the weapons of his defence and attack.

Rufus Choate, whose eloquence was of a singular and characteristic type, studied to familiarity all the treatises upon rhetoric and oratory, ancient and modern, and employed to the close of his life the most noted teachers of elocution which the country afforded.

And Edward Everett, the "golden-mouthed," who could turn words into ingots, of whom it may be said, —

> "that when he speaks,
> The air, a chartered libertine, is still,
> And the mute wonder lurketh in men's ears
> To steal his sweet and honeyed sentences," —

could never escape the smell of the midnight lamp, or sufficiently disguise the rules of an art he loved to devotion.*

In fine, look where we may, in ancient or in modern times, in Europe or in America, in the halls of legislation, at the bar, or in the pulpit, or even among the rude aboriginal Indian orators who were accustomed to practise in sight of their reflection in the water, prior to venturing before the councils of the tribe, or into the presence of the white man, the assertion that great orators have been the most laborious of men in acquiring their position will find in its support overwhelming evidence.

* The reader is referred to the following productions of the orators above mentioned as fine examples of their style, and good models for study: —

Curran's Speech in Behalf of Patrick Finney for High Treason, and on the Imprisonment of John Hevey by Major Sitt.

Henry's Pleas in Behalf of the Baptist Dissenters, the Prosecution of Hook against Venable, and especially his Revolutionary Speeches.

Webster's Plea in the Murder of White Case, and his Reply to Hayne.

Choate's Eulogy on Daniel Webster, and Fourth of July Oration, 1853.

"Diligence," exclaims Cicero, "is the single virtue in which all other virtues are comprehended." "The art of speaking," says Quintilian, "depends upon the greatest labor, the most constant study, and the most varied exercise."

Let no preacher, therefore, who has been called to the pulpit, abandon it through the temptation that he lacks effective eloquence, until he has put forth efforts to develop this power — efforts as praiseworthy as these we have been considering. And can any preacher be blameless, who, through indolence, self-seeking, or self-sparing, sells this pulpit sword, and holds instead to some miserable garment? Industry is talent; industry is genius; industry, with God's grace, is everything, does everything, accomplishes everything. Without it, may it not be impossible to please God?

We think all will agree with the statement that the low condition of modern pulpit oratory is due to *negligence*, and that it could be elevated by that hard work and systematic discipline which have characterized the distinguished pulpit and secular orators of all times.

The pulpit does not lack audiences which appreciate oratory, or themes suited to oratory; it has both, but does lack interest in delivery. What fields of discussion, expostulation, and appeal are opened to the pulpit! What opportunities to adorn discourses with wise thoughts, weighty expressions, and soul-stirring appeals! The pulpit, where what is noblest, and newest, and most just in modern discoveries, is waited for by the most thoughtful, and asked for by the inner

heart of all who hear, where all the varied powers of mind are appreciated; where torrents of the most impassioned and best chosen words are not only allowed, but, when occasion demands, are heartily welcome; where a degree of impetuosity in eye, and countenance, and expression, such as fires the audience, and in turn fires the speaker, will give no offence; where whatever is vigorous in thought, tender and elevated in sentiment, "lucid in statement, accurate in discrimination, powerful in expression, and grand in conception, finds its place; yes, such a pulpit is the sublimest throne of eloquent power on earth. When the preacher comes from his study, his mind stored with Bible truth, Bible theology, and universal history, with faculties trained to assimilate easily all the varied works of nature, of science, and of art; able to command the wealth of sacred and secular literature; familiar with the details of general and Christian experience, and able to make them all subservient to the sermon, and *into* sermon; and when he rises before such an audience as every Sabbath greets him in God's temple with such themes, and with such resources, — he ought also to be in possession of this skill and power of oratory, so that he may be able to kindle the sacred fires of faith into a glow, send religious thoughts home to living bosoms, to live and reign there. Nay, when the fires of five hundred men flash from his eye, and their blood blushes in his face, he ought to be able to "paint in fire itself human thought," lead captive those who resist, lodge his own thought completely in others, reproducing in them his own sensa-

tions and sentiments, inspiring a sort of frenzy, in which is seen that strange, grand power of mind with and over mind, in which at length all minds are reduced to one — one person thinking, breathing, acting, and speaking for all the rest.

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"Let these great functions of the Christian pulpit fall into feeble and timid hands, fall into hands weaker than those that steer the ship of state, handle the law, or the sacred mysteries of the human frame, or manage the immediate interests of human industry and of social life, and while, for a time, society may continue to live and thrive upon the accumulated capital of a faith which many generations of reverence and religious fidelity have stored up, it will sooner or later come to the end of its resources." Dr. Bellows.

"God will curse that man's labors who goes idly up and down all the week, and then goes into his study on a Saturday afternoon. God knows that we have not too much time to pray in, and weep in, and get our hearts into a fit frame for the duties of the Sabbath." Rev. Thomas Shepard.

"On the neck of the young man sparkles no gem so gracious as right enterprise." Hafiz.

"Let every young man, whose eye rests on the heights of distinction or usefulness, understand that they will not be reached by the broad and easy road of acquisition which is opened in modern times, but by the old-fashioned, narrow way, ascending ruggedly, where toil will harden the tendons of the soul; . . . such sinews will deal out heavy and effectual blows."

"Men had rather have learned than learn." Quintilian.

"To such I render more than mere respect,
Whose actions say that they respect themselves.
But loose in morals, and in manners vain,
In conversation frivolous, in dress
Extreme, at once rapacious and profuse;
Frequent in park, with lady at his side,
Ambling and prattling scandal as he goes;
But rare at home, and never at his books
Or with his pen, save when he scrawls a card;
Constant at routs, familiar with a round
Of ladyships — a stranger to the poor;
Ambitious of preferment for its gold,
And well prepared, by ignorance and sloth,
By infidelity and love of world,
To make God's work a sinecure; a slave
To his own pleasure and his patron's pride;
From such apostles, O ye mitred heads,
Preserve the church! and lay not careless hands
On skulls that cannot teach and will not learn."

COWPER.

"Suppose it were perfectly certain that the life and fortune of every one of us would, one day or another, depend upon his winning or losing a game of chess, don't you think that we should all consider it to be a primary duty to learn at least the name and moves of the pieces; to have a notion of a gambit, and a keen eye for all the means of giving and getting out of a check? Do you not think we should look with disapprobation amounting to scorn upon the father who allowed his son, or the state which allowed its members, to grow up without knowing a pawn from a knight?

"Yet it is a very plain and elementary truth that the life, the fortune, and the happiness of every one of us, and, more

or less, of those connected with us, do depend on our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But we know, to our cost, that he never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid with that overflowing generosity with which the strong shows delight in strength, and one who plays ill is checkmated, without haste, but without remorse." HUXLEY.

"In every age the kind of education and spiritual culture by means of which the age hopes to lead mankind to the knowledge of the ascertained part of the Divine Idea, is the learned culture of the age; and every man who partakes in this culture is the scholar of the age." FICHTE.

IV.

GARMENT.

AGAIN is attention called to the Announcement. If correct in the interpretation of the Sword, the subject, as related to the Garment, should come home to the most serious and prayerful thought of every preacher. If culture, as thorough as a minister's time, means, and opportunity will allow, is the thing enjoined by our Lord, and demanded by the church, there should certainly be no quibbling on the part of pulpit or pew.

It avails nothing to say that educated ministers have, in some instances, accomplished little or nothing. That may be true, but it may also be true that what has really been done cannot, in any instance, at present be accurately estimated. In this matter we are to judge no man until the Books are opened.

It is equally unavailing to refer in terms of the highest commendation to uneducated ministers, however much they may have achieved. No one doubts that very much has been done by them, and that often their piety has been more than a match for

the education of those less devoted; but does any one from such premises argue that what the clergy need is less education? Is ignorance a remedy for anything? Is not imperfection of culture, other things equal, always a misfortune? Sabbath school teachers and pious laymen have been instrumental in many conversions. Shall we, therefore, do away with the ordained ministry?

No reasonable man can doubt that preachers of the class referred to, who have accomplished much, with better advantages would have accomplished *more*.

It also seems to be true, as already seen, that divine Providence is less and less satisfied with meagre pulpit attainments, and dismisses them from its service the moment better ones present themselves.

These words are employed in all kindness. Intentionally we would not wound the heart of the feeblest servant of Christ. But are we allowed to blind our eyes to existing facts? If we have correctly hinted at the will of Providence, we ought not to be blamed for faithfully calling attention to the fact; and certainly Providence ought not to be blamed, since most likely it is compelled, if harmonious with established laws, to follow this course in order to defend the truth. The peculiarities of the times must be constantly in mind. When infidelity returns from all its wanderings in archæology, astronomy, geology, and elsewhere, — where it has been appalled by its own discoveries, and "hides itself in the shell of Huxley," — can any but skilled minds find and rout it?

"If the wind were always south-west by west," said the skipper, "women might take ships to sea."

If storms are brewing, may we not expect that God will provide a qualified crew?

Or, to change the figure, and conform to the metaphor before employed, when hostile armies are massing on the right hand and left, and when to meet them the Lord commands us to obtain a Sword, even at any cost, ought we not to be as attentive to the command as if listening to a life or death sentence, though prejudice and isolated facts stand in the way? Urgent, indeed, is the need when one must strip off his coat, without regard to weather, and sell it, with hardly hope of another, to obtain warlike weapons.

The language employed in the Announcement, it will also be noticed, embodies metaphor mingled with parable. The garment may be a literal cloak, or it may be anything else, whose sacrifice will obtain the required sword. Has the preacher's outfit from the tailor, for illustration, cost more than his library? That being the case, the application of the parable is easy.

We are not, however, confined to narrow restrictions. General and special applications, suited to different classes, may without difficulty be found. We have confined attention thus far to the ministry, but we surmise that the laity are no less disciples of our Lord, and that they are far from being exempts. If our churches would have swords, and not sticks, in their pulpits, why must not those who occupy the pew part also with some of their garments?

"When I asked," says Emerson, "an iron-master about the slag and cinder in railroad iron, 'O,' he said, 'there is always good iron to be had; if there's

cinder in the iron, 'tis because there was cinder in the pay.'"

The church to-day mourns the dearth of first-class talent in the pulpit. When by *chance* — if it be by chance — such a man appears, all churches in the land are calling him, and no salary is too great pay. The prospect, as things are, is, for the future, anything but cheering. The abler minds are manifestly gravitating not towards, but rapidly away from this profession, leaving pulpits "comparatively stripped of men of marked ability." There are those who begin to suspect that the trouble is "cinder in the pay."

It does also sometimes appear that God has suspended the *call*, or that he does not insist upon it, save in case of an absolutely necessary few; and perhaps it will so continue until more liberal measures are devised for ministerial support and encouragement. Were all our churches poverty-stricken, they would not lack ministers. But God will not allow his ministers to be shabby slaves when there is no necessity for it.

Luxuries in the pew, with bare support in the pulpit, God will not tolerate.

Whenever and wherever laymen have been poor, God has given them a ministry whose mere *sustenance* was their full salary. He called men, and they responded to the call, without hope, or hardly thought, of remuneration. Now that laymen have become millionnaires, they must divide. Wealth will be allowed no special indulgences. The parsonage must bear some fair proportion to the homes of the laity. Sacrifices, in other words, must be mutual.

We may as well be plain in this matter. The preacher's library, in these times, must be well stocked — there is no avoiding it; the effective sword in the pulpit in a measure depends upon it; but the money of the laity must do the stocking, directly or indirectly.

The preacher must have many other means of information, aside from books, but the laity must provide them. The ministry must not be interrupted in its legitimate work, called off to superintend the building of churches, or to engage in any other business matter, either to relieve the laity from their legitimate vineyard tasks, or to eke out a necessary livelihood. The preacher should absolutely refuse to touch these things, and be the first to inaugurate a reform, as reform there must be, or the pulpit will soon have done its best if not its last work. By engaging in all such measures preachers are bringing upon themselves contempt.

The remedy for this lack of first-class talent, and the remedy for many other existing evils, is simple enough, and is twofold — the establishment and support of professional schools, also an increase of salaries.

There are rich laymen (not many, we trust), and mostly of the back-slidden sort, who will throw up their hands at these statements, and express holy horror that we have reduced the whole question to *money*. Let us, however, be sensible; we have stated a sure remedy, and if there be blame anywhere respecting this condition of things, let it rest upon Providence, for it evidently thus determines.

And unless these matters are attended to, our churches, we were about to say, may as well be closed, for an enfeebled ministry is worse than none.

Let us develop the first requirement. The importance of assisting young men in their preparatory and professional course is so well stated by one who has every opportunity to study these matters, that we quote.

"If our candidates for the ministry be held down by cares in regard to their daily bread, they will not rise to communion with celestial thought. It has been said of one man, that he spent all his time at a theological seminary in getting up early in the morning. It may be said of more than one man that he sacrificed his education to the means of obtaining it; he spent his study hours in earning money for his board. Many a young man will shrink from entering the sacred office, if while preparing for it he must neglect his mind in preparing for his body, and if, when in the office, he must perform the duties of a pastor to the people, and also the duties of a people to the pastor, breaking to them the bread of life, and getting for himself the bread which they ought to give him. Some young men will persevere through such obstacles, and will break down their constitutions in combining hard work of the body with hard work of the mind, spending their fresh energies in their books, and seeking their only recreation in sawing wood or carrying on a trade. The most promising scholar whom I ever knew, lost his health and his life by attempting to pay his debts while he was pursuing his studies. . . ."

Rigid economy is indeed a virtue, but it may be

too expensive. It may be gained at the cost of mental and the higher moral discipline. The great aim of a theological education is *not* to teach ministers how they may combine with their professional cares the arts of gaining money, and thus eking out their salary. These arts are good in their own sphere, but, like Pharaoh's lean kine, will be apt to eat up richer and fuller arts than they. The great aim of a theological education *is*, to expand the scholar's thoughts upon something larger than his own purse. As one starts in a course, so one is apt to go forward in it; and if the earlier impulse be in a wrong line, the later movement will be farther and farther from the right point.

If we mistake not, many of those who slip so easily from the pulpit into outside business have received something of a business education in the way above noted. And if we are not mistaken again, there would be in our pulpits to-day many men of splendid culture and deep devotion, who, for want of proper pecuniary aid, are in their graves. God will not much longer suffer this to be done, now that the requirement for it no longer exists.

The second remedy is, better salaries for those already in the field, both for their usefulness and for the encouragement of those who are hesitating to enter the ministry while in straitened circumstances.

Without the intervention of a special miracle, preachers will, like other men, suffer from "chronic insolvency" and "hopeless debt." Though the preacher be in full health, in full activity, in full course of professional success, still his prospects are always darkened by a condition of want. God suffers

it so to be; and preachers are not permitted to presume too much, especially since so many have died from want of some tempting article of food, a trip to the seaboard or mountains, but whose means utterly forbade them.

And then, too, the case is well nigh hopeless for a young man to pay off an old score of educational debts, if dependent upon the salary he obtains when entering the ministry. He concludes that he will attend to business for a while, or teach, pay his debts, and then begin his life-work unembarrassed. But these delays divide the mind, add embarrassments of another kind, and very often — nay, in the majority of instances — result in the entire loss of a valuable man for the pulpit.

In saying these things, we would not have it appear, however, that we are blind to the progress of the times. There has been great advance within the past few years. The increase of salary has been made, in many cases, through the most honorable motives, and because the laity have felt disposed to share cheerfully their incomes with their preachers.

It has also been found that salary means talent. And as a purely business transaction, it is found easier to pay large than small salaries. Beecher's twenty thousand dollars is more easily paid than any other in the country.

But notwithstanding this creditable advance, there has been less advance relatively than most suppose. Upon inquiry it will be found that but a small proportion of our preachers, especially in cities, are able to live within their salaries, and are dependent upon some outside sources of income. Extravagance is often

charged upon such preachers. But olden ways are not modern.

"We wonder sometimes at those miracles of thrift," says an observing writer, "by which country ministers of the older times, on salaries almost nominal, could afford a style of living and a hospitality unknown to their successors, and still provide college education for their boys, and a comfortable independence for their old age." But this was a comparatively simple matter, as the writer goes on to show; he will pardon us for the liberty we take with his article. The salary, in case of the settled ministry, was a *life annuity*, and the parish was a life-long home. In some instances there was bestowed a modest estate of two or three acres — perhaps thirty; a social position, definite and unchallenged; an absolute deliverance from restless ambitions, or apprehensions. The unquestioned right to trade in horses, a thrifty turning of the soil at need, or frequently the resource of family pupils or college exiles, made conditions of material support easy, and such as any wise man might find sufficient. Besides, the salary was no measure of the real professional emolument. The larders of half the parish were made to contribute to the minister's table.*

"All this, not in the way of 'donation parties,' — too often a shabby apology, in the guise of charity, for

* The same writer, whom we are now quoting, gives an illustration of the "extras," which, in olden time, reduced the necessity for large salaries. He copies from the record kept by a country minister's wife of her first month's housekeeping. We select for illustration a few days which were

the neglect of justice, — but in the way of frank reciprocity and neighborly custom." The loss of this state of things is not, on the whole, to be regretted. It belonged to a time which has passed, and is not likely to return. But it has left certain real embarrassments. All feel that these matters, which were very well in their day, would now seriously affect the dignity and ability of the profession. The economies of the earlier time were possible, but it would be extremely difficult to practise them now. Public opinion at present is very decisive upon all these questions, and sets sharp limits. The scandal in Hollis Street, when Mr. Pierpont sought to "turn an honest penny" with his lathe, will not soon be forgotten. He was more than once

especially favorable, yet not so much so as to convey a false impression respecting other days.

"Feb. 4, 1818. — Barrel of apples, barrel of sweet apples, loaf of wheat bread, and bowl of cream, Mr. and Mrs. Williams.
Two loaves of brown bread, sausages, pork steaks, salt, pickles, Mrs. Col. Whitney.
Bottle of wine, Lewis Eager.
Load of walnut wood, Col. Eager.
Bowl of soap, Mary Ann Whitney.
11. Piece of beef and bushel of rye, Winslow Brigham.
Piece of beef and a cheese, Jonas Ball.
Piece of beef and 4 lbs. butter, Abel Warren.
Shoulder of pork, Phin. Davis.
Loaf of bread and mince pie, Col. Eager.
Bottle of cream, Mrs. O. Eager.
Bottle of cream, Mrs. B. Munroe.
17. Bbl. of cider, piece of beef, Col. Crawford.
A spare-rib, N. Brigham.
A chine of pork and sausages; loaf of bread.
21. Load of wood, Jonas Bartlett.
30 sausages, bowl of cream, Benj. Munroe.
Piece of beef, peck of apples, a cheese, a loaf of brown bread, ditto of white bread, and four quarts of soap, Silas Bailey."

carped at as "that machinist" by some who heard him preach. Churches would now hardly put up with a carpenter, a tent-maker, or a fisherman in the apostolical succession, or in their pulpits. Wise or foolish, we do not complain of these restrictions; only refer to them to show that the economical conditions in the elder ministry are not, in some respects and in modern times, made good. *

Nor are we blind to another fact. It is clear that the tax on the pew at the present time is not light. It costs much. Perhaps we would not urge, on the whole, greater munificence, but in not a few instances we would recommend better financiering. Church music, for instance, ought not to cost more than the support of the preacher and his family. The multiplication of churches in places where no more are needed ought to be stopped. We have no denominational jealousies to pamper. They have already cost the church fearfully. And the weight of church debts should also be lifted.

Such houses of worship should be built as can be completed without distressing embarrassment, or, better, with no embarrassment at all. Our leading preachers now make it a condition of settlement or appointment that the church first sweep off all existing indebtedness. That decision is a right one, and it were well if all clergymen had the independence to make a like resolve.

When some such changes are made, the church will doubtless fulfil the conditions we have been urg-

* J. H. Allen, in Christian Examiner.

ing. Never, upon the question of salary, has there been greater willingness on the part of the laity to do by the pulpit the right thing. Never before have theological schools reached such endowments. There seems to be on the part of the people an eagerness even, where matters are understood, to sacrifice nobly for the advancement of the kingdom of God.

While we would not abate in the least the importance of the measures proposed, or relieve any churchgoer from a full measure of responsibility, yet perhaps we ought also to confess that the laity are rapidly approaching the point of offering for sale as frequently as the clergy, their garments.

From the pew, therefore, we return, and make application of this part of the parable to the pulpit. The pulpit, in its consecrations and sacrifices, must not at any time be surpassed by the pew. Should that be the case, it were indeed deplorable. These grand educational outlays and this increase of salaries should have their legitimate effect, both upon those already in the ministry and upon those preparing to enter it. Garments possessed should be disposed of with a cheerfulness that ought ever to characterize this profession. The pulpit must always meet the pew more than half way.

What constitute some of the salable garments of the ministry may without difficulty be designated. We commence with the garments of the candidate. Young men upon the point of entering the ministry often have a mind divided between domestic felicity — in fact or in dream — and a longer course of disciplinary drill. The struggle is not unfre-

quently severe, with clamoring voices ten to one against the truer and deeper conviction. If young men yield at this point, the transaction that follows is a very simple but often disastrous one, for the terms of the command are at once reversed, and they are found selling their sword for a garment instead of a garment for the sword. By every variety of sophistry, in this matter young men are, at times, self-deceived and deceived by others. It is sad that a person of promise is induced by any reason to dig prematurely his own grave; and yet this often is done.

We may notice indirectly in this connection, that it becomes necessary for the church to change slightly its policy. It must no longer demand that the young preacher come with his wife, or not at all, nor must it proportion its remuneration to the number of children in the minister's family. Real pulpit attainments and efficiency are to be the measure of merit; and merit decides price. It is a very nice thing, doubtless, for the parish to have minister and wife, two laborers, on one salary. But everything cannot be had at once.

And at this point young men must have a reliable court of appeal against all sorts of erroneous advising. If they do not, in nine cases out of ten they will be doomed to the hard penalty of being either partialists, or obliged to do with a kind of death-difficulty what might have been done with ease and without the least embarrassment.

"To know how to wait is the great secret of success," said De Maistre.

Nondum (not yet) was, in early life, the motto of Charles V.

"Make haste slowly," is an excellent maxim and sound advice.

"Present time and future," says Sir Joshua Reynolds, "are rivals; he who solicits the one must expect to be discountenanced by the other." Especially is this true of those who are ever demanding present pleasures and rewards. Seekest thou pleasant or great things? *Seek them not.* Fortune will not long be annoyed by pleasure or present seekers; she will at length fling them some trifle, and bid them *begone!* "Steep and craggy for a time," said Porphyry, "is the path of the gods;" but, we may add, it ends in paradise.

"The angel of martyrdom is brother to the angel of victory," is a maxim beautiful and suggestive.

"The gods," said the ancients, "sell all things (and to anybody) at a fair price."

"Life," says Carlyle, emphatically, "begins with renunciation."

Silenced, then, be the voice of social enjoyment! Banished also, for the present, be the dream of felicities in home circles. Chances for the highest proficiency seldom come to the same person twice in life. Lost opportunities are so many funerals. Our memories are crowded with cemeteries. Why needlessly multiply them?

Young preachers, for the sake of the cause, must learn to grind these domestic things into paint; yes, like the enraptured artist, grind for the present, wife (except the wife, though, who can grind too) and children, houses and lands, into paint, that the canvas lack not.

What are chairs, and tables, and dressers! Let them all go — into the oven with them; tear up the floors and flooring, and, Palissy-like, into the oven with these also — provided the pottery comes out well glazed.

But the above is by no means the only inducement that is held out to young men to turn their thoughts from a thorough professional culture to immediate labor and reward.

In this country all delay is irksome; but it is often a good sword. There are nowadays no apprentices; all, from the start, are journeymen — such as they are. Those who would have passed for boys ten years since are to-day at the head of business firms — such as they are.

The short and cheap way of obtaining titles and parchments in all the professions, especially those of medicine and law, has completely demoralized liberal education. We cannot tell how these things will turn out; we only know that it would be difficult for our young men, under like circumstances, to reply, with John Calvin, when urged by his friends to stop at Geneva instead of proceeding to Basle, "*No, I must study.*" How much less useless noise would there be could we enjoy the luxury granted the Grecian republic in that successful period of her history when a man was not allowed to open his mouth in political meetings if under the age of forty! In those times preparation was not considered delay, but a part of the life business. Now a ten years' drill — three at the preparatory school, four in the university, and three at the professional school — is looked upon as so much

procrastination, and can only with difficulty be endured.

Young men are therefore, amid these tendencies, furnished with the grandest opportunities for renunciation and self-sacrifice.

Indeed, it is this desire to enter immediately upon a life work, prepared or not, which infests all minds, and which is a kind of garment that must be surrendered, rather sold. And we were upon the point of saying, that it is all the same, whatever be the immediate motive that leads to undertake the duties of the ministry without due preparation.

Suppose the desire on the part of the candidate be deep and strong to thrust the sickle into the ripening harvest at once. Such desire and zeal are doubtless commendable, but they have eaten up not a few who, without the necessary qualifications, have entered the field. Let no one be deceived.

The work, it is true, is pressing,* but it was press-

* The calls for educated and devoted young men in the ministry have never been so urgent as now. More and more urgent will they continue to be. The ratio of such ministerial supply is not keeping abreast with the increase of population.

The grandeur of the work in this country is startling. Can any one doubt the need of cultivated brains in the Methodist church, for illustration, when considering that it has already mapped out and placed under its presiding elders the entire area of the United States, — twenty-three hundred thousand square miles, — and is in waiting for preachers to occupy it? We may also add that the church machinery of Methodism will not be in fair working trim until the dream of Wesley is realized, "The world is my parish," and until

ing eighteen centuries ago, and yet Jesus stifled his own voice for thirty years, — a renunciation we hardly appreciate, — and retained his disciples by his side for three. He saw that short but intense lives are longest, and that events, not minutes, are the measure of our years.

Those who know the advantages of thorough discipline, and something of the toils and trials of a poor student's life, tell us, — and their words should be well weighed, — that if the course were twice as long, twice as hard, and twice as severe as it is, and though compelled to go half clothed, half fed, and half starved, unless God prevent, they would unflinchingly contend for both a liberal and a professional education until secured. That is, they would sell any garment, and every garment, for the well nigh indispensable sword.

There are certain other garments to which we may call attention, and which find embodiment in desires for an easy and retired life; in ambitions for outside emoluments, as in the political arena, and in other cravings, which are apt to fix attention upon money, to the neglect, at least, of mind.

While illustrating the fatal consequences of clinging to such garments, we shall certainly be pardoned for alluding to existing facts, since we are now speaking to young men in friendly warning.

The two last-mentioned garments — political life

every inch of this earth, without crowding in the least sister denominations, indeed while bidding them God-speed, is included in the district, and is echoing to the tread of some located or itinerant presiding elder.

and money transactions — need not long detain us. In brief, ministers who enter the political arena rarely return to the pulpit with zest, or with untarnished robes. And those who neglect their professional culture for the purpose of gaining somewhat to invest in stocks and bonds, especially in silver stocks (a garment shabby enough, as not a few have learned), are heavy losers. The grandest, safest, and most profitable investment a preacher can make, is to put his surplus into his culture, or means for culture, not for his or their own sake, but for the sake of Christ; the dividends will be incredible, and the accumulated capital — who can estimate it?

The garment termed an easy ministerial life now claims attention. There are various classes of preachers already in the field. Some there are who had early educational advantages, but did not improve upon them; others, without school advantages, are self-made and well-made men, but lack a due appreciation of their own efforts, and, in consequence, suffer embarrassment. Some have enjoyed the academic drill, others the professional, and still others have been denied both. Some have been constantly growing in intellectual power, and gaining more extended influence yearly. Others, of splendid natural talents, who were never better or more successful preachers than in their youth, are now depressed with growing evidences and conviction that the sword they once acceptably wielded cuts not, and is not wanted, except when no other can be had. It is an interesting inquiry, What the fault?

May it not be that preachers of this class forgot to take the purse — that side sack into which the beggar

scrapes all beggings and gettings — they bought no sword, nay, worse, they sold the one already possessed? It is possible we shall find that these men some time since wrapped about themselves the garment of an easy life, or what would be termed in other professions a lazy life. It is the opinion of certain laymen that unsuccessful ministers, to speak with due propriety, do not apply themselves to their profession with diligence equal to that of successful business men, and of men successful in grand enterprises.

And is there not good ground for such opinion? Successful men outside the ministry have been obliged to act upon the maxim, "Never avoid doing anything because of the short bodily trouble it may occasion," which was the motto of Alexander, and rigidly practised by him.

Napoleon allowed himself but four hours to sleep; the same is true of Lord Brougham. It was Cobbett who said that he had not during his life spent more than thirty-five minutes at the table, including all the meals of the day. Gibbon was in his study every morning, summer and winter, at six o'clock. Leibnitz was rarely absent from his study. Sir Matthew Hale, while at Lincoln's Inn, studied sixteen hours in the day, and Heyne, of Gottingen, allowed himself but two consecutive nights' sleep per week for six months at a time. "Before nine o'clock in the morning," says Bowditch, "I learned all my mathematics." Few the mathematics of some men if learned upon those conditions.

"To secure our right to amusement and recreation," says Lord Brougham, "we must pay an honest price,

which is a good day's work." Our leading business men constantly act upon the principle that rest is to be taken, not for the purpose of rest, but to fit for more and better work. "Rest is not what I want," says an eminent medical practitioner, "but strength."

With intensified form, Sterling puts the case. "What a wretched, insignificant, worthless creature any one comes to be," he writes to his son, "who does not, as soon as possible, bend his whole strength, as in stringing a stiff bow, to doing whatever task lies first before him!"

"Stick to your brewery," said Rothschild to young Buxton, "and you will be the greatest brewer of London. Be brewer, and banker, and merchant, and manufacturer, and you will soon be in the Gazette — bankrupt."

"Blessed is the man," says Carlyle, "who has found his work; let him ask no other blessedness. Know thy work, and do it, and work at it like a Hercules. One monster there is in the world — an idle man." Is he not doubly a monster, if a minister of Christ?

We would not leave the impression, however, that there are no examples of resolute devotion to their work among preachers; they are, in fact, unequalled by men in any profession. We can make but an allusion or two.

Bishops Burnet and Jewell commenced their studies every morning at four o'clock. The means by which Dr. Clarke accomplished so much is made by his biographer to consist in "rising early, and late taking rest, avoiding all visits of ceremony, and journeys of

mere pleasure, and not allowing unnecessary intrusion upon his time." His advice is excellent: "Have always some essay or dissertation upon the anvil."

For forty-six years Dr. Scott, the commentator, studied, with close application, on an average of ten hours daily. At the age of *seventy-two*, he remarks, "I never studied each day more hours than I now do. Never was a manufactory more full of constant employment than our house; five sheets of my Commentary a week to correct, and as many sheets of copy (quarto) to prepare."

Dr. Doddridge has remarked, "Whatever I have accomplished in the way of Commentary on the Scriptures, is to be traced to the fact of rising at four in the morning."

Dr. Emmons seems to have had a just appreciation of the value of moments by selecting for his study the lower floor, and the most convenient room of the house, in order to save the odd half minute it would cost to climb the stairs.

The motto of John Wesley was, "Never be unemployed;" and this same John Wesley's life is a kind of perpetual remonstrance against everything save unwearied application, year in and year out. He constantly practised that rigid economy and splendid housekeeping embodied in God's maxim, as enjoined by his Son, "Gather up the fragments; let nothing be lost." Waiting at the door for his chaise, which had been delayed, he was heard to exclaim, in tones of deep regret. "*I have lost ten minutes forever!*"

"When I cast my eyes," says Mr. Thomas Olivers, "on a hundred volumes which he has published;

when I think of about five thousand miles which he has yearly travelled, of about one thousand discourses which he has yearly delivered, of one thousand sick-beds which he has yearly visited, and perhaps twice that number of letters which he has yearly answered; when I see him now, between seventy and eighty years of age, refusing, absolutely refusing, to abate anything of all these mighty labors, unless it be that of so much riding on horseback; when I see him at this very time, with his silver locks, with a meagre, worn-out, skeleton body, smiling at storms and tempests, and labors and fatigues; in short, when I still see what I have constantly seen ever since I have known Mr. Wesley, how lavish he is of his strength, time, money, and influence for the relief of the poor, the support of the weak, the prosperity of the church, the conversion of sinners, and the glory of God,—I am ashamed of myself and all about me."

The testimony on all hands is to the effect that it is hardly possible for those not intimate with this extraordinary man to have a just idea of his faithfulness in respect to the employment of his time. In many things he was gentle and easy to be entreated, but on this point he is always represented as decisive and inexorable.

We are referred by all his biographers to that long period of his itinerant labors, during which he was accustomed to preach several times a day, and in which he read more pages than any other man in England. From the hour he entered the Charter-house School till he ceased to breathe, his taper could be seen burning in his room till about ten at night,

and from the hour of four every morning. "He read at his meals, on his walks, while riding in his carriage, and on horseback."

When we compare the devotion of these men to intellectual pursuits with the easy life and divided mind of many others, we need not be surprised at their success; and perhaps we find here also a clew, which, if followed, will explain why it is that certain preachers among us, who have once preached well, preach well no longer. Shakespeare, whom this class of all others is in great haste to condemn, and without hearing, may, after all, have judged correctly.

> "The fault, dear Brutus, is not in our stars,
> But in *ourselves*, that we are underlings."

"If a man has failed," said a brave painter, "you will find he has dreamed instead of working. There is no way to success in our art but to take off your coat, grind paint, and work like a digger on the railroad all day, and every day."

Will God let the ministry off with less rigid conditions? For its reputation, we sincerely hope not, and facts indicate that he will not.

Dr. Samuel Johnson based his remark upon extended observation when he said, "I envy not a clergyman's life as an easy life, nor do I envy the clergyman who makes it easy."

Ministers of the gospel are denominated in the Scriptures "workers," "laborers," "servants," and "ministers," and Providence seems to expect and require that all who are engaged in the profession shall make their titles good. Events also go to show that

those who do not engage in pulpit work with an enthusiasm which allows of no idle moments, do not reverence their work as one of unique grandeur; and if this be not the case, failure is quite certain. In view of facts it may also be safely said that success in the ministry depends, under God, and in the long run almost entirely upon life-long mental culture with reference to pulpit work.

In saying this, however, let no one lose sight of that which lies at the basis of the whole discussion, "What thou art in the sight of God, that thou truly art;" * also combine with this that thought which has been neatly expressed by Dr. Spring: "If the minister of the gospel knows more than he can make use of for the cause of his divine Master, he knows too much."

Noting these conditions, we may state the case still stronger than the expression above warrants. For a preacher's success, under God, will depend, ninety-nine cases in the hundred, upon how he passes his forenoons. If a clergyman allows fiction or chit-chat during the golden hours of the morning to occupy the place of solid reading and hard study; if he subscribes for the morning instead of the evening newspaper, and commences the day with its line by line perusal; if he is an idle loiterer in the denominational book-rooms; if he invites his thoughts to find their ultimatum while gazing vacantly into philosophic and poetic fumes instead of throwing himself with his whole might and for the whole *available* time, into the profound and mysterious truths of God's word,—he need not be surprised if the day comes when his

* A Kempis.

services will not be wanted. He is a poor trader; he buys and sells enough, but makes wrong shifts and bad trades; he sells what he ought to keep, and keeps what he ought to sell.

We may be allowed, at this point, to suggest that fiction, even the best of it, should not be touched by the preacher until the thermometer stands at ninety degrees, or thereabouts; that no morning paper, even in war times, should be allowed to cross the preacher's threshold; that if denominational book-rooms become places for ministerial lounging, they had better be sold out; and that choice Havanas would be all the more fearfully costly could they be purchased by the preacher at two per penny.

In fact, it seems to be a fatal thing for a preacher, as well as for any other, to say to himself, "Soul, thou hast much goods" (excellent natural endowments, and a full stock of sermons) "laid up for many years; take thine ease, eat, drink, and be merry." God called the man in the parable, whose only recorded fault was this resolution to take life easy, a fool.*

There are also direct and explicit warnings. "Woe to the idol" (the empty) "shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." †

How alarmingly true of indolent ministers!

The retribution of mental indolence is always mental bankruptcy, or something worse. It is pitiable to see able-bodied men standing about without much to do; with just claims upon them, but having nothing

* Luke xii. 20. † Zech. xi. 17.

with which to pay. To be "used up" in this way before one dies is worse than early death.

It is in view of these and other facts that young men entering the ministry should be constantly warned of the perils that attend negligence, and encouraged by all those rich rewards which accompany rigid and continued application to professional work.

"*Pereunt et imputantur*," is the solemn and startling admonition on the dial of All Saints, Oxford. *The hours perish, and are laid to our charge.*

But it may be asked, Are there not palliating circumstances in case of many preachers of the class just referred to? May it not be, for instance, that they have conscientiously given the church, in one way and another, the time which men more successful in the pulpit have devoted to study, and that now, in consequence, they are unjustly set aside? This, doubtless, has been the case, and their condition to-day should be made as pleasant and free from embarrassment as possible. The thought, however, we would now enforce is, that what through misunderstanding may have been pardonable in the past is such no longer.

The present demands sword-power in the pulpit, and any garment or thing interfering with it must be dispensed with; otherwise the preacher will not escape condemnation. He must take necessary recreation; * he must do right pastoral work, but, as already

* We think this question of overwork needs a restatement. It is one thing and another, and working by false methods, instead of systematic labor in preparation for the pulpit, which is breaking down the health of so many clergymen.

shown, in such way as to make them both contribute to pulpit efficiency. The course that, in the past, has been pursued, even without bringing reproach, if now allowed, will damage the preacher's standing in society. In case he has a divided mind, shrewd people will certainly say, That minister does not rightly value his time. Or if laymen are permitted to take liberties, and put their pastor to inconvenience simply because their own convenience is better suited, the preacher's office is by so much degraded.

We do not remember to have read that our Saviour ever allowed himself to be thus put off. The whole bearing of his life was, To this city; if they will not hear you, then to the next. It was with him, except for the best of reasons, *Now or never*.

Preachers should be wise enough not to call the attention of a business man in business hours to trifles; but if it be deemed necessary by the preacher to wait upon them at any time in the spiritual interests of the church, let him stand not upon personal dignity, but upon the dignity of his office and mission; let him put his questions, state his business, and suffer, by his words or conduct, no thought to enter the mind of another's that his time is less valuable than that of the most princely merchant or lawyer. That was a manly and courteous reply given by Rev. R. Cecil to a gentleman who asked him to call again. "An hour is nothing to you," remarked the gentleman. "You seem little to understand the nature of our profession," replied Mr. Cecil; "*one hour of a clergyman's time, rightly employed, is worth more to him than all the gains of your merchandise.*" A preacher who

thus values his time, and frankly expresses his mind, will lose nothing; he will gain much, and never be asked to suffer the above annoyance a second time.

Why also may not the clergyman be justified in excusing himself from intruders, if they call upon him, when he ought to be giving himself to pulpit preparation? A minister's time is not really his own; he must, therefore, jealously guard it as he would any other loan from the Master.*

* The account given of Professor Stuart's habits of study is worthy of note. "When the door of his study was closed," says one of his children, "it was set apart from daily life as much as if it had been transported into another world. Immediately every inmate of the house began to move about on tiptoe, and whatever words were spoken were uttered in subdued tones. The task of reducing a family so full of life to this state of orderly quiet seems nearly impossible, and I do not wonder my mother's cheeks grew thin and white in the attempt; but she succeeded, and that, too, for many long years, Out from this closed room came first the sound of prayer. As I recall it now, no word seems so well to express the exercise as 'wrestling.' Certain it is that whatever foes within and without this good man had to contend with, here were brought before the able Helper, and his aid invoked. Rising and swelling, broken often by emotion, but yet holding persistently on to the end, the very tones of voice breathed a prayerful spirit I never have heard from any others; a pleading, wailing, heartfelt cadence, touching to listen to, touching to remember. Then followed intoning of passages from the Hebrew Psalms; and here the heart, mellowed and comforted by near intercourse with the Hebrew's God, found full utterance. Into every room of that still house the jubilant words of that divine Psalmist came ringing with their solemn joy. I wonder if they are not lingering there still! From the time this chanting ceased, until eleven, it must be a

"I waited upon the Rev. Matthew Wilks, of London," said an American minister, "and was received with courtesy. We entered into conversation, which was briskly kept up until the most important religious intelligence in possession of each had been imparted. Suddenly there was a pause. It was broken by Mr. Wilks, who inquired, "Have you anything more to communicate?" "No; nothing of special interest." "Any further inquiries to make?" "None." "Then you must leave me. I have my Master's business to attend to."

Richard Baxter was once called upon by a young man who had no particular reason for making the visit. Baxter, after a few moments, became uneasy. "Perhaps I trouble you," remarked the young man. "Of course you do," decidedly, yet kindly, replied Baxter.

matter of the utmost importance that allowed any knock upon that study door. Visitors, no matter from what distance, or of what social or literary standing, were all denied admittance. Business calls were ignored, and any student who happened to present his petition almost invariably received a short if not curt reply. Even the ordinary housekeeping sounds must be made under protest. An unlucky fall, the slamming of a door, loud voices, a second summons upon an outside door, all were received with a warning thump from the foot in the study, or an energetic pull of its bell. 'I cannot be disturbed.' No law of the Medes or Persians was ever more absolute. Precisely as the college clock struck eleven there came an energetic pushing back of chair and footstool, and the whole family drew a long breath of relief. Morning study hours were over, and we were once more free. Coming out of his room always with a pale, weary face, the professor went, without any delay, to his exercises again."

If a preacher makes it appear that he is pleased to receive a caller in study hours, when in reality he is annoyed by it, then he must simply take the consequences of an acted falsehood. Honesty may not at times seem to be the best policy in the short run, but always proves such in the long run. When people understand by the preacher's conduct that he values time more than he does money; that minutes are to him dollars, nay, more than a dollar each; nay, indeed, that the maxim, "Time is money," is nearer burlesque than a correct estimate, — they will hesitate to play the pickpocket with his hours. If, however, he leave a different impression, it need be no matter of surprise should the parsonage become the rendezvous for the two opposite and fag ends of respectable society — idlers and busybodies.

But in this matter of dealing with visitors great discretion must be exercised. Tender hearts, which need but a hint, must not on any account be unnecessarily wounded. And to the less sensitive there is a kind and genial manner of address that well befits a minister. It is plainly true that, —

> "If uttered grudgingly, consent is worse
> Than flat denial; but in even a *No*
> May be a world of liberality."

But again: may there not be preachers, it is asked, who have failed in the pulpit, not by reason of clinging to some fatal garment, but because they have employed the better portion of their lives in pastoral work, and in consequence have neglected books and study; and should they, therefore, be condemned?

Let all such, if justice will allow, receive praise, not censure. But past time in this matter sufficeth in case of those who are called to the pulpit.

That pastoral work must be attended to has been repeatedly insisted upon. Without it the highest pulpit power is unattainable: but there are certain kinds of it which are destructive to habits of study, and just as fatal as loitering elsewhere. Much of the so-called pastoral visiting is put down by the observing as amounting to little else than pampering prejudice and wasting time. It is at best social enjoyment and chit-chat, in which more or less idle words are spoken. A listless week thus spent will be but poor qualification for the Sabbath.

Let pastoral work be *work*, and not play or recreation. Recreation must be taken on hill-sides, and in other rustic places. Nor should pastoral visiting be made so much in the homes of the well-enough, who often ask the most and care the least, but rather with the sick, poor, afflicted, awakened, and convicted, who often ask the least, but care the most. It is in such homes where souls are stirred to their depths that the preacher will find mental and spiritual food upon which to feed himself and others. We may safely say that it is impossible to over-estimate the importance of pastoral visiting in such homes, even for the purpose of pulpit preparation. But elsewhere how frequently the hour is frittered away! The preacher's lounging habits, if he have them, are in some cases, very likely, thus contracted. In time he returns from such places to his study, not with that keen zest he ought to feel, but with reluctance; and when a clergyman reaches

that point, his real power in the pulpit will be on the wane.

It may also be asked if adverse circumstances, as well as the possession of garments that ought to be sold, should not be taken into account when seeking the cause of pulpit failures.

We allow any privileges desired as to the past. But henceforth adverse circumstances will afford but poor refuge for one who is called to the pulpit, and fails therein. The times practically know and care nothing for adverse circumstances, especially in this country. Opposition in a republic is a young man's true friend.

"There are men," says Emerson, "who rise refreshed on hearing a threat." Napoleon said of Massena, "He is not himself until the battle begins to go against him; then, when the dead fall in ranks about him, are awakened his powers of combination, and he puts on terror and victory as a robe."

If not of this brave make, our churches will act precisely as though they questioned the call of such candidates to the Christian pulpit. We love to think of those men, who, in all professions and avocations, have fought their way to position through difficulties whose like scarce exist in our day.

Cervantes starved to death. Locke subsisted on bread and water in a Dutch garret. Goldsmith took refuge among the beggars of London. Alexander Murray, the distinguished linguist, learned to write by scribbling his letters on an old wool-card with the end of a burnt heather-stem. Professor Moore, when a young man, being too poor to purchase Newton's

Principia, borrowed the book, and copied the whole of it with his own hand. William Cobbett made himself master of English grammar when he was a private soldier on the pay of sixpence a day. The edge of his berth, or that of his guard-bed, was his seat to study in; a bit of board lying on his lap was his writing-table; and the evening light of the camp-fire his substitute for candle or oil.

Samuel Drew was wont "to tighten his apron-strings in lieu of a dinner." Kitto commenced his education with money saved at the rate of one penny per week; and Heyne, who became one of the most distinguished scholars of Germany, slept many a night upon a barn floor, with a book for his pillow.

In view of these facts, does any young man nowadays complain of difficulties, especially if engaged in preaching the gospel?

Faith ought to and will remove mountains; that faith, we mean, which is shown by its works. The young Spartan, who complained that his sword was too short, was told to add to it — a step. That is what and all that is necessary.

In other words, young men in these times have nothing to do with circumstances, save, in God's name, to conquer them. "Begin again and again a thousand times," says an eminent divine. "Victory will come."

If young men, whom God has called, and who are in the enjoyment of a fair degree of health, have such desires to fit themselves for effective ministerial work as will lead them to dispose of everything standing in the way, then their fondest desires will be gratified,

and it is thought by some, in view of the helps now offered, upon terms full easy enough. The church, however, must afford helps no less, but provide still more.

May not others have failed, it is finally asked, not from want of application to study, or in consequence of application to outside affairs, but from lack of natural pulpit talent? We will grant it. This, however, does not affect the case with those who now stand upon the threshold of the ministry. All feel what the times demand, and God will not make mistakes in his selections. The church at present weighs more carefully than ever before the ability of the one invited to the sacred office; and theological schools yearly drop certain names from their catalogues.

It may, therefore, be said that any young man who is in possession of the irresistible conviction, and who receives unsolicited the decision of the church and the indorsement of the professional school, has no right, through self-depreciation, to be destitute of high and holy pulpit aspirations; no right to conclude that his talents are of such an order that he can at best accomplish but little, and that an easy life, or domestic enjoyment, will not interfere with that little, or make it less; and no right to act upon the idea that positions of commanding influence and usefulness can be gained and held by genius only, and that they are utterly beyond his reach. God, the church, and the school will rarely unite in such mistake.

This question of the triumphs of genius needs thorough reconstruction. We may quite safely say that there are henceforth to be no more geniuses in the

pulpit, if indeed elsewhere. The time for genius is past, and, in fact, so far as the pulpit is concerned, it is no longer needed. In the future, piety of high order, and talent of fair rank, industriously applied, are to furnish the fruits of genius. This has always, and in all professions, been the case with talent to far greater extent than most suppose. The indorsers of this opinion, a few of whom we mention, are numberless.

"Patient application," said Periander, "is everything."

"More are made great by exercitation," said Democritus, "than by nature."

"Genius," says Buffon, "is only patience."

Newton disclaimed being a genius, and uniformly attributed his success to "patient and continued thinking." His reply to the inquiry, "How have you been able to achieve your discoveries?" is suggestive. "By always intending my mind." That meant with him, the carrying out of his intention. Alike instructive is Robert Hall's reply, when asked to preach a third sermon upon a certain Sabbath — "Sir, do you think I *spit* sermons?"

"Genius," said Fichte, "is nothing more than the effort of the idea to assume a definite form. Industry is the sole purveyor."

"If I have done the public any service," remarked Dr. Bentley, "it is due, not to genius, but industry and patient thought."

Alexander Hamilton once said to a friend, "Men give me credit for genius; but I assure you that what they are pleased to call the fruits of genius is the fruit of labor and thought day and night."

"Whoever gives me credit for anything besides being a plodder," wrote Dr. Carey, "will do too much. I can plod, I can persevere in any difficult pursuit, and to that I owe everything."

"What is your secret of success?" asked a lady of Turner, the distinguished painter. He replied, "I have no secret, madam, but hard work."

Says Dr. Arnold, "The difference between one boy and another is not so much in talent as in energy."

"Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be attained without it."

"Excellence in any department," says Johnson, "can now be attained only by the labor of a lifetime; it is not to be purchased at a lesser price."

"There is but one method," said Sydney Smith, "and that is hard labor; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of the fox."

"Step by step," reads the French proverb, "one goes very far."

"Nothing," said Mirabeau, "is impossible to the man who can will, 'Is that necessary?' 'That shall be.' This is the only law of success."

"Have you ever entered a cottage, ever travelled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," asks Sir Edward Bulwer Lytton, "and not found that each of those men had a talent you had not, knew some things you knew not? The most useless creature that ever yawned at a club, or counted the vermin on his rags under the suns of Calabria, has no excuse for want of

intellect. What men want, is not talent, it is purpose; in other words, not the power to achieve, but the will to labor. . . . I am no believer in genius, but I believe that labor, judiciously and continuously applied, becomes genius."

We sincerely thank these men for telling us the secret of attaining the positions they occupied; we thank them for giving us this indirect encouragement, and for their generous proclamations that the positions to which they attained are not inaccessible to others.

In view of these statements, why may it not be unhesitatingly affirmed that the preacher who is so devoted to his mission that he will part with all pets save the ability to preach the gospel of Christ as it ought to be preached from the pulpit, and to that extent, in the parish which will not interfere with the pulpit, has nothing to fear, though the emblem under which he moves must be *a youth, with a garment slipping from off his left hand, himself leaning towards an extended sword, and his right hand firmly fixed upon its hilt.*

There remains one additional question: "What emblem can be found for those who are in, or already past, middle life?" Precisely the same as above, save that the youth in the emblem must be full as youthful. No minister not born before 1800 should think of himself other than a young man.

Wise people regard it not a little discreditable for able-bodied clergymen to slacken in the least a laborious application to intellectual pursuits merely because they have reached two or three score years. We love to think of Plato remodelling his Dialogues, and of Cato

commencing the study of Greek, when eighty years of age. There is something refreshing in the fact that Plutarch began the study of Latin when past seventy; that Dryden commenced his translation of the Iliad when sixty-eight; that Colbert, the famous French minister, returned to his Latin and law studies when sixty; that Ogilby, the translator of Homer and Virgil, was past fifty before he knew the rudiments of Latin and Greek; and that both Sir Henry Spelman and Benjamin Franklin were past fifty before they engaged in the study of science and philosophy.

That was a neat and suggestive device of Michael Angelo — an old man in a *go-cart* with an hour-glass almost empty upon it, the inscription reading, "Yet I am learning."

When the friends of Calvin tried to persuade him while on his death-bed to desist from study, he replied, "Forbid that my Lord should find me unoccupied."

Nor should we forget that the great apostle to the Gentiles, notwithstanding all his cares and deprivations, never lost his desire for knowledge; while in a Roman prison, and but a few months before his death, he begged Timothy to hasten with the "books and parchments."

Are not these men, by reason of their heroic purpose and patient application, entitled to all the privileges of youth? Churches, it is said, desire young men; but this kind of culture of which we speak tends to perpetuate youth. The old man is the one who is sitting around with nothing to do; he is gray if his years number but two and twenty.

Somehow it is this kind of pluck and plod that conquers all things.

Goethe said of Napoleon, that he "visited those sick of the plague in order to prove that the man who could vanquish fear could vanquish the plague also; and he was right. 'Tis incredible what force the will has in such cases: it penetrates the body, and puts it in a state of activity which repels all hurtful influences, whilst fear invites them."

Why then will not preachers in middle life, who have begun to think it time to retire, bend once more, for Christ's sake, to their tasks? Let them not be bewildered in the least by the broad fields which open on every hand, and which are not yet explored. Some one department of theological culture at least may be cultivated, should it prove impracticable to master all. The department most congenial had better first be chosen.

Is it exposition? Then should the Bible be studied with all diligence. The preacher should plunge into this mighty stream in which "the lamb finds its fording-place, and the elephant his swimming-place." The people will soon recognize the increase of power, and make their acknowledgments.

Is it theology? Then should theology be studied with earnest devotion. Preachers in middle life will, perhaps, succeed best with doctrines. No ancient or modern work on this subject should be allowed to escape perusal. The different systems should be taken up, studied, compared, analyzed, transmuted, and then announced in the best manner possible. When this is done the people will listen.

Is it history? Then should history be read, not merely in detail, but connectedly, and so comprehensively that the preacher will be able to stand as upon a mountain peak, where the whole field can be taken in at a single glance. God's dealings should be pondered, and the historic waves, as they roll on toward Calvary, bearing upon their crest-wave a Redeemer and redemption, should be traced until historic enthusiasm kindles the thoughts upon this subject to a glow. When this is done the preacher's words will be crowded with interest, and the attention of the hearer will be fixed.

Is it rhetoric and delivery that are of special interest? Then should work in this department be prosecuted with untiring devotion. The course here to be pursued has already been indicated, and we emphasize it as the course especially necessary to those who have heretofore given it little attention. It is to practise continually the arts of literary composition, pen in hand. It is to write carefully, carelessly, freely, offhand, any way — but to write. Preachers who have a purpose to wield the truth for Christ by means of the most faultless literary style, must buy ink; if they cannot, they must use blood — their own. They must buy pens, and use them until the stubs only are left. If need be, they must convert old envelopes and half sheets into tablets, and then adorn them with incidents, illustrations, and ideas. These, in time, will become as good as slips of paper, reading, "I promise to pay," having also upon them the largest sums and the best indorsers. Nay, that preacher will have wealth such as commands position.

Our last words are reached, and they shall be those of good cheer. The preacher's work, to one who gives himself devoutly to it, contains within itself wonderful power to invigorate and restore.

Though the culture demanded by the times may not in every case be obtained, still, if the preacher has done the best possible, he is simply to increase his light, and continue to do the best possible, If it becomes absolutely necessary, in extraordinary cases, for God to renew the favors of Galilee, it may be done; but even this not without prayer and work; work is one of the sublimest prayers.

This doing the best one can is the key-note of all. It is in illustration of this thought that an earnest advocate of ministerial education tells us of a youthful painter who was directed to complete a picture on which his master had been obliged to suspend labor on account of growing infirmities.

"I commission thee, my son," said the aged artist, "to do thy best upon this work. Do thy best!"

The young man hesitated. He felt keenly his incompetency. To touch the canvas which bore the work of a hand so renowned was too much of a venture.

"Do thy best," was the aged man's reply to the young artist's repeated solicitations to be excused from the task. "Do thy best, do thy best," was again and again repeated.

The youth tremblingly seized the brush, and, kneeling before his appointed work, prayed, "It is for thy sake, beloved master, that I implore skill and power to do this deed." Then, with suppressed emotion and trembling hand, he commenced the work. His hand

anon grew steady. Slumbering genius gradually awoke. He caught inspiration from the canvas before him. Fear gave place to enthusiasm. Each pencil's stroke was a master's stroke. At length the work was finished, and borne to the studio of the designer. The aged artist gazed upon it for a moment, then burst into tears. Turning to the young man, and throwing his enfeebled arms about his neck, he exclaimed, "My son, I paint no more." That young artist became the renowned Leonardo da Vinci. He never lost his enthusiasm. Worshippers of art visit annually an obscure convent in Milan to study, after the lapse of three hundred years, his masterpiece, "The Last Supper."

Thus with the preacher of Christ, in youth or age, if, for the Master's sake, he will throw his life, without reserve, into his work, and *do his best.*

The spirit of the Master will inspire him. Firm will become his hand, and calm his heart. By special providence he will seem to have, in view of earnest endeavor, the loan of a sword. *He may not, and he cannot, do as much as better and earlier culture would accomplish;* yet his sword will glisten, much evil will be slain by its valiant use, and his crown of reward will be many-studded, and when cast at the Redeemer's feet, it will symbolize that which infinitely transcends all the attainments of the world's unsanctified culture. But the conditions are rigid — devotion and consecration to his work.

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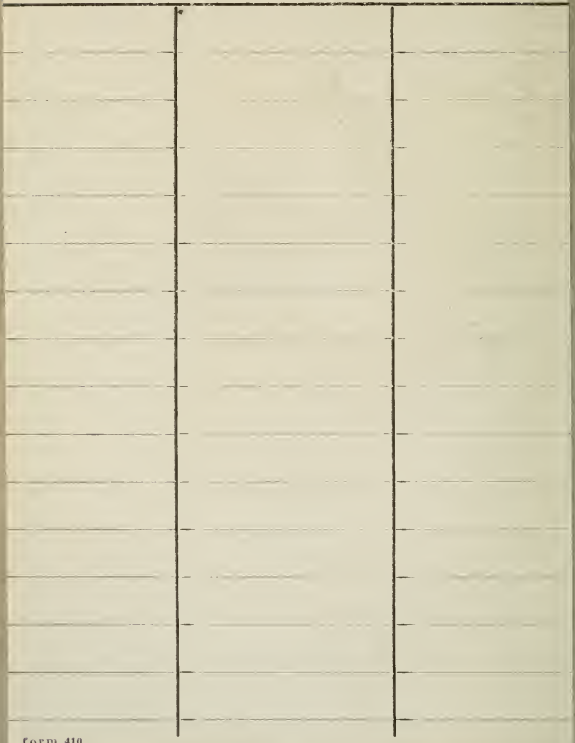

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