

Pastoral Homilies

DELIVERED AS COMMENCEMENT ADDRESSES TO THE
GRADUATING CLASSES OF THE ALLEGHENY
THEOLOGICAL SEMINARY

BY

JAMES A. GRIER, D.D., LL.D.

PROFESSOR EMERITUS OF
DIDACTIC AND POLEMIC THEOLOGY IN THE
ALLEGHENY THEOLOGICAL SEMINARY

INTRODUCTION BY

JOHN McNAUGHER, D.D., LL.D.

United Presbyterian Board of Publication

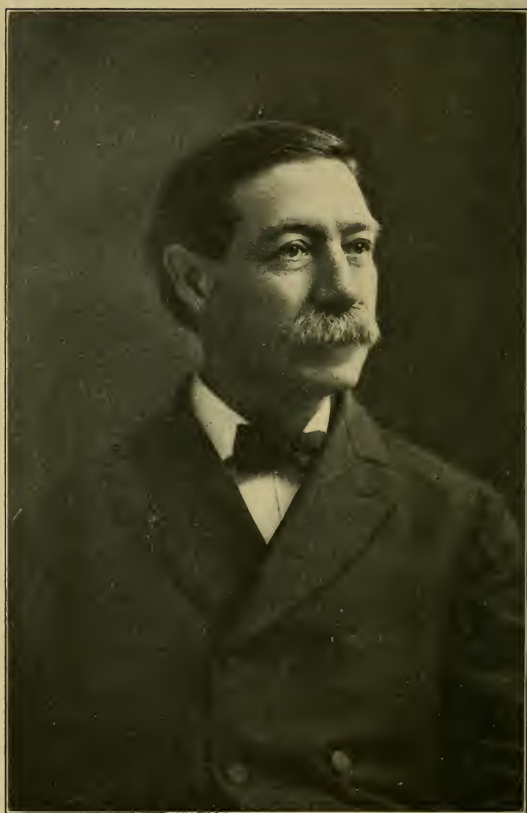
Pittsburgh, Pa.

1909

BV4316
T597

COPYRIGHT, 1909, BY THE
UNITED PRESBYTERIAN BOARD OF PUBLICATION
PITTSBURGH, PA.





La. Gué

LIST OF ADDRESSES

	PAGE
LOYALTY TO THE TRUTH.	1892 1
CONSERVATISM AND AGGRESSION.	1893 9
THE YOUNG MINISTER AS A STUDENT.	1894 18
DOCTRINAL PREACHING.	1895 26
SELF-RESPECT.	1896 35
THE MINISTER UNDER ORDERS.	1897 46
THE USE OF GOOD SENSE IN THE MINISTRY.	1898 57
THE PASTORAL OFFICE.	1899 69
REMINDERS.*	1900 143
A MINISTER'S SENSE OF RESPONSIBILITY.	1901 82
A HANDFUL OF WISDOM.	1902 93
PAULINE COUNSELS TO YOUNG MEN.	1903 103
PROBLEMS CONFRONTING THE YOUNG MINISTER.	1904 112
CHRIST THE GUIDE OF THE YOUNG MINISTER.	1905 124
THE DIGNITY OF THE CHRISTIAN MINISTRY.	1906 132
REMINDERS.	1907 143
THE ALLEGIANCE OF THE GOSPEL MINISTER.	1908 151
QUALIFICATIONS FOR THE GOSPEL MINISTRY.	1909 160

* The address of 1900 was omitted from the Commencement because of the services in connection with the Seventy-fifth Anniversary of the Seminary. It was printed at the time in *The United Presbyterian*, but in 1907 was used as a part of the graduation exercises.

INTRODUCTION

THAT my well-loved friend and former colleague has yielded to persuasion by permitting the publication of his commencement addresses will gratify all his former students and very many besides. From the time that Dr. Grier became the President of the Seminary Faculty until his retirement in 1909, by reason of physical disability, the main feature of the graduation exercises each year was his parting counsels to the outgoing class. The audiences that gathered annually in the historic First Church to greet the young men completing their theological course were always expectant of these words of leave-taking with which the service closed, nor were they ever disappointed.

In these short pastorals Dr. Grier appears at his best. They are the product not only of a well-stored and reflective mind, but of a deeply disciplined Christian life. Doctrinal firmness is coupled with a genial catholic spirit, and moral force with a broad human sympathy. Only a man of robust type, of religious warmth, of ministerial experience, of subtle insight into present-day problems and situations, and of a delicate emotional susceptibility could have written them. Perception, grasp, judgment, and aptness are everywhere in evidence. Their style is marked by simplicity and vigor. The terse sentences are living creatures with hands and feet, to use a phrase of

Luther's, and follow one another with rapid stride. Striking illustrations, touches of wit, epigrams, and a sprinkling of flavorful colloquialisms forbid any approach to dulness.

The limitations of these addresses are fixed by their valedictory character. Of necessity they range among subjects related to the occasion which drew them forth. Yet between the lines they reveal a scholar more than equal to his calling, one at home in the realm of theological thought and familiar with Biblical criticism and ecclesiastical history. The pity is that Seminary labors were so abundant and exacting as to leave no leisure for authorship such as would have enriched the Church's literature.

Within the limitations indicated, this book will have lasting value. By the men who were privileged to sit at Dr. Grier's feet in the class-room, with all of whom he was on terms of true comradeship, it will be welcomed as the advice of a trusted and beloved teacher, who has brought forth out of his treasure things new and old. Its bracing appeals to stand in the old paths of truth and to uphold the dignity and fulfil the duties of the ministry will come to them freighted with the impressiveness of the original delivery. For readers, too, who are outside the circle of Dr. Grier's students these homilies have messages full of inspiration and helpful suggestion. Ministers especially, as well as those preparing for the sacred offices of the pulpit and pastorate, will find them instructive and stimulating in no ordinary degree.

JOHN McNAUGHER

The Allegheny Theological Seminary

AN EXPLANATORY NOTE

A WORD of explanation in regard to this book is not out of place. It is composed of addresses to senior classes upon successive commencement occasions. At one time the policy of the Seminary was to bring in some one from abroad to do the chief speaking. This proved unsatisfactory, and so the plan was adopted to provide the literary features of the commencement through the services of a number of young men of the class, and a more extended address by the President of the Faculty. This book has been compiled from the latter source. Its origin accounts for the measure of similarity in the various addresses and for the color of its thought upon issues prominent from time to time. Its publication has been almost against the judgment of its author and has been permitted in order to satisfy the wishes of the many students who are interested in having such a memorial of their Seminary days. It is sent forth with good wishes for them all.

THE AUTHOR

PASTORAL HOMILIES

LOYALTY TO THE TRUTH

DEAR BRETHREN OF THE CLASS OF 1892:

Your stay with us has been very pleasant, but the time has come, as such times do come, to bid you farewell. We are sorry to do so, and yet glad eighteen more young men, consecrated, as we think, to Christ, and qualified by talents and culture, are thus sent out to preach the everlasting gospel to men, and to bear witness for the honor of our Lord. We bid you "God-speed" in your ministry, with long life and prosperity, so far as it shall serve God's glory and your own good.

But before you go from us, your instructors would add another lesson to the many already given, and seek to deepen the bias at which we have aimed. Some things we take for granted as to your future history and work; for example, we believe you will be men of earnest, dependent, and believing prayer. You understand, dear brethren, there is no success without it. You will be happy and useful ministers of the Word in the ratio of real devotion. Do not forget it. Do not fail to tread much the path to the mercy seat.

We count on success in your official work. You are apparently qualified in every natural way. See that

you make full proof of your ministry, both in winning souls and in building up saints. This will finally certify your call to the work. Unless these results attend you, notwithstanding all prior convictions as to your call, you have none; and if for a lengthened period, while engaged in pulpit work, nominally active in the pastorate, you should find yourselves lacking in these marks of the approbation of the Head of the Church, the question of the divine withdrawal of your commission to serve as ministers in the pastorate will be before you. Unhappy will you be if the reason is found in coldness of soul, a loss of spiritual skill. It will become you with haste "to repent and do the first works."

We count on your loyalty to your Church. It is that of your fathers. In it you were born in covenant. It will be a serious thing even to debate stepping out of your inheritance. You will never be as welcome in any other fold of the flock. If ever you should feel disposed to withdraw, you would best carefully scrutinize your motives, and re-examine your Church's positions. Going a little deeper often helps oscillating spirits to discover how well their fathers built, and their nearness and ours to that "foundation no man can lay." We hold to-day as full a body of the truth of God as any Church in the whole imperial domain of our Lord and His Christ. It is one of the fullest creeds of all Christendom. In certain features it is almost peculiar truth; and even in some things in which we have shared with others, there is prospect it will become largely peculiar to ourselves in the future.

Because of the needs of truth the days are not yet here when denominational lines can be safely broken down. Nor are any of us likely to see them. They are necessary to the truth, because it is men who are entrusted with it. They arise from the angles of mind, the points of structure, in which men differ from one another. They also providentially become barriers to licentious theological doctrine, and check and often defeat the tide of sloppy and sentimental and wholly uninspired theology which tends to identify the Church and the world. They enable the Church to economize its forces and do the best work in the gospel. A Christian minister's life must, therefore, ordinarily, be spent within some sort of denominational boundaries. They are usually wide enough for most of us. We are neither geniuses nor mountebanks, and they afford full field for all our powers, and as much liberty as bodies of men are able to exercise.

With due regard to them, therefore, you are to live and work. You are to be Christian ministers, but Christian ministers of your own denomination. You make a fundamental mistake if you seek to undenominationalize your denomination. No other Church will join you and seek to break itself down. All you can do in such work is to sell us out or give us away to other denominations, which will not return the compliment. They are here to stay; so are we. There will be, until Christ comes, lines of distinction in His Church. Yet this is perfectly consistent with large Christian comity, genial neighborliness, united work in reforms, conjoint efforts for revival, exchange of

pulpits, flexibility in methods of work, and, generally speaking, more or less interflow of congregational and denominational life. To be stiff is not to be strong; and yet to be strong you must have some stiffening. You will make a mistake if you put your denomination before your Christianity, and almost as great a blunder if you put it very much behind your Christianity. The two are very much like faith and repentance; one is logically in advance of the other, but practically they go together. We wish you, therefore, with all our hearts, to be strong Christian ministers of the United Presbyterian denomination, not ecclesiastical weathercocks, turning with every wind of doctrine, because far from the foundations.

We expect you to be students of the Word of God. You will bear us witness that, while some are critical of seminary methods, the teaching you have received has not been simply scriptural, but largely in the Scriptures. Everything has been clustered around the Bible. We have had no ambition except to teach you the Word of God, and fit you for teaching the same volume to others. Now that you go out from us, do not cease to study the Scriptures. They contain your message. God will give you no other; you will have none for sinful men if you do not find it there, no matter how much men applaud your other utterances. But you must keep it under constant scrutiny if you will know its contents. In the old story the magician's ring commanded the genii only when it was rubbed and furbished. You will have the power of the Good Spirit only when you keep your mind bright with the whole circle of revealed divine truth.

Many men fall short of the expectations of friends and of the Church because they largely cease to study the truth. Appliances are not secured, or, if they are, are almost laid aside. The library is pinched and narrow, and oh! so mustily old. Time is not given to patient, delving toil. Independent exegesis is a lost art. The fields of theology are only cursorily and spasmodically scanned. So it is the creed is not comprehended, and so they join with the mob in demanding the revision of what is all the same to them as the hieroglyphs. Their shelves are empty of Church history. The new homiletics, as they arise, are not understood. There is no saturation with the spirit of the gospel ages. There is little absorption of the best Church life of the times. There is lack of a great ambition, and an earnest purpose, and a high ideal, and a perpetual effort. So it is they come to have shrivelled powers, a low professional level, and a meagre ministry. No man ministers much who does not minister by the truth, and it is superficial ministry unless he understands his foundations.

If any of you fail, not only to be measurably useful, but to be known and felt throughout the Church, it will be chiefly because you cease to work. Remember that. It is the history of a multitude. A first talisman of success is hard work. It is a prime gift of the Holy Ghost.

Moreover, young brethren, you must bring to your study of the Bible the recognition that it is the Word of God. If not, your resulting thought will be laden with antagonism—all unconsciously, perhaps, to yourselves—to the kingdom of Christ, and the best spiritual

interests of men. As God's interpreters you will have neither intellectual nor moral room for such a formula as, "the Bible contains the Word of God." That will put you on the search for lines of division between the human and divine in it, and make your poor selves the best test of what of the oracles are to be offered to men as true and what kept back as error. You are not to be like the screen at a coal mine, which selects what it will and lets the rest go through. By much use in this way your mental and spiritual meshes will grow large enough to let the whole of the Book through.

The good minister of God must have some canon by which to gauge the value of the written Word. Paul gave a good one to Timothy: "All Scripture is given by inspiration of God, and is profitable." Or you can read it the other way: "All Scripture given by inspiration of God is profitable"; and the thought in either case is that all God's Word is trustworthy. A man who preaches to save souls must have confidence in his Bible. If he does not, the souls will have confidence in neither him nor his Bible.

If he is to confide in the Book intelligently, he must have some good theory of its measure of inspiration. Every lover of the Book does, even though he does not formulate his idea, and is, perhaps, scarcely aware of its possession. If he does formulate he may call it "dynamic" inspiration, or "plenary" inspiration, or "verbal" inspiration, or "plenary verbal" inspiration, or, if he wants to be very sure he is right, "plenary, verbal, dynamic inspiration." What he wants is not merely a name, but the fact.

We commend to you, therefore, that grand old doctrine of the ages—and it is the doctrine of the ages—“verbal inspiration,” which you have been taught in the class-room, and which allows to the inspiring Spirit wisdom and omnipotence, and to the inspired penmen of Scripture the free and untrammelled use of their minds, God not ceasing to be God, and man not ceasing to be free man. This is the biblical doctrine, whose application by the Holy Ghost has provided a collection of Holy Scripture, whose minute measure of subsequent, infloating human error is, after all that is said, of a very minor character.

It is natural for young men to accept pretensions to learning and wisdom, without very close inquiry into the merits of those that make them. There is much of this pretension to-day, concerning which you are to be on your guard. An imperial egotism has seized some who handle and criticise the Word of God. Many conclusions are being foisted upon the Church which are alien to her creeds and her best scholarship. The most charitable thing to be said of them is that they are crude and immature. Let it be understood they do not represent the body of Christian scholarship, and there is no evidence they ever will. We have had noise and clamor before, and even garments rolled in blood; but, after all, Arius, and Ballou, and Colenso, and the rest of them, have little place in the Church's heart to-day. We still believe Jesus Christ is “very God of very God, begotten, not made,” and that God saves only those who seize upon the glories of eternity while in time. There is the same noisy clamor now, a crying, “Lo,

here is truth, and lo, there!" "Go ye not after them." The Church has not yet moved. It will be time for you to go when she does. Keep in her company. She has not yet gathered her strength to brush these noises away. But she will, so far as they do not keep chord with a true inspiration. In the meantime do not adventure upon the acceptance of theories that do violence to the consensus of the ages; that not only turn biblical history out of channels of inspiration, but make it a mere quagmire of dubious facts.

Young gentlemen, you are to preach chiefly Church truth; truth as it is in the creeds, subject, of course, to the corrections of the Scriptures themselves, but recognizing the Church as the very best interpreter. And when the fog has cleared away, you will be glad you awaited a clear sky, and be ready to pick up whatever of manna has fallen to the ground. The probability is that it will be small, very small, like grains of coriander seed, and not very abundant.

Brethren! brethren! hold fast to God's Word, and not to the passing "fads" of a swollen and bombastic scholarship, reflecting all the colors of the rainbow, and leaving chiefly ashes and bitterness in your mouths when God has blown upon them. Believe that the Bible God gave is the truth, and may God aid you to be loyal to these sacred books, until you shall come to the opening of the other books, and the rewards of faithful ministers of our Lord Jesus Christ.

CONSERVATISM AND AGGRESSION

DEAR BRETHREN OF THE CLASS OF 1893:

You have successfully finished your course of study, and, as you pass out from tutelage to active duties, a few words of final instruction and counsel seem entirely fitting. Of course they are especially adapted to United Presbyterian students, but the others of you have learned how to extract what is suitable to your denominational allegiance, and your skill is permitted and asked to have full play. I wish to say to you:

I.—YOU ARE TO MINISTER IN A CONSERVATIVE CHURCH

Religion is nothing if not decently conservative. The doctrines of God and the relations of the soul to Him do not change. Once spiritually intelligent in these, the soul has reached its rest. Being pious is not taking a voyage of discovery. It is not exercising the gift of the inventor. There are now no Bezaleels, the sons of Uri, to build the tabernacle. It is already pitched, by God, and not man. There are no artisans to fashion anew the altar. It has been erected, and has borne its sacrifice. There are no Hilkiahs to discover the Book in the rubbish of our church temple. It is open before us. And there

ought to be no scribes to make it speak in syllables as uncertain as those of the priestess of Delphi. Nor is being religious dallying with every new wave of thought and feeling that placards itself "science," or labels itself "devotion." A chief element in religion is "holding fast the form of sound words" given by God. There are no new revelations, and there are very few new angles of vision for the old doctrines. When the "new" things we are asked to believe are held out to a good focus, and the daylight gets fairly on them, they are usually either deformed half truths, or illogical combinations of truth; very often mouldy old heresies, with only a new name. The true Christian scheme is an old faith, as old as the eternal covenant, and the very fact we are limited to a finished Book for our religion constrains to conservatism, if we are truly faithful.

Certainly this condition of things does not forbid the possibility of real discoveries within the allotted domain; but after nineteen centuries of careful and loyal investigation, and in view of the perpetual tendency of present discoverers to get into the slag heaps the Church has cast off in developing her doctrine, there is really little new or practically valuable truth to be secured.

There must also, of course, always be new adjustments of the old truth to new providential demands.

The Church of your choice has long seen both the essential limitations and requirements of faith, and so, while undefined in details, she has witnessed for truth in no half-hearted way, and upon a very wide circle of fundamentals. You will find many, and

even some of our own, who regard us as founded on two or three distinctives, and as offering no other reason for our existence. They are to be commiserated, and instructed. The fact is, few Churches, even those calling themselves "liberal," have as broad ground as we. If being liberal means narrow foundations, we are not entitled to the epithet. If it means a most free-handed use of truth upon which to build the denomination, we step into the front rank. One denomination builds chiefly on government by bishops, another, on government by the body of the people; one on a human prayer-book and the figment of apostolic succession; and another on the idea that through much water we enter the kingdom. This type of reed is not long enough to measure our foundations. It is not with us wholly or chiefly a matter of psalmody and anti-oathbound secrecy, with sacraments under the control of sessions, as is all other administration; but it is a matter of inspiration of the Scriptures, the atonement, imputed righteousness, evangelical faith and repentance, the headship of Christ, and a number of other important principles of faith and practice; in all, eighteen. These things we emphasize, and upon them build the Church. Shall I call the roll of the doctrines of the United Presbyterian Testimony? The plenary inspiration of the Scriptures; the eternal sonship of Christ; the covenant of works; human inability; nature and extent of the atonement; imputed righteousness; the gospel offer; saving faith; evangelical repentance; the believer's deliverance from the law as a covenant; the work of the Holy Spirit; the headship of Christ; anti-slaveholding; supremacy

of God's law; anti-oathbound secrecy; restricted communion; covenanting; inspired psalmody.

Here are the reasons why we are planted among the Churches, and, as we believe, have an important purpose to fulfil in this land. Some of these points are in the line of efforts elsewhere now being made for revision of the Confession, notably "The Gospel Call," as displaying the love of God to mankind sinners as such. Your Church is not behind the age. These eighteen reasons display the loyal genius of your denomination. It is not that some, and even many, Christians elsewhere do not hold some of them, but that all Christians do not, and some whose creeds contain a portion practically excuse from their acceptance; while "other some" are ignored by almost all. The United Presbyterian Church seeks to be a witness for the full doctrine of the gospel upon points where ultimate truth has been reached, and where there can be no fresh discoveries. Along the major lines of the faith she finds no open questions. There are none.

It is not correct, therefore, to think of the Church particularly as singing Psalms and as refusing to take an oath which requires to do thus and so or be "quartered and buried in the sands of the sea." She is just as distinct and tenacious on the far more fundamental doctrine of plenary inspiration of the Scriptures; she is not more emphatic on secret oathbound societies than on an absolutely vicarious atonement, which was neither aimlessly wrought nor without quality sufficient to save all men; neither does she place more stress on restricted communion than on

the headship of the Mediator over the universe to the good of His people. Your Church is a sensible one, and does not exalt what is really the less important truth over that of greater magnitude. She does not find her charter in her praises, in the external fellowships of her members, nor in her wise control of the holy sacraments, but in these and in other things of equal or greater importance; and she believes the gospel which has the best hope in it for men and for the glory of God moves along these lines. You will understand, therefore, brethren, that you are to be, and your Church through you, conservators of the whole truth of God as it is revealed, and that the denomination expects it of you.

II.—YOU ARE TO MINISTER IN AN AGGRESSIVE DENOMINATION

True spiritual aggression does not much consist in onslaughts on ancient doctrine, in patching up an ambiguous creed, and calling everybody "brother"; but in devising and doing vigorous things against the enemies of the gospel. There is a natural reason why your Church has been, in the main, on the right side of the great reforms—anti-slavery, and temperance, and the sanctity of the Sabbath. It is that the habit of holding on to truth makes all truth precious. There is also a logical reason, and it is that the doctrine of the headship of Christ over all things tends to make its holders earnest to reduce all to subservience to His law. The crown rights of the Mediator are seen to entitle Him to be governor over men every-

where. It is to excuse a lack of zeal for His kingdom when men announce "they are in favor of redemption rather than reform." We want no reform except that whose genius is allied to Him Who is the priest, and not simply the priest, but the king as well; and no Church does her full duty unless she carries in her hands alike the offer of Christ's sacrificial work and the moral law as the statutes of the universal King.

Your Church has been, from the first, among the foremost in missionary enterprises. She has heard and is bearing the great commission, "Go ye into all the world." The result is the splendid work in India and Egypt. The same energy has been shown in the Home Boards. The duty of the denomination to the country and the world is distinctly recognized. The glory of the Church will have gone, even should she maintain her purity of doctrine, if she shall lose her interest in purely missionary work, at home and abroad. "Faith without works is dead," in a man or a Church. Many a man cries, "Credo!" I believe, who might as well shout "Non credo!"—I do not believe, so far as practical work is concerned. Happily, a dead orthodoxy is coming to be in the nostrils of men like Lazarus' body when it had been dead four days. Truth was never meant to be a brake upon the chariot of the gospel, nor a truth-speaking minister a brakeman. If he makes that his business, he would best be unloaded. Whatever impetus the Holy Ghost imparts through the truth, is to be conserved by every one of you. You are to maintain and increase evangelistic activity, to be not only witnesses but workmen, to seek out men for

the ministry, and men and women for Home and Foreign fields. So shall the time be ushered in when the clouds shall reveal Him and the kingdom of glory be hastened.

Upon this thought let me lay another item, and one really vital to our denomination. It is her education. She has always had one of the best educated ministries in the nation; but she is in serious danger of falling behind. The enormous endowments planted here and there, and the general quickening of interest in educational matters, have not yet aroused us fully to our needs, and the imperative duty of more fully providing for this important arm of our work. The Church must remember, and you must keep her in mind of the fact, that the creed and heart possession of gospel truth, combined with most zealous foreign and home evangelization, will not maintain and promote her power. The Moravian Church is the standing example of devout zeal in missions, being inadequate to build into the largest usefulness. She forgot her education, and, as a result, her growth has been small, and her influence lessened. We must be careful not to make that mistake. Our schools of learning must, therefore, be sedulously fostered by endowment and appointment. We must not trust to mere denominational attachments for our stability and growth, but to intelligent, business-like care of such institutions as the colleges and seminaries. Out of this heart are the issues of our life.

This duty will devolve largely on you as the leaders and counsellors of the people. If the same zeal was shown by our ministry in the cause of church educa-

tion which it exhibits for missions, five years would see our schools out of their struggles and the Church on the highway of the best success. Young brethren, we trust you will be most intelligent here, and, while not abating zeal for missions, seek to arouse a larger interest in that upon which efficient missions depend, a strong, self-respectful, well-equipped, educated Church. Your class has enjoyed for three years a peculiar pleasure and honor—the presence and membership of a lady, and of one who has been a stimulus and aid to all. As a faculty we were pleased to open the doors of the seminary to her, and greatly gratified when the board of directors unanimously agreed to admit her to examination for our diploma, which, with the others of the class, by direction of the board, she will receive. These letters of credit, as you understand, are official statements respecting the scholarship attained, nothing more; they are not authority for the exercise of gifts as preachers; with that the seminary has nothing to do. We educate and the courts of the Church pass decisions upon all of you as candidates for the ministry. By them disqualifications of sex or of other nature will be regarded. The board and faculty are a unit in the belief that the office of the ministry is not open to women. But we recognize that some women are desirous of the knowledge and culture a theological course brings, and that others wish to prepare themselves for various lines of Christian work in the Home and Foreign fields. We do not feel disposed to shut the doors of knowledge against them. Because of this disposition we are pleased to place our diploma in the hands of your

classmate as one of three ladies, daughters of Phœbe, this year being graduated from American theological institutions.

And now, dear friends, farewell. We send you out gladly, because the Church needs workmen, official and unofficial, who need not be ashamed. Such is every one of you. May you find happy fields of labor and usefulness, spend long lives in serving the Master, and at length come up before God with your sheaves to receive the plaudit and the crown of those who are faithful unto death. And may those who have been taught and those who have taught them in this school of the prophets together learn from the lips of our Great Prophet, the Son of God.

THE YOUNG MINISTER AS A STUDENT

DEAR BRETHREN OF THE CLASS OF 1894:

In view of the lengthened character of this evening's exercises, it seems best to offer you only a few brief parting words. May they be accounted valuable by you in many years of the useful ministry upon whose threshold you now stand.

It seems fitting to say to you that your lives should continue to be those of students. God has given you powers which have only begun to develop. Your ministry, though now acceptable to the people, has much room for growth in all the elements of real power. The youthful rhetorical excellence which has chiefly marked your pulpit work, and which has pleased very many, and none so much as your instructors, should be but the precursor of even a better pulpit style. It should unfold into a larger, richer, and more impressive vehicle of the essential truth of the gospel. With it should be associated fuller and juster views of the truth, and its especial points of adaptation to the sermon, and thus to men. This, in a theoretical way, you recognize. Be very sure that your persistent purpose and habit of life be such as will bring you a growing ripeness, and an increasing influence for good.

A chief means to these is laborious and faithful study. There is much said, and to be said, respecting

the necessity of the minister's consecration. We cannot too much urge upon you to be wholly given to God for work in the gospel. Nevertheless consecration is of little value if there is poverty in the materials devoted. All the devotion possible at any altar will not fit a poor instrument for important service. A consecrated snuffers in the tabernacle was good as snuffers, but the mission was not strikingly important. A Salvation Army drum may be wholly set apart to sacred uses, but all it can do is to bellow. A minister may not be much better than either. He may almost certainly reckon it will be so unless he persists in cultivating his faculties and increasing his knowledge.

An acute perception of conditions and an increasingly full mind are absolutely necessary to general acceptance and growing usefulness. If the student come to a standstill, he will go back. Mind rusts except along the channels of use. Faculties atrophy which are not called into play. Intellectual powers shrivel which are not fed by knowledge. Many an idle man knows less ten years after he leaves the seminary than when, in the flush of even unusual promise, he received his diploma. The mediocre frequently surpasses his talented brother because the talents are buried in a napkin. Napery is excellent for table uses, but never was meant for the burial robes of a living mind. Even a bit of it at the throat is no conclusive credential of a good minister.

Heed the counsel, my brothers, and keep at work. Midnight oil is a scarcer article than you may suppose, and any minister who gets a supply will find it an excellent lubricator for his brain and a fragrant

unguent upon his ministry. Do you know there are no plateaus for him who climbs Mount Zion? The Church is mounting to the city of the great King, and she will pass the laggard who rests on a shelf of the rocky highway.

Sometimes we find a young seminarian who stands in affright at the two sermons per week of the pastorate. He never can get them. He tugs and perpires over the one assigned him in the school. He ransacks the library, digging out exegesis until he looks like a miner, and often gets more soot than exegesis. He enters a pastorate where there is not much intellectual attrition, and lo! in two or three years we hear of a marvelous change. He will even go as a speaker to an important conference with only a few bald heads of discourse! He has gotten to running around the parish all the week until Friday, visiting, eating, gossiping, making himself believe he is doing pastoral work. If he would only stop a little he might hear Jeremiah crying after him, "Why gaddest thou about so much?" It serves no really good purpose. When Friday comes, with the feeling of a martyr schoolboy, he enters his study, which has not been warmed since the week before, closes the door and plunges into the middle of things. Probably he is without even a text. He keeps on the stretch until Saturday night. He thoroughly empties himself. The pump whistles when he is done. Everything he knows, and some things he does not know, are poured into the awful vacuum of those sermons. He disgorges on the Sabbath a crude, undigested mass, which the people try to dispose of during the week.

By and by he grows to dislike his study so much he stays out until Saturday morning. Occasionally he is so unspeakably foolish as to put off preparation until the Sabbath. A few times he is so far left to himself as to have no text until he reaches the pulpit. After a while the soot, that used to be on his hands and face when a student, gets into his cranium. It is the lot of the preacher to have soot somewhere. At length some little stir arises in the congregation, and his hold on the people is so small it is made the occasion for his removal. The cause is farther back, in those idle gossiping days when he read the newspapers only, and wore out his saddle on the parish. He was laying the foundation for his ruin.

People to this day laugh at Gen. Pope's dispatch dated "Headquarters in the Saddle." If the minister turns himself into a cavalryman he will eventually become a laughing-stock, or worse. If I recall aright, the general got the worst of that campaign, and you will surely have the same fortune if your headquarters are anywhere else than in your study six long forenoons out of seven. You may count the Sabbath into the number. No matter what demands the parish makes on you, it will not relax its claims upon your pulpit. If you permit pastoral, church court, or any other work, to destroy your studious habits, you will surely come to grief should you seek to remain in the pastorate; and very likely you will become a sort of New Testament Ishmael, soured and crabbed, and disposed to a small kind of warfare in the Church which withholds desired recognition.

What then? Get books, get new books, and if the congregation gives your wife some of the silver seigniorage, perhaps you might borrow some of it and buy yet more books. It will be the best family investment, and you will surely be able to repay the good woman with compound interest. It is worth while to remember also that Robert Hall did not marry until he was over forty, and Dean Stanley until he was forty-four. But they had plenty of books; and the books made them what they were. I mean simply that intellectual qualification is a *sine qua non* to your ministry.

When you have three hundred or four hundred well-chosen volumes, you will be equipped for beginning work. This is not ideal, but a very low estimate, unless you propose for yourself a very narrow circle. You will get narrow if you do not have and use a good library; and it is not to be all theology. One biographer of a minister mentions to his praise that he had no commentaries, and therefore was an excellent gospel preacher. Possibly he was good, but how much better if he had given himself better advantages. Put it into your wills that such facts shall not appear in your biographies, especially since you live in an age when books are almost the cheapest articles in the market. Better still, give no such opportunity to a blundering biographer. To books add magazines and reviews sufficient to keep abreast of the times. You never should come to the place where a special paper is an affliction, or a newspaper article on any subject a mild agony.

A country pastorate is no reason why you should

not attain the best theological culture. James McCosh came from a modest Scottish parish to Belfast on the merits of his "Divine Government," composed amid quiet, unstimulating surroundings. Jeremy Taylor wrote his "Holy Living and Dying," the epoch-making book "On the Liberty of Prophesying," and all his great works during an enforced seclusion in Wales. The country parish is the very scene for the best mental improvement. Ah, the opportunities you will have in the long forenoons and the uninterrupted evenings! The country prophets, as well as those in Jerusalem, read everything at hand on their subjects before they prophesied. They are good models. They never went out to the people with an extemporized message, or with one on which they had not done their level human best in connection with the inspiration of the Holy Ghost. You will not have inspiration, but you will have spiritual illumination if you are holy men—and work. You will not have much of it if you are empty-headed and lazy, no matter how much you pray.

Here, then, are the parting lessons which your instructors assign you: work in exegesis; work in history; work in theology; work in homiletics. We bid you go into your closets and shut your doors, and pray to your Father in secret, and then open your books. Keep them open. You will often need, in the midst of your work, to pray the prayer of the Westminster man, when the debate was hottest, and error was proudest, "Da lucem, Domine," "Lord, give light," and then, out of the stores of his learning, routed the enemy. But do not forget it is to be the

prayer of the workman who does not seek to thrust in his heart where he should use his brain.

On these lessons we will not hold examinations, but the Church will, and she will do it thoroughly. We bid you Godspeed in getting your library, and in attaining self-denial to secure a new volume; in learning how to lock yourself in regularly and long, whether you are in the mood or not; in coming into close fellowship with the Light-Giver; in making the most out of your intellectual mission in the gospel; and in knowing when to open the door and come out to mount your horse or exchange your slippers for walking shoes to go joyously and in growing power on the errands of the pastor welcome among his people.

Remember that the period of your ministry at the longest is short. One of your number, dear brother Dick, has already finished his on the earth, and has gone up from the company of his books, and his fellow-students, and his teachers to be a student in the school of the Temple, and to learn from the lips and see the face of the Great Teacher. It is delightful to remember him as a good man and a growing mind, one of whose last acts was to publish a paper defensive of the Christian faith, such as was possible only to a student of divine things; and whose very last act as a minister of the gospel was to preach such a sermon on the resurrection of believers as could come only from a heart and brain cultured in the revelation of God. His last request, as he left our midst, was that his diploma should be sent to him in the western city in the care of his father. It will be done. But he has gone to his heavenly Father's house, and the

credentials he took with him there were a being regenerated by grace, and a life consecrated to seeking fitness to proclaim the unsearchable riches of Christ. Dear brethren, may you all be able in like manner to pass up, one after another, from the faithful study and proclamation of the Word written to rejoice in the tuition of the Personal Word, Who is the Son of God, and with him so soon departed and all saints, enjoy the ineffable glories of the "resurrection of the just" when our Lord shall come.

DOCTRINAL PREACHING

DEAR BRETHREN OF THE CLASS OF 1895:

Most people have a dislike to doctrinal sermons, at least to what they account as doctrinal. Said a bright member of a congregation to a candidate for its pulpit, whose success was desired, "Don't preach a doctrinal sermon!" That was to dig a pit and fall therein, and be buried under the dry dust of his own raising. But the preacher persisted in his design, probably because it was that sermon or nothing, and on the strength of it was called to the pastorate, much to the delight of his friend, who sagely remarked afterward, "I am so glad you took my advice, and did not preach that doctrinal sermon. It would have slaughtered you." The preacher was wise enough to keep his own counsel, and accept the call.

The fact is, a well-defined prejudice has grown up against doctrinal sermons without any well-defined reasons. Prejudice is not particular about reasons. I have known a gentleman who sat in a front pew waiting, open-eyed and open-hearted, on a certain ministry for months, and who took great pains to congratulate the pastor on the fact that his preaching was eminently scriptural and edifying, and had little of the dogmatism of his denomination, especially the last Sabbath's sermon. Unhappily, the pastor grew so tickled at the wholly misplaced compliment that

he was betrayed into saying: "That was election, pure and simple, you had last Sabbath," and so let out the secret that he was preaching doctrine. Like one of old, the admirer's countenance fell, and thence forward his pew was pretty regularly vacant. He did not propose to be inveigled into listening to doctrinal discourses. He has not a few sympathizers.

This antagonism to anything labelled "doctrine" is very probably inherited from the days when men were making systems of theology and taking them into the pulpit, exhibiting every philosophical, technical bolt, and burr, and link the entire structure contained. Many sermons were then but a procession of theological skeletons, bone rattling against bone, and all very dry. Yet a mass of doctrinal preaching was necessary to promote the Reformation, and to develop later in fulness the doctrines of salvation, and we occupy our Christian heritage because they preached doctrines in those earlier times. When we get around to Reformation times again, it will be by the same old path of the saints. Bony sermons are not the worst sort. And yet these sermons were not always counted dull. Edwards could preach the severest doctrines without marshalling philosophical or biblical skeletons; and the slain of the Lord were many. Charnock's monumental book on "The Attributes of God" was originally prepared as sermons, delivered to great congregations. Such successes indicate possibilities to-day.

I think a second reason for almost embittered hostility to doctrinal discourses is found in the popularizing forces of the age. An occasional doctrinal

preacher and theologian would, perhaps, say, "in the shallowness of the times." Yet there is no use in calling hard names, and finding fault with the times. That is no mark of good pastoral sense or pulpit judgment. Besides, the properly guided mind will run as deep now as ever it did since men began to think, even though it may be harder to make it do so. There is always a temptation to shallow plowing in farming and thinking in preaching; yet, there is just as much opportunity for deep plowing and preaching now as the world has ever known. There is, however, a difference in implements and methods, and one must know how to either preach or plow.

The newspapers, the magazines, reviews, polite literature, and the perpetual effort of the religious press to popularize the profound things have had their effect, and have led to a sort of intolerance toward a pulpit which resorts to any method of teaching truth, whether practical or doctrinal. The same indifference is shown toward an old-time solid lecture on natural science as to dry religious truth. Instruction comes best now by way of maps, charts, ocular experiments, and the stereopticon. The text-books of fifty years ago in natural science, even in arithmetic, an exact science, have no value to-day, even though principles remain unchanged. Who would now think of putting a boy to school to the "Western Calculator," and "The English Reader," or "Murray's Grammar"? Even the preachers themselves have little use for the old text-books. The theological fathers, where are they? In the second-hand book stores. Who reads Turretin, or Pictet, or

Doddridge's "Family Expositor"? Even Matthew Henry is rapidly becoming a back number. The fact is, we set the example to our people ourselves in this matter of loose allegiance to old-time methods of stating truth, even although we hold the truth itself most precious. It is a preacher's natural mistake to think popular antagonism to methods of publishing truth, to the garb of a doctrine, to the intricate processes of development and proof, is opposition to the doctrine itself; and so he often empties his pulpit of the fundamentals, and takes to what is called "practical preaching" instead. Inevitably he discounts his ministry, and often runs into bankruptcy. He loses his pulpit for lack of the very thing he thinks the people do not wish to hear. "Mr. Jones, Mr. Jones," said an old lady to her pastor, as she took him by the button after a somewhat soupy sermon, "you have been giving us broth for a good while, and we would like a little solid meat, if you please."

There is nothing the mass of churchgoers wish to hear so much as the substantials of revelation. Try it and see. But the packages make a difference. The grocer understands this about breakfast food and breakfast bacon. He sells them in illuminated wrappers. People are often really hungry for the solids the pulpit can furnish, but they are desirous that they shall be properly served and garnished. The other portions of their mental food do not come prepared by antique processes and soggy with explanatory philosophy. Why should this? So they reason. Who can blame them? Roast beef is always better eaten at a neat table, behind a clean napkin,

than when covered with ashes at a barbecue. Much depends on the way in which even beauty is clad. Rebekah looked the better for Isaac's earrings.

Certainly people wish to be indoctrinated. A few care only to be stimulated, but the mass desire enlargement of religious intelligence. Every really good and every phenomenally great preacher has recognized both this fact in his audience and its counterpart in the Scriptures, namely, that they consist of doctrines in one form and another, and hence if a man preach the Bible he must preach doctrine. It is idle to point out to the contrary the crowds of a great city which flock to hear some mere rhetorical phenomenon. You may find big crowds at the circus also, but it does not take many circuses to go round. A great many more people, boys and girls, men and women, go to schools than to circuses, and a great deal oftener. We naturally place entertainment second to instruction. Most hearers wish gospel truth when they go to church. They relish discourses on God, sin, redemption, repentance, faith, prayer, heaven; and, if presented with solemnity and tenderness, will not refuse instruction on perdition itself. There are some unpreachable things, which are nevertheless true and important. For example, the interior relations of the persons of the Godhead to each other, the divine method of creation, the method and philosophy of imputation, the reprobation of sinners. Such things are essential parts of the system of doctrine. But a good preaching instinct will leave them out of the pulpit, except as they enter by way of reference and illustration. A man does not need to dig up the

foundations of his house and pull out the studding, to place his property on the market. If he does this sort of thing, nobody will buy, and it is just about that way with what may be styled excessive doctrinal preaching.

If you do not preach doctrine, it becomes a serious question as to what you will find worth saying. All practical Christianity is built on doctrine. The experience of both sinners and saints is along the line of doctrine. The being of God is a doctrine. Fallen man is a doctrine; man redeemed is a doctrine. The person of Christ and His work and its methods of application are doctrines. The span of life and the temporary inheritance of the world are doctrines. So are death and the judgment. Heaven is a doctrine. Hell is a doctrine. The realities, the hopes, the fears of this world, and the world to come, come to us in the Scriptures as doctrinal revelations. If you do not preach these things, what business have you in the pulpit? Think of Paul not preaching doctrine! He moves all along the line of truth. Peter overflows with even the unique things of God. John himself is in strictest sense a doctrinal preacher. The love of God and the love of man to God and man flow along the profound channels cut by such doctrines as the decrees, the incarnation, the atonement, and the mystical body of Christ. John M. Mason went to England and shook the island with his sermon on "Messiah's Throne." A Methodist bishop comes to Pittsburgh to dedicate one of the chief churches of his denomination, and preaches upon the evidences of Christianity. You cannot do better than imitate these illustrious ex-

amples. If you do not, you will grow intellectually and spiritually weak, and your parishioners as lean as Pharaoh's kine, and your place and theirs be secured to you in the Church of God by the radiated influence of the better ministry of more faithful men. It is a shaggy sort of comparison, but certain ministers and congregations are like polar bears—they live on the fat they accumulated in other and younger days.

How should you go about the kind of ministry recommended? Simply by following out biblical lines of teaching. "Doctrine" means "teaching." Your primary business as preachers is to be teachers of truth. You are not so much to make a multitude of applications of truth in your sermons, as to announce and expound the truth itself. The Holy Ghost and the practical sense of your hearers will make the applications which so-called "practical preaching" insists on making in the sermon. The man, for example, who is perpetually dragging "the times" into his pulpit, will often succeed better in getting the world into his sermons than the gospel.

Nor is it necessary, on the other hand, to array formal theology, with its refinements and philosophic connections, essential though these be to a coherent system, and latent in the Bible itself, in the sermon. A discourse does not need to show the reasonableness of intuitional philosophy, to make successful appeal to the intuitions of the audience. The sermon is not to wear, like the strawberry, its bones on the outside. And yet a preacher without right philosophic connections cannot be an intelligent expounder of the

full width of biblical truth. The whole difference between Calvinism, Arminianism, Socinianism is one of philosophy. Calvinism is simply the correct interpretation of the Pauline philosophy. Every heresy, even, is a philosophy at bottom. The preacher must have his philosophical foundations and links of connection clearly established, or his preaching will be a sand heap, each particular grain unrelated to every other, except by neighborhood.

However, a preacher is not to call the roll of his theological positions in his sermons, and have every particular member vocally signify its presence to his audience. Roll calls are seldom particularly interesting or edifying. The preacher is building a structure in the hearing of his congregation. He will not get them back very often, if he insists on thumbing his commentaries and lexicons and theologies in their presence. The sermon is results, and not methods. It is fruit, and not the tree on which the fruit grew. A man builds a house, and the sawmill, brick-kiln, iron foundry, paint shop, carpet loom, all contribute to make it habitable; yet he does not think it wise to erect on the premises the sawmill, iron foundry, carpet factory to obtain the house. He is content to use their product. So is the sermon. You are to remember the difference between a workshop and a pulpit, and to offer in the one the finished results of toil in the other. Once a transient preacher in this very pulpit discoursed on that high theme, the Trinity, and lugged in so much refinement of philosophy as to turn the house into a sort of ice cave, and take the glow out of the hearts of the worshipers with

chills down their backs. I have heard a sermon on the atonement which discussed the moral influence theory, the governmental theory, and the satisfaction theory for an hour, with the steady pace of a game of checkers, and wound up the process of demolishing heresy by triumphantly getting the truth into the king row! People called those doctrinal sermons. Not so. They were simply blunders.

And now, dear friends, the seminary sends you out sufficiently indoctrinated in the truth, as we think, to preach with correctness the great things of salvation. We have confidence that your sermons will be the substance of the Word of God. Because you will preach His Word, we expect to hear of the Master's blessing upon your labors. To this end we have taught and have sought the heavenly blessing upon you; and, cherishing pleasant memories of your residence with us, we commend you to God and to the word of His grace, that you may be able ministers of the New Covenant.

SELF-RESPECT

DEAR BRETHREN OF THE CLASS OF 1896:

Self-respect is an almost fundamental virtue, particularly in the Christian minister. Robert Hall once advised that no man should ask anybody's pardon for having been born. Paul made an application of the same sentiment to a young minister, Timothy, when he said, "Let no man despise thy youth." It is sometimes said by people who do not know the hearts of young ministers, that self-confidence, even bumptiousness, rather than modesty, is their characteristic. It is rarely correct. Many heart failures, apologies, refusals to undertake certain sorts of work, and contentment with obscurity and accepted inferiority, are traceable to a modesty which is more nearly akin to sin than to virtue. We have heard so much about the grace of humility, we sometimes think it consists in eating humble pie and hiding ourselves in the corners. Yet where one young minister offends by being too bold, ten hamper themselves by shrinking from difficult duty. They do not possess enough self-respect to properly credit their powers. One of the noticeable things in human life is that the men who occupy stations and have their hands on the longest levers in Church and State are not always gifted with remarkable brain power. Very often they are only middling people; but they are not troubled with morbid self-

consciousness, and are willing to try their hands. In view of this condition of things permit the illustration, in three or four points, of this matter of self-respect as it relates to yourselves. May the lesson go with you to India and Egypt and the parishes in America.

I.—Self-respect as scholars. You begin your public life in a scholarly profession, with a more or less scholarly reputation, and with work lying before you which requires the grasp of scholars. What are you going to do about it? Abandon scholarly habits and trust to what you have gained? That will not take long to run you into bankruptcy. The sermon-maker's history is illustrated in the manna which came day by day. All the week Israel had no such stock on hand that they did not need to gather every day, except upon the Sabbath. Just so with the man who feeds the heavenly manna on the Sabbath to the section of Israel under his care. He must gather through the week or the Sabbath will be a hungry day. It is only by daily work he will be able to feed the flock and to have the pleasant consciousness of intellectual worth and wealth. Patient culture brings a sense of power and competence to handle even difficult subjects. He will know that he knows, and will deliver himself in the knowledge that he has spoken the truth, and is entitled to have his words accepted. The minister should reach the place where he is an intellectual authority unto himself, where no man's *ipse dixit* "goes" with him, where he sits in decision upon the value of thought pertaining to his calling, winnowing, almost without effort, the chaff from the

wheat. A preacher may be emancipated from tutors and governors, if he will, and become a master. This is normal development. After the acorn, the sapling and the oak. After the boy, the man. After the boy on the farm, the teacher of others, studious, self-reliant, and an authority in his sphere. You must learn to respect your own minds, use your own tools, make your own combinations of thought, and honor your own findings. This will not be egotism, but self-respecting scholarship. Even a great name or a great creed are not outside the pale of your examination and criticism.

A prime agency to such scholarship is a library of muscle and marrow and brains. A frothy ocean of books is being deluged upon the public, and it is possible for a minister to be either mentally drowned by it, or, what is about the same thing, become as frothy and unsubstantial as they. The fact that a volume is religious does not make it good reading. Many of the books in question bear the same relationship to true learning that campaign documents do to statesmanship, or the historical novel to history. A minister cannot long truly feed his mind on Peloubet's notes, sermons by the Monday club, homiletic commentaries, books of sermon skeletons, Parker's People's Bible, Talmage's or even Maclaren's sermons, cyclopedias of illustrations, volumes of Bible readings, and collections of addresses made at summer schools. Some of these are better than others, but the general class should cut no figure in a clerical library. They have not much stuff in them, and what they have is not thorough and sometimes unwhole-

some. Their method induces the nibbling, sandwiching habit of study in their readers, than which there is nothing worse.

There is another class of books having merit and a sphere of usefulness, which may be overprized by the young minister. It is represented by Frances Ridley Havergal, F. B. Meyer, J. R. McDuff, Andrew Murray, and Peplow-Webb. They should be on every minister's table, but too much use of them leads to a morbid mysticism, an introspective life, and away from the great historical Christ Who wrought out our salvation, and away from the great objective doctrines which must chiefly be preached to men. Salvation as a scheme lying outside of a man must be somewhat understood by our hearers before we can preach salvation as an experience.

Then there are the little books the current evangelists feel they must print, and their periodicals. These offer many wise suggestions as to methods of work, and they have their lessons for ministers. But not a single solid volume, one of any considerable intellectual usefulness, has come from their hands. They are not blameworthy for it. But that they shall be taken into one's library as teachers of doctrine, who have rarely looked into a volume of theology; or to teach interpretation of the Scriptures, who know absolutely nothing of the vast study the Church has put upon God's Word; or even to teach how to preach, who sometimes have made but a few score of sermons, and almost never above two hundred or three hundred; or that they be allowed to indoctrinate Church teachers with vague and dreamy notions about such

subjects as the advent and the millennium, who have scarcely a tithe of the comprehensive Biblical knowledge of the great minds who framed the creeds to the contrary—all this is not only anomalous and unwise, but intellectually and spiritually unsafe. The lessons of the teacher mould the taught.

As young men you probably think there is much in summer schools, and institutes, and conventions. They are important agencies in the Church for the instruction of certain classes, and they may afford you some slight help and a pleasant variety in your vacation; but really they are not of very great advantage to an educated ministry. Your going off to ill-equipped, and often ill-balanced and superficial, institutes, is to be deprecated rather than encouraged. You will far better obtain your learning by hard work in your own library at home. That is the place where the man is made. Such schools and conventions as mentioned keep you leaning on instructors when you should be walking alone, introduce you to fanciful and almost vicious methods of Bible work, fill you up with chaff and theories of work almost as light as chaff, and run you into little narrow ruts of thought and method which tend to make you small men. You will never learn your Bibles by marking them up with blue and red lead pencils. These Bible institutes have their place, but they are not adapted to such as you. You have already outgrown all sorts of knee pants, roundabouts, and Windsor ties. Do not in anything go back to them. A serious danger of our younger ministry lies in this direction.

II.—You are to respect yourselves as pastors. But

egotism is not self-respect. Nor is a feeling of personal pride in your office, a sense of the local importance with which it invests you, self-respect. The virtue so named consists in just appreciation of your character and attainments, and of the sacred dignity of the office the Head of the Church has placed upon you. You will each receive consideration from all good and really cultured people of your community, if you rightly consider yourself and are deserving. But you must not be a boor; instead, a simple-mannered, unartificial, pleasant, courteous gentleman. Brusqueness is not a talent. In business you must not be mean. Discounts are not the chief end of a minister. You must not be a monopolist of conversation, and a hungry seeker of the good places for which your neighbors and parishioners are also candidates. You must not presume on your cloth. Your office will be an offense unless the man is acceptable. The minister who is not given to looking out for himself will generally find others are looking out for him. Pay your own fare and bear your part in the expenses of an occasion. You must not be a shallow pate, a man of empty judgment, nor one insisting your judgment shall be allowed. Do not be a man of small knowledge and personally the superior of nobody. You will naturally have a rank. Maintain it by deserving it.

Many a preacher falls in his own estimation from the lack of what he might readily possess: for example, good manners, polite ease, neat clothing, a well-informed mind, good preaching power, and an attractive, efficient wife, which pastoral qualification

goes far toward giving him good standing. She is not beyond the reach of your lawful, well-regulated ambition, and, after due process of visitation, may often be had for the asking.

Some ministers of great natural worth grow exceedingly modest, because they are located in comparatively unimportant parishes. Let it not be so with you. Do not shrink to the size of your work and come to feel incompetent for larger or different things. Do not think your rights are infringed upon by your more prominent brethren. If you do, you will probably not have asserted yourselves and manifested the good qualities you possess. Unless you display your worth fittingly you may expect to drop back. Make your own place and fill it.

Sometimes the pastor finds requisitions made upon him "not nominated in the bond." Not infrequently he is required to keep quiet on intemperance and the liquor traffic, just as he was on slavery. Now a hobby rider is not a graceful equestrian; yet we sometimes become addicted to that exercise on so good a mount as temperance. But that is a small matter compared with yielding to pressure to keep quiet, or to say harmless things on the giant sin of our civilization. Neither the Lord nor the people have use for such dumb oracles. Sometimes the local political ring will put a ring in your nose, if you submit to the operation. The sooner and more decidedly its demands are courteously refused, the better for you. Do not let a parishioner or a local magnate control your pulpit or make your ballot for you. One case of attempted domination of the pastor ran thus: a considerable

civil office was in danger of being lost to the party strongest in a large congregation. The pastor was known to prefer the man certain influential parishioners did not. One day a "whipper-in" called on him and said: "If you vote for so-and-so, certain persons in the congregation, who are your friends, will not like it. You ought to vote for the other man." Said the pastor, somewhat bluntly: "You can say to those who sent you that I am a free citizen and will vote for whom I please, and they can do the same. As a citizen I propose to mind my own business, and I will be much pleased if they will mind theirs." He had no more trouble, and, of course, lost no friends. A preacher can afford to be a man.

III.—Did it ever strike you that even a denomination can be too little self-respectful? If not, please look at our own in the light of two or three illustrations. We are constantly mentioning the fact that we are small compared with others; just as if it is always a defect to be small, and as if there were no room to grow. Size does not determine worth. The great length of a sermon, as your parishioners will probably tell you, is not the measure of its efficiency. The larger denominations are not proportionately useful. Goliath's bigness did not make him a better man than little David, who became a Psalm-singer. Our business is not to apologize for being small, but to seek to grow to the best limit of health and power.

It is not self-respectful to be perpetually apologizing for our Psalms in one way and another. Some one has participated in a union meeting where Psalms were sung. Of course everybody was delighted, in

case they were sung well. Straightway is sent to the papers a report of the flattering remarks which certain hymn-singers had made about these songs to which they had been strangers. "What melody! What a spirit of grace in them! We are amazed at the music they make! We do not wonder at your Church for singing them!" Such things are written to the papers as a sort of credentials for the Psalter. They are used to give character to our Church position on praise, are regarded as a sort of unexpected encouragement to continue in their use. The writers do not seem to see they are not so much aiding God's hymn-book to a proper recognition of its deserts, as giving currency and prominence to the fact that it has been and is extensively disparaged. For myself, I always feel little under these patronizing encomiums which are the utterance of the passing moment, and really mean nothing for the book we love.

Then there are revivals where the Psalms are found effective. The fact is not omitted in the reports. We hear about their remarkable adaptation to revivals. You know the story. It inevitably conveys the impression that there was somewhere a doubt about their adaptation; their efficiency was felt to be a question, and their use at such times something of an adventure. Of course this is not in the reporter's mind, yet the impression is conveyed. The discovery of the remarkable spiritual adaptedness of the Psalter in this new field is no astonishment to those who know it best. However, it incidentally comes into prominence by the use of our new methods of evangelism. But, after all, there is no need of laying a half-apologetic stress on

it in published reports. It is nothing new that good gospel preaching and devout Psalm-singing have commingled in great revivals. You never hear hymn-singers justifying hymns in a revival. They assume their worth. Let us learn a lesson from them. The Psalter being God's manual of praise is adapted to every need of the Church, whether it be the conversion of sinners, the burial of saints, or the coming of the Lord amid the throes of nature. There is a certain denominational self-respect possible, desirable, which will make us exceedingly sensitive to everything looking even inferentially toward our disparagement, and will safeguard alike our doctrines and our dignity.

You have had many counsels from your instructors as to personal piety, pastoral methods, and the great doctrines of the faith. These we trust you will remember. But as you go from us, we add this one concerning ministerial self-respect. It is not the least important, whether you go to the foreign field or abide at home. Its roots are in good character, in fellowship with God, in faithfulness to the faith, in loyalty to duty, in efficiency in the Lord's service. If you are not self-respectful, you will be ciphers even in the eyes of the heathen. But as men of personal worth, and bearing an office received from the King and Head of the Church, and used by the Holy Spirit to accomplish a mission of salvation, you can fearlessly stand before kings. May you never have cause to be ashamed of yourselves on account of your secret life or your lack of scholarly competence to effectively preach the gospel, and lead the hosts of

the Lord to victory anywhere on His footstool; and may He crown you and your work with success and honor.

We now have the pleasure of placing in your hands the diploma of the Seminary, certifying to your scholarship, and commending you to the churches.

THE MINISTER UNDER ORDERS

DEAR BRETHREN OF THE CLASS OF 1897:

The burden of our counsel to you as you go out to bear the part of ministers of the gospel is in the commission given to the prophet Jonah: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee"; and in that given to Jeremiah: "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak"; and again in that given to the apostles, and which you inherit: "Go ye into all the world and preach the gospel to every creature." All these commissions announced a fourfold thought to those to whom they came, and may also to you, under the general theme, "The Minister under Orders." I trust you will be profited by a personal application.

I.—You have orders for your work. It is a great thing to be under orders in such a work; to know you do not run without an errand. Ahimaaz extracted permission to run from Joab's army to the king, and in his feverish haste he overran Cush; but he had no tidings when he reached the gate. He ran unsent. When the slower black man came, he was found charged with a message from his commander, and his running was of value. The minister who carries the gospel to the nations does it under orders. He is not an adventurer. His imaginations and sympathies

have not incited his errand. He is not a Buddha, or a Mohammed, or a Mormon prophet. He does not run unsent. He is a commissioned messenger, a herald of an authority greater than himself, a "voice crying in the wilderness." And not only is he to know this, but to extract from it the element of power it contains. This lies in the thought that there is a higher wisdom in his ministry than his own. There is a plan which outreaches his best devisings, is not defeated by his defects, and which looks toward an end not determined by his power. There is, therefore, a responsibility for success which overtops his own. The common soldier may sleep to-night, for the battle to-morrow is to be chiefly in the hands of his general, while he will be only a private under orders. One of the most energizing and comforting considerations in our ministry is that we work under a plan not our own, in a field not our own, by appointments and agencies not our own, for an end we could never have devised; and we live in a scheme of providence and grace where, as minor factors, we are in the hands of the all-wise power we call God, Who, through us, applies salvation to men.

II.—Your orders are from the Lord. They are from the Church only as His lieutenant. The Church did not originate your mission, but the Church's King and Head. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." To all such come His commands to proclaim His will to our race, whose primary obligations are to God. Thus you go merely as God's messengers, and your only credentials are those of Isaiah: "the Lord

God and His Spirit hath sent me." You need not offer any other. You will have no other to offer. The world will not accept you with any other. Under recognition of such a commission even Balaam could not but deliver his message without abatement and with confidence. How much more should the minister of Christ stand with boldness, even before kings! His lips may always announce a "thus saith the Lord," and about the authority of such words there can be no argument. It was a bit of foolish and amusing buncombe when Ethan Allen, deist, and colonial officer, demanded the surrender of Ticonderoga in "the name of the great Jehovah and the Continental Congress," a sort of blank cartridge in such lips, and particularly as the garrison was only fifty men, of whom forty-nine were fast asleep. We smile at the military bombast. But what sweetness, and fitness, and majesty about the gospel minister's enunciation of his authority: "now then, we are ambassadors for Christ as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." You represent a Saviour Who "lived, and was dead, and, behold, He is alive forevermore, and has the keys of hell and of death." Brethren, there is power in the source of your authority. It forbids all cringing and truckling and apology. Fortunes, and commonwealths, and thrones, and organized sin, and men who all come into judgment, must stand in awe of your Master, and they should do reverence to your office and message; and they will, in less or greater degree, if the messenger does not obscure his Lord and his commission. When, therefore, you min-

ister, remember that you are not only under orders, but that they are from God, and that He will see to it that you run not in vain, neither labor in vain.

III.—Your orders send you to men on spiritual errands. Men are to be sought as hearers. If there is no call for you at Nineveh, there is at some other place in "all the world." Wherever you go you are to deal directly with men as immortal. You will find them everywhere, laboring and heavy laden. You are not scientists, or inventors, or artisans, useful men all. You are simply messengers to utter what has been put into your lips. You will cry, "Seek ye first the kingdom of God and His righteousness," and declare: "in my Father's house are many mansions." You deal with souls, and are sent for the cure of souls. This will generally shut you out of business, out of the workshop, out of the fields you may chance to own, out of the political arena. May it be your good fortune to get soundly whipped if you seriously enter the political field as candidates. And it is comforting to know you probably will. You will be urged to participation in the secularities. Occasional conditions will justify partial or entire retirement from the ministry; but nothing will justify the secularization of your pulpits. One adviser counseled that the country preacher discourse on the best kinds of wheat, the most satisfactory breeds of sheep, and the newest valuable farm machinery. Some counsel town and city pastors to dabble considerably in current municipal problems. But just try such things, brethren, and you will discover that people wish and will hear nothing permanently from the pulpit but the gospel.

Even if the minister sometimes forgets his mission, his people rarely do, although they may forget his message. What you preach will conduce to good bodily health, but that is not its prime intent. It is not chiefly meant to develop capacity for seizing the riches of nature, though this is a resultant. It is not aimed at the state or nation, though they are bettered by the gospel. A few preachers, with rare and amusing egotism, fancy themselves bearing a sort of apostolic commission to their entire city, and seek to make their pulpits centers of even national influence. But certainly most men are sent to individual souls, to small communities needing salvation from the penalties of sin, introduction to a new life, and the blessings flowing directly from reconciliation with God. The one chief thing given you to do is to save men by your gospel message. If you do this the civilization and the secularities will be saved as well.

IV.—Your orders fix and limit your message. Preach unto Nineveh “the preaching I bid thee.” This seems to be the iron bedstead of Procrustes, hurting the joints, the cross of a veritable crucifixion to a class of ministers and congregations. So we have preludes on matters pertaining to the world, the flesh, and the devil, which make the little bit of the gospel which gets into the sermon flat and insipid. We have stereopticon shows, magnoscope effects, illuminated lectures on the Holy Land, pictured discourses on the “Pilgrim’s Progress,” the dear pastor’s travels, including his bills of fare, exposés of this and that, traveling humbugs who “take in” the pastors and the collections, and other vapid, profane, and wholly unfit

material creeping from time to time into the place of the gospel message. Many current pulpit notices disclose the same fact, as for example, "The Speckled Bird," "The Mother-in-Law," which is warranted to bring out the youngsters and keep them in a giggle, "Beelzebub Driving His Hogs to be Drowned," "Deformed Feet," "An Apostle's Lost Baggage," "The Strange Contents of a Lost Trunk," "Up a Tree." Such topics warrant Tholuck's sarcasm of the Germans. Said he: "Our ministers have rid their sermons of doctrine and are preaching on the necessity of taking regular exercise." All such stuff is almost wholly aside from the divine message. God has no part in such intellectual and spiritual vacuity, such mountebanking and tomfoolery. The sermon is not a joke, nor the preacher a showman. The pulpit is neither a lecture platform, a circus ring, nor a mere place to put in the time. It is the place for the proclamation of the twofold message, salvation coming from God, and duty returning to God. Pulpit departures from these fundamentals are beyond the stretch of apology, are trifling with the office of prophet, and are not to be disguised as to their true character—they are sins. Think of a pulpit criticism of "Hamlet" when men are needing food for their souls; or an essay on the theology of Browning when the sum of all theology is at hand in the Bible; or a discourse on the mud and filth of Whitman and Swinburne, when the multitudes are crying for some one to pull them out of the Slough of Despond. Evangelist did it for the floundering Pilgrim, and the preacher of the evangel must do it still. Nor is it so very much better to spend the

pulpit hour discoursing on the great characters of the Reformation Church. Calvin, and Knox, and Wesley are magnificent figures, but their biographies were never intended to be the preacher's message.

It is limited to the Bible, and is wholly concerning two things—the law of God and the gospel of His Son. Beyond the exposition and illustration and just application of these things no preacher is authorized to go. This will allow the rebuttal of both doctrinal and practical heresy, but calls chiefly for the display of the Bible's contents. The thought to be impressed is simply that God has given the substance of preaching in His Book. Sermons said to be suitable for the times are false pretensions, except they set the Book in relation to the needs of men. Sermons that discuss the floating issues and gossip of the day, that hungrily seize on the revival of the Greek games, or the petty skirmishings in Cuba, or the ambitions of "Queen Lil," or the opening of the football season, and such like intellectual and moral vacuities are wholly devoid of both the law and the gospel. They allow the speaker to say clever things, and tickle the ears of a lot of people who practically stipulate that their conscience be let alone; but they convey no message from God. Balaam did better. The blind lead the blind, and the ditch is not far off.

There is another danger to your ministry, and one that young men particularly need to avoid. It is the tendency to cast pulpit work into formal theological mould. You are familiar with the moulds, but please remember they are the property of the Seminary. You have no business with them. You and we have

different audiences, and what has profited you will make your sermons hard, dry, and uninteresting. No ordinary audience can long endure discourses presenting "first" and "second justification," "concursum simultaneous and immediate," the question of the power of "contrary choice," etc. All these things will come into good preaching, but will not come labelled and branded with technicalities. The doctor prescribes that good and strong and old remedy, "Hydrargyrum cum creta et opii," but he is content if the patient takes the medicine according to English directions, and does not insist he shall swallow the Latin prescription. Be as wise as the physician; yet try to do a little better in transferring your theological thought into good English terms than did an embarrassed brother, who in a strange pulpit began a discourse on justification by faith as follows: "Dear brethren, for to be in a justified state is a good state for to be in." This was at least luminously true, and was followed by no prosecution for heresy.

There is a divine reason for the theology of the Bible not being in treatises,—bookish. It is meant for the masses of men, who can gather food from the piecemeal, concrete, and living forms of the Book, but would find only flinty rock if it were crystallized into formal and articulated theology. A minister should be a theologian in his study only, and only a preacher in his pulpit. Yet do not, I beg of you, take up the Ritschlian, rationalistic, vacant-minded cry against systematized theology. You are not to be intellectual vagrants and irresponsibles. The vacation of this study means all sorts of resulting crudity, and vagary,

and incoherency in religious teaching. But please do not bring your workshop into the pulpit. The car that carries the passengers does not load down with dynamos, and buzz-saws, and jack-screws. They belong elsewhere.

There is also the greatest need that you do not preach yourselves. Subjectivism is a vast danger to the pulpit. A preacher is not a silkworm, that spins what is valuable about it out of itself. The substance of preaching lies outside ourselves. The Christ of the Cross is chiefly to be proclaimed, and not the Christ formed within us the hope of glory. The pulpit is to proclaim God, His providence, His covenant with His Son, His salvation, His law, the second coming, the judgment, and, beyond all, an eternal destiny. Growing out of the covenant of redemption is a scheme of doctrine of instruction, designed to promote the better life of men. Preaching is to move within this gracious cyclopedia. Outside it we are mere secularists or subjectionists. Neither of them preach the preaching that is bidden, even though the latter takes the very plausible form of our religious experience.

There are two types of subjectivism afflicting the pulpit. Perhaps I would better say, infesting the pulpit and afflicting the congregations. One is the rationalism which brings the Bible itself to the test of the thought and feelings of the preacher. Without meaning it, he sits in judgment upon his God. If the Book does not square with his judgments, his prejudices, he casts out, whether it be the doctrine of eternal perdition or the Mosaic authorship of the Pentateuch. He determines the precise extent of in-

spiration, and colors to his suiting his findings in both law and gospel. I trust none of you will join this class of preachers, and thus set yourselves above the Book, and render nugatory the divine revelation. A first requisite to a useful minister is that he be absolutely submissive to the Word of God.

The other type of subjectivism in the pulpit is the mystical. It runs along the line of the feelings, the experiences. It never questions the Bible, but merely drops it out by telling about itself. It preaches itself, and not always Christ Jesus the Lord. It emphasizes, magnifies results to be attained by holding on to the one Great Head. It tells truth, but not so much the truth as it is in Jesus as what it conceives to be the truth of Jesus in itself, in believers. It turns the eyes away from the Lord to behold the Lord's works in the soul. It looks not so much at Him as at His reflection. It deals in terms of "consecration," "holy living," "peace," "testimony bearing," "higher life," and the delightful experiences which come by faith in our Lord. It rarely gets far from the cluster of doctrines which bears directly upon joyful fellowship with the Saviour. Now, I do not wish to even seem to condemn this type of ministry entirely. I do not. It has an important value, and to a degree it has endorsement in Scripture. But what I do wish most earnestly to say is that preaching made up in the main of this type of work omits the greater part of what is bidden. It is intellectually weak. It makes the emotional nature perform all the functions of the spiritual man. It builds a Church that lives much on mere sensations, and is never satisfied unless it be

in an electric tingle. Under such preaching your parish will not long have need of you. You build up nobody. You simply keep things warm until the fuel runs out. Said a shrewd old minister, speaking of a preacher of this type: "He is wearing out in his field because he is always preaching about how he feels, and you feel, and everybody should feel. It's wholly a matter of feeling with him, and it has lost the charm of novelty. There is not much substance to his preaching. What he should do is preach Christ in the fulness of His person, and doctrine, and law." That critic was right. The surest way to exercise a useful ministry is to declare the whole counsel of God, with applications as may be required.

And now we dismiss you to the service for which you are prepared. We do not bid you farewell, since we expect to be within eyeshot of each other upon the walls of Zion. Some of you will serve in the pastorate of the established congregations. We are delighted to send you, for there the kingdom of Christ is to be maintained. Some of you will go into the mission field at home. We are glad to send you, for there the kingdom of Christ is to be established. Some of you go to the foreign field. We have much pleasure in sending you, for there the kingdom of Christ is to be set up. We are grateful we have had the privilege of educating you to go anywhere in the earth, since the uttermost part of it is given to our Lord for His possession. And our parting admonition to you is, wherever you go, hear this word of the Lord: "Preach the preaching that I bid thee."

THE USE OF GOOD SENSE IN THE MINISTRY

DEAR BRETHREN OF THE CLASS OF 1898:

You have heard very much about the needs of the minister in certain great things fundamental to his work. Again and again has been emphasized the necessity of good sermonic methods, personal piety, careful intellectual culture, and the continual baptism of the Holy Ghost. Such matters are the staple, also, of most of our farewell addresses to outgoing classes. Having other thoughts in mind at this time, we trust it is enough to say to you upon these capital matters, that, without the qualifications they signify, your ministry will be void of the power for which you hope and, we trust, earnestly pray. If any of you count such fundamentals small, and propose not to practice them, you would best abandon the ministry altogether here and now, and leave your diploma for a more consecrated man. The Klondike or Cuba can put you to a better use than a congregation. Believing that you heartily accept the instructions heretofore offered upon these chief intellectual and spiritual requisites to your work, we wish to turn your attention to certain other matters of less importance, and which are yet more or less essential to your ministerial usefulness, even although they are often passed by. They

may be grouped under the caption: "The Use of Good Sense in the Ministry."

Not one of you would not resent even a hint that you are not abundantly possessed of, and quite certain to exercise, this commonplace quality. We are willing to believe you are correct in your opinion; but the fact is, some ministers, who were and are just as confident of themselves, have shown a woful lack of this first essential to a useful man and a pastor. A man may be a genius in poetry, or music, or painting, or language, or figures, or public address, or many other things, and be devoid of good hard sense. Genius is often but another term for an ill-balanced mind. Painters, and poets, and lightning calculators may thrive without mental and moral equilibrium, but lawyers, and doctors, and business men, and preachers never can. In most cases, moreover, a poor balance has not even the compensation of resulting genius. Ordinary men, as well as extraordinary, may be lopsided. Yet such a condition is by no means beyond control. Careful consideration of all the elements of his makeup, and of his ministerial province and his environment, may very well lead to wise behavior. A man does not need to follow his bent as he must his nose. He is not under compulsion to commit folly. The greatest of moral philosophers has said: "with all thy getting get wisdom." It may be gotten in every-day, external affairs as well as in spiritual. You are to get it if you have it not; and if you have it, you are to be watchful to exercise it to the best limit.

There are numerous examples of unwise clerical conduct, although by reason of several aggravations

the men have often been in a way driven to it. A new pastor is said to have announced one morning after service that he supposed the congregation had an officer called the treasurer, but had no means of personal knowledge, since, after eight months' work in the parish, he had not seen the color of his money. He would give him until the next Monday a week to make himself known and settle accounts, otherwise the pastor would resign. It was an aggravating situation, to be sure, but that announcement was folly in Israel. It need scarcely be said the salary was paid, and that the resignation also came before long. The brother candidated for a while, and finally came to rest in the Presbyterian Church. It is usually disastrous to belabor a parish from the pulpit on debts owed upon salary. The wise way is not to allow congregations to get behind, and this can ordinarily be accomplished in a quieter manner.

An itinerant was met on a Sabbath by a sleepy congregation. Suddenly he stopped and said: "I preached here twenty-five years ago, and the congregation was asleep. I see you have not waked up yet." It was a sharp cut, but it slew the sermon and the preacher's chances for acceptable service in that pulpit. Wit in the pulpit at the expense of any self-respecting people is pretty sure to be resented. Plenty of smart, tartarish pulpit sayings are on record. They have a place in collections of ministerial anecdotes, and may have done well enough for Rowland Hill and John Wesley, owing to the men and their times, but they have no place in United Presbyterian pulpits.

A preacher cannot afford to get into a "miff" toward any part of his parish or his work. He may have what he counts good reasons for his offishness; but he may be perfectly sure that in the long run nobody else will count them so, not even his friends. He is there to labor in all sections of his work, and to treat everybody kindly and courteously. The officious and bossy elder may be a thorn in his flesh. The man who did not sign his call, and who does not like his preaching, may twist in his seat, and yawn in his face, and snap his watchcase at him, and say that he much prefers the noisy ministrations of Rev. Mr. Blunderbuss to the clear-cut, logical, scriptural, and well-delivered sermons of the pastor; but these are no reasons for frigidity when he meets the brother, or for making no pastoral calls at his house. Nor should he encourage his wife in like behavior. Ice does not melt in arctic temperature. The man who will freeze is the pastor, and he can surely count on being frozen out.

Do not assume too much because you are the head of the parish. You have no right to dictate the amount to be put into the new church, or to absolutely determine its architecture, or to boss its details, or to interfere with the plans the building committee has adopted. You are not paying for that church. Occasionally you may be called to be the business man of the congregation, but this is rare. The pastor who insists on being the ruling spirit in building a church will be wise if he keeps his eye open toward the vacant congregations.

Sometimes a pastor becomes a partizan in a church

quarrel. Keep your eyes open for the under-currents in your congregations and keep your mouth closed. "Dear Beaver, don't talk!" Feuds often exist, and by flattery, and courtesy, and various blandishments the pastor is drawn into undue sympathy. Keep your hand out of the fight personally, and keep the fight out of the Session. Commonly you can, if you will. Some cases must come into that court, but entirely too many get there. Judicial cases mean scandal, embitterment, and very frequently pastoral unsettlement. Sometimes pastors think it their duty, properly enough, to expurgate the church of troublers and their troubling. They would count themselves moral cowards if they took no steps that way, and sometimes that view is correct. But good sense, dispassionate judgment is required to determine when that is the case. As a rule, judicial process, and certainly the frequently resulting war in the parish, is a sore mistake. A pastor who has cases enough in his Session to become familiar with "the book," the law of discipline, has need to question his policy. Personally, I recall but two judicial cases in my pastorates, and one was clearly a blunder. Your business, brethren, is not to rectify everybody by church law, but to preach that gospel which makes a good church possible, and reduces church scandals and warfare to a minimum. If there is anything your good sense should keep you from becoming, it is a "church lawyer."

Young gentlemen, do not pit yourselves against everything. In legislative bodies that sort of people is said to be "on the left." You may be on the left,

and yet be in the right; but left-handed people would commonly be better off if they were right-handed. Successful opposition can be accomplished by a smaller man than successful advocacy. There are many times when it is easier to say "no" than "yes." A minister may become a growler, and growl at his people, and in his presbytery, and at his denomination, and his times. His fault-finding and pessimism may color all his work, and yet he never dream of it. There are many things the pastor is to antagonize, but he is not to develop the habit of opposition. The vast bulk of his ministrations is upon positive lines, and not negative. The color and popular impressions of your work are to be derived from a cheerful ministration of a joyful gospel, the glad tidings of great joy. Yours is not a ministry of negatives, of condemnation, but of hope unto glory. It is a most woful thing when, through ill health, a soured mind, unconscious habit, or sharp temptation, the minister becomes largely condemnatory and critical of others in his addresses. His words are irritants to many minds, whether he speak in the pulpit or on the floor of the presbytery. His people say he is a fault-finder, and his presbytery, less elegantly, that he is a "kicker." Faithfulness in your ministry will not consist in pounding all and singly the mean things that come along. You will be ordained as something better than pugilists. A good pummeler of sins and sinners may make a very poor preacher of the gospel. You are to be found on the right side of true reforms and preach them; yet your chief business is not to growl at existing evils, but preach a gospel adapted to their removal.

Good sense demands that a preacher be natural in the pulpit and out of it. The naturalness may be poverty-stricken enough, but it is riches compared with the artificialness and affections some preachers develop. Occasionally the relation of merit is reversed, precisely as an old lady did it on being shown a bunch of Hermosa rose blooms: "Oh!" she cried, "how beautiful! They look just as natural as artificials!" It takes much more than the artificialness of a white tie and an Oxford Bible under the arm when he walks down street to make a good preacher. It takes, first of all, a natural, sensible man. Unnaturalness shows itself in the pulpit tones, all the way from a whine to a bellow. We hear it in pronunciations, the "r's" are slurred, the vowels are trifled with, and there are a dozen tricks of speech not used outside the pulpit. We note it in the studied gesture, the cant of the eye, the pose of the body, the toss of the head, the air of "doing it," even in the dear little lisp that is best at home in the parlor. One acidulous critic, a woman, says such things show a soft spot in the preacher. I would that it were not in his head, but in his heart! The fact is, all such antics are inconsistent with the best sincerity in the preacher. They show too much thought about externals.

The same mental temper may be shown in clerical manners. Lordliness ill becomes a preacher of the gospel. Mincing dignity, which walks about beholding itself in a looking-glass, looks but poorly as the herald of the lowly Nazarene. Self-assertion because of office and social grade is leagues away from a

calling which demands meekness and gentleness. The opposite extreme is the affectation of great humility, and sweetness, and devoutness. It lays tribute on saccharine endearments of God and man, and is so humble in its phrase as to excite the fear that it may be slippery. In the city such an individual often excites reminiscences of "Miss Nancy," or of "Uriah Heep," and in the country they say "butter would not melt in his mouth." A man's real goodness and power may secure toleration for even these defects, but real defects they are, notwithstanding public toleration.

There is another class of infringements upon good sense which limits usefulness. It concerns pecuniary transactions. A horse-trading parson may be strictly honest from his point of view, but he never can persuade the man who gets the bad horse or his neighbors from their point of view. The clerical buggy may be drawn by a good animal with public approval, but current judgment forbids the clerical horse trade. The business is counted shady. There is a real danger here, and good judgment forbids trifling with it. The same may be said of debt which cannot readily be paid. Beware of such pecuniary debt as you would of malaria. It gives too many preachers chills and fevers. Paul meant just this when he said: "owe no man anything." You must live within your means. Other people are expected to do so, and you have secured no relaxing dispensation of the moral law. So also, avoid the dickering, jewing habit as one necessarily reducing you and your family in public esteem. If you wish the article at the price, take it. Ask for

no discounts. If they are offered, you may accept them. But remember that merchants and others, who have things for sale, are entitled to their profit, and cannot do business without it. You have no right to ask them to waive their business rights on your behalf. Do not go on a parishioner's bond, or anyone's for that matter; and do not ask them to go on yours. Business entanglements are likely to arise which a business man is in position to handle, but a minister is not. His soul will become worried and secularized and his work dreadfully hampered.

You have been doing some preaching here and there, and you are in position to notice some violations of good taste in the pulpit to which ministers are somewhat prone. To violate good taste is to be heedless of good sense. It is not in good taste to gaze around on the congregation in a vacant or curious way before the services begin. You have no place in the pulpit until the hour has arrived. It is not a tower of observation. You are not called to sing so that everybody in the house can hear you. A very good minister once assisted me who delivered some of his notes as if he were shooting off a battery of field pieces, and between times kept up a roar like a big organ with the stops out. The choir at the other end of the church smiled, the congregation tittered, and when the singer put his mouth to the pastor's ear and whispered, loud enough to be heard in the pews, "I'm sorry I have a cold to-day and can't let myself out," it was almost beyond endurance. There may be an excess of vocal devotions. A new Methodist book on preaching says: "do not lounge on the pulpit

sofa. Do not blow your nose as if it were a trumpet." The difference between Arminianism and Calvinism ought not to make any difference in pulpit manners. Do not ask every visiting preacher into your pulpit. He would rather not go. Do not pray for him specially, and refer to his "great work," and all that. When your professors visit you, don't mention them in public devotions. What commandment gives you authority to dispense prayers by courtesy? You should not talk with a brother minister in the pulpit during the progress of the services. You would think conversation in the pews most improper. You are there to worship, not to retail to your brother the history of the bald-headed man, or to listen to the biography of the woman with the black-and-gray ostrich plumes in her bonnet. It is a great distraction to the congregation and to yourself and the officiating minister for you to turn leaves of the Psalm-book for the next selection while prayer is being offered. You would not wish your choir to do it while you lead the devotions of the congregation. You should not rise to find the Scripture lesson during the singing of the Psalm. You should not close the Bible when you have read the text, and preach over a closed book. It takes away the air of divine authority from your message, and shows irreverence. Nor should you shut the volume with a resonant slap when the sermon is done. You should not become so modernized as to so fully dispense with the pulpit desk that none can be found for a visiting minister who is used to it. That is a most unministerial piece of discourtesy. If a man wants to read, give him a

chance to read well. If he is nervous about standing out boldly on the platform, give him the desk as a sort of refuge.

You should not wear an outlandish article of apparel anywhere. I have seen a good man in his pulpit in an old pair of carpet slippers. Another came as a candidate to a village church. He preached well on Sabbath, and on Monday went about town in a silk smoking cap, puffing a cigar. The congregation might have endured tobacco, but they would not have that cap. Think of the æsthetic incompatibility of a good sermon and a red necktie or a striped shirt! Do not hide your notes in case you need to use them. It is earnestly hoped, both by your professors and the congregations, that notes will not often be required. If they ever are, let there be no secrecy about their use. There is nothing in the Bible or the Book of Government against notes. The day ought long since to have passed when a man cannot take paper with him into any United Presbyterian pulpit without reproach. There ought to be no cause for furtiveness at the time, or apology afterward. There are sermons which ought to be written and read, and most of the older men would be better preachers if they had felt at liberty to sometimes freely use their paper. There has been, and still is in some places, an unreasoning hostility to a manuscript, which has seriously crippled our ministry. If you find yourselves confronted by any serious occasional necessity, use your paper in a manly way, and give no excuse. You are to be the judges, and nobody else. On this point be not in bondage to any man.

Time will not permit further counsel along these matter-of-fact lines. You will be enrolled in an honorable ministry, and one of the most efficient, I verily believe, that has ever served the Master. See to it that in intellectual industry, soundness in the faith, faithfulness in your pastoral labors, wholehearted devotion to the Church and its great Head, clearness in discerning the needs of your times, and in the happy display of good sense, you do not fall behind the long roll of predecessors who have gone to their reward, and the fathers and brethren with whom you labor. Avoid their mistakes, emulate their virtues, and be the critic of no man but yourself. As David said to Solomon, so say your instructors to each of you: "now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as He hath said of thee. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God."

THE PASTORAL OFFICE

DEAR BRETHREN OF THE CLASS OF 1899:

The terms "pastor" and "preacher" broadly distinguish two phases of the minister's office. The first in order, though not in importance, is the pastoral function. Sometimes the preaching is so magnified as to make the pastoral labor seem small and of comparative unimportance. This is like counting the head of the minister's body more vital than his heart. He will not do well without either; nor yet without both sermon and pastoral skill. In the main we will pass the sermon and offer a few familiar words on pastoral duty. If this requires a special justification, it is abundantly found in the quickening of pastoral endeavor, particularly in the cities, within a few years past. Whatever may be said of the public value of the sermon of the day compared with that of a half century ago, there can be no doubt the minister's labors outside the pulpit have acquired an importance not then known. Note, therefore,

I.—THE PASTOR IN THE PARISH

The most patent remark here is that much of his work cannot be done according to time-honored methods. The student has not lately heard of them in the seminary, but he has at home from parents who love

the past. Family tradition reports how the pastor came in state once a year, with an elder as a body-guard, or as one of themselves described it, "to open the gates and let down the bars." He catechised everybody who did not hide from him, delivered a formal exhortation, and went on to the next household of trembling youngsters to repeat the operation. The biennial alternation of this in many rural parishes was the "catechiz," or neighborhood meeting at an elder's or some other central house, where the children assembled to shiver through an hour with the Westminster Assembly, and then to hop-skip-and-jump home in very secular glee that the ordeal was over. In most places such methods are no longer possible, and we do not need to shed tears over their departure. They were clumsily official, and do not suit our times, when less formal and more natural methods characterize the movements of society. Perfunctory formal officialism nowadays is resented as almost wrongdoing. Your pastoral work must be chiefly with individuals and not with companies. Most converts under your ministry will be souls sought from God, solicited face to face and persuaded. Special services, evangelists' labors, and other agencies may be found occasionally in place, but after all, in a very large sense, almost everything will depend on you, and you must magnify your pastoral office.

You may need to learn many things by experience. Most young ministers have a lot of theories which must run to seed and die off before they work quite as they will later. They publish church papers which

usually die happy and bankrupt within two years. They print bulletins for their small churches to save announcements, and then make a lot of announcements they could not get into the bulletin. They insist on calling on United Presbyterian women to lead in prayer in prayer-meeting, and wonder why so many of the faithful become irregular in attendance. One young fellow insisted that all his session of farmers should wear silk hats. Another insisted that his session do all the visiting of families, and was surprised when it was complained that he was not a good pastor. Yet another divided all his congregation into Sabbath school classes, and read the list from the pulpit. This was his way of getting people into the Sabbath school. Such novel ideas of doing his work soon led to his retirement from that pastorate, and without seeing the school a success. There may be several things it will take you some time to unload. Among others you must get rid of any notion that your pastoral work will move well without a strong, warm infusion of your own personality. The pastor must be the actual working-head of his parish, even although he does not preside over the ladies' missionary society. And he must do abundant work in a plain, common-sense, tactful way which will commend him to the well-balanced minds of the community.

Should he be habitually absent from his Sabbath school? No. Should he teach a class? That depends on his strength, and whether the type of his parish or his helpers creates the necessity. Should he be frequently in the young people's meeting? He should; otherwise this important section of his parish will

grow into independence of him, and, besides, it is not likely to grow very well. Should he always preside at the prayer-meetings and make a set address? Again it depends on his people. It is often the best thing he can do, although not ideal. Should he or his wife attend the congregational meetings? Not generally, unless he wishes to be counted a meddler, and is very desirous of hearing what can be said against him. Shall he insist it is his right to perform all the marriage ceremonies in his parish, and grow snappish because he is not invited to do so? Certainly not. There are uncles, and brothers, and cousins of the contracting parties, and their services are desired. Sometimes the old pastor will be honored by those who learned to love him before they knew you. You will have your turn when you get old, if you deserve it.

One thing will impress you profoundly. It is that your work for a soul is not usually done by one sermon, though your best, or one visit, or one conversation. It is rather by the aggregate of your power to impress the gospel. There are many romantic and wonderful things in the annals of the pulpit and parish. We thrill over Livingstone's sermon at the Kirk of Shotts and five hundred conversions in an hour, and over Whitefield's bringing down hundreds of sinners at a stroke. These things are like thunder storms, normal but occasional. They will, perhaps, not come to any of you. Your work will be done by slow, patient, many-sided, aggregate effort. And let me tell you for your comfort, it is the best kind of work, and you will belong to the best kind of workmen. You will better be a lamp in the street than a

meteor in the sky. Running to and fro in the earth is not the great means by which the knowledge of God is increased. One good missionary is worth two globe trotters.

So far as he can be, the pastor should be a familiar friend in the home. In some cases it is almost impossible. Shyness of clergymen, worldliness, wealth, station, and such like very often put barriers between the well-meaning pastor and members of his flock. Sometimes he is a lordly or unsympathetic fellow, who does not come to the heart level of his people. He needs some providential bayonet thrust to destroy his inflation, and some hammer of the Lord to break his heart, until he can feel with the humblest of his flock. And very likely his Master will send these things. The sorrowful thing will not be their coming, but that he ever needed them. Due clerical dignity is to be regarded, but it does not do pastoral work on stilts. And the average parishioner will not object to see a pastor so mounted take a headlong tumble, as he is pretty sure to do. Most dignity is artificial at any rate. It does not come from a superior humanity, but from being too well kept; is a sort of stall-fed product. There are no fitting places for dress parade in the parish. The good pastor's ambition is to be the friend of the parents, the well-beloved acquaintance of the children, and an ideal minister to the whole community. He will not forget that his social functions are to aid him in cultivating religion in all hearts.

And yet he is not to become so familiar as to lose ministerial grade. He may know very many by the given name, but that should not lead him to crack

jokes by the hatful, and borrow chews of tobacco, and become a rattling gossiper to establish good-fellowship with his parish. On calling he may expect to be shown to a seat in the parlor or living room. If ever he degenerates to a permanent place by the kitchen stove, he will have deserved it by his behavior. It was no real compliment to her pastor when his well-to-do parishioner said, "I like him, he is so familiar like. I can just set him down by the kitchen fire, and sometimes he just comes in by the back door!" That pastor would better call at such a house only in the summer. If you cannot come in by the front door, young men, and keep in the front part of the house, if it has one, you would better stay at home. This is the rule. If you meet just exceptions you will know them. There are homes you should visit, which have no parlors, and there are poor without winter fires except in the kitchen, and I hope you will have many a call to such firesides; but your pastoral usefulness will suffer if you let yourself down below the proper claims of your office, as the family you visit may be able to recognize them. The minister of the parish should stand for something more, socially, than the hired man.

II.—THE PASTOR IN SOCIETY

You are not to cultivate society because of love for it. It will claim enough attention whether you work in the city or country. Multiplied social engagements bring mental dissipation. Love for the parlor and love of books are apt to be incompatibles. If a pastor

likes his books only well enough to get his sermons, the likelihood is the people will not long like his sermons. It is neither a high nor a holy ambition in a minister or his wife to become society leaders. They are to deserve recognition as honorable and useful factors where society is at its moral best, but they can do better than shine in the ordinary artificial social functions. They should stand wholly aloof from a good many questionable things which what calls itself "good society" often tolerates, if it does not approve. Into many localities most of these questionable things have not come, but many abound with them. Broadly speaking, they include everything which tends to the secularization of the social circle, the Church itself, and therefore the handicapping of the gospel. Let a popular pastor and his family become tinctured with the snobbery, the worldliness, and frivolity, and the mere temporal and fleshy views of life which characterize many communities, and both the spiritual and moral tone of the church and neighborhood will run down. Pastoral views and example are no insignificant standard with men. Few will look higher for models. Milton said that a man who would write poetry must himself be a poem. A man who would teach Christ must himself be an incarnate gospel. Our Lord taught the same thing when He said we must "do and teach." There is no greater affliction for a parish than a pastor and family whose ideals are unspiritual, whose enjoyments are chiefly worldly, and who are often venturing on the borderland of doubtful things. I cannot give you the advice of Professor Rooke: "never make a funny speech." That

depends on whether you can, or can only add to the solemnity of the occasion, and also on the nature of your fun. I think this advice is safe: "don't try to make a funny speech if you cannot say funny things." Funereal fun is most distressing.

But though participation in small immoralities and things allied is forbidden, there is no reason why the pastor shall not be a cultured and even a polished gentleman, one who knows enough to keep his finger nails clean, his shoes blacked, and to take off his hat in an elevator when ladies are present. It is not meant that his family are to go in strait-jackets and do penance for the community. What is meant is simply that neither he nor his are to be worldlings or boors. Religion calls for neither the strut of the dandy nor the gait of the clodhopper. It calls for the gentleman, and the contents of that term are likely to enlarge in the mind as the years go by. There is no law of the land or of the kingdom to require you to wear in public offices a Prince Albert coat. Just why a prince of the blood, dead or alive, should set a rule for ministers of the gospel is not clear. The thing that is clear is that society will exact propriety of apparel. Some may sneer at the idea that a man's coat shall determine his social grade. Really, it does not. People merely interpret the preacher, discover his grade, by the taste he shows in his garments. They are a sort of outside credentials of the man within. So are other things. A very good man may take his food from his knife, or pour his coffee into his saucer, or wear his overshoes into the parlor, or sport checked pants beneath a big seal on his watch

chain; but people will judge him by the signs he hangs out, precisely as they do the man who does business behind the three gilt balls. A clergyman's social entrée often depends a good deal on such matters, and it is well-nigh fatal to him when he is shut out or is deservingly made the subject of sharp social criticism.

A pastor who can perform certain social functions attaching to his office in good form is at an advantage: for example, make a good after-dinner or harvest-home speech. Had anybody impressed this on some of us twenty years ago, we would now be grateful. Your people will know you as good preachers, but the general public will see you chiefly at the weddings, meetings for social festivity, and such like places. A happy marriage ceremony, neither a bony Puritan skeleton, nor a dish of sophomore sweetmeats, and which presents the minister as a graceful gentleman, has often been a passport to favor. None of us ever gets too old for sentiment and good taste at weddings. Our denominational barrenness of certain simple æsthetic forms is neither a cardinal principle of Protestantism, nor the dictate of a sound pastoral judgment. And may it be hinted that if you read the ceremony you have prepared, no harm will be done, nor will the effort to join the couple in wedlock fail in case you should omit to say that marriage began in the garden of Eden. The couple will be perfectly content to accept it on the authority of the heart without historical warrant, and everybody present will hope it will continue in fashion.

The same general principle should characterize your services at funerals. Aside from all questions as to

the contents of the addresses and prayers, attention is to be paid to the fitness of things. There is an unfinished, ravelled-at-the-edge fashion of doing things, an appearance of unpreparedness, a disjointed, sputtering procession of thoughts and events which people observe and disapprove.

Now all these things are mere details of the greater things with which they are connected. Yet they touch the line of perfection, which is no small thing. The blush on the grape is the most superficial and minor part of it; yet nobody will buy a basket of grapes without the blush on them. These delicate, almost impalpable things go far toward giving the pastor a charm.

III.—THE PASTOR IN THE LARGER WORLD

The world may be either ecclesiastical or secular. For one thing, it is to be noted that vigorous denominationalism does not bar churchly courtesy. To be a United Presbyterian one does not need to be a bigot. He may be the very pink of courtesy, and yet not sing hymns when in the Methodist Church or submit himself to immersion when he worships with the Baptists. One can join in union services where human hymns are sung without being responsible for the singing. A horse does not eat the thistles in his hay nor does he refuse the hay. There are vastly important matters in the gospel which all hold in common, and they are sufficient warrant for convenient joint services. We are not in the ministry to make the church life turn on points of disagreement. Every family has its points of difference and even conflicts

of opinion, which yet are not counted sufficient reasons for alienation and desertion one of another. There is still basis for affection and union. And this is precisely true of denominations in the body of Christ. Do not make yourself ridiculous and a needless offense, even to your own people, by pressing on sectarian exclusiveness when the community is obeying some call to visible unity in the house of God. If you are invited to preach for your Methodist brother, do so. Open your pulpit to him in return, and be in like manner courteous to all evangelical churches. Never show yourself selfish, particularly as a proselytizer, determined to increase your membership no matter at whose expense.

It goes without saying that you should keep out of political strife; that you should not seek to thrust your political judgment as a citizen down the throats of other citizens who may sit in your pews; and that the most pressing moral reforms are not to appear so frequently in your pulpit as to nauseate your hearers. Nothing is more important in spiritual doctrine than faith, and nothing in moral reform than temperance; but both may be preached wholly out of proportion. Neither the moral law nor the gospel is lopsided, and you are to be watchful that your ministry does not become so. Nothing on the continent is so solemnly ludicrous as this new thing called a gospel temperance church. Of course, your pulpit is to give no uncertain sound on both private and public morals, and particularly on the great question of intemperance, and as to public policy, or on vast moral issues. In New Testament times no great moral change for the

better has come without plenty of earnest preaching, and no great moral retrogression has occurred except where the pulpit has been silent on the principle of righteousness involved. No inspired prophet is needed to judge the future by the past. Moreover, our Book of Government requires you to be a reformer, and to promise, with the elders and deacons, "not to give yourself up to a detestable neutrality in the cause of God." His cause includes clean morals. Yet do not harbor the false notion that moral reform is to be the chief and the attractive substance of your preaching. That is to be the gospel. Be very sure, moreover, that you do not keep leagues in advance of your people and the times in these matters. You must be close at the head of the column, otherwise you may rush into some imminent, deadly breach, and find yourself alone. You will do no good, and simply become the mark for bullets before and behind. After a little you will be shot down and dragged out of that pastorate, and all you will have gained will be the privilege of being chief mourner at your own pastoral funeral. Do not think you will be "time-servers" if you honestly try to find suitable times and seasons for all your messages of truth.

Little remains to be said as we send you out to become pastors of flocks. We have ministered to you abundantly in spiritual things, and have taught the wisdom of books as the Church requires. We have especially endeavored to give profound lodgment to the great doctrines of revelation. And now we close with this familiar talk concerning wisdom and duty in the pastor's life. May you be good men, and wise

men, and men successful in your high calling, and at length hear the Master say: "Well done, good and faithful servants." In token of the work you have done, and the judgment of the Seminary as to your scholarly fitness for the pastor's office, we take pleasure in placing our diploma in your hands.

A MINISTER'S SENSE OF RESPONSIBILITY

DEAR BRETHREN OF THE CLASS OF 1901:

It is fitting before we hand you our diploma to address you in a few words of parting counsel. There are two things we wish to say:

I.—Be possessed by a sense of responsibility. You have not been devoid of it, yet have depended greatly on tutors and governors.

Have a sense of responsibility for work chosen. Do not choose too large places. You are talented young men, but the talents of young men will better compress to a small place than expand over a very large one. There should be due rewards remaining for years of experience and faithful service. It is so in every other calling; to reverse in the ministry is unnatural. But how shall a man know his work? Usually by having it pointed out to him by authorized parties, not by his own manipulation. He may place himself in the line of observation, but not behind the wires. Suppose there are jangling voices, conflicting signs? He can probably detect a note of agreement if he listens, like a strain of melody through bewildering improvisations that deluge the ears with sound. The signs will really go one way like the September whirlwinds that spring up at your feet and throw dust in your eyes. A small matter may properly determine your choice. The Spirit often guides by small

things. Form the best unbiassed judgment we can, and that will be the mind of God.

Cultivate a sense of responsibility for work to be done. Once entered upon it is yours, not primarily that of your workers or even of your session, but yours. You are leader, and must devise wise methods so far as necessary, and be the chief factor in keeping things moving. Of course your first business is to preach. The Sabbath services claim chief attention, and do it all the week. Your Monday, Tuesday, and every other day should pay tribute to the Sabbath. The young man who does not keep the question, "what shall I preach?" always before him, and keep inquiring of the Master, "Lord, what shall I preach?" will not preach well. The Word comes before pastoral visitation and all social functions. You are to preach the gospel, preach the law, and preach nothing else, and preach so that men will listen to you. It will not be well to dabble in curious and empty things, such as "where did Cain get his wife?" Yourself and your congregations can settle the marriage question without consulting Cain. It is not important what the maiden in the Song meant by declaring she was "black but comely." It has nothing to do with the modern color line. I have known one man preach a month to a mission church on trichotomy, declaring man is threefold, body, soul, and spirit, and not a hearer cared a fig for the stuff which had nothing to do with the salvation of either soul or spirit. You will have small business to dabble in prophecy. Better put most of it aside from the pulpit until the day of the new heavens and new earth, when you will

know more about it. The man who insists on familiarity with it and frequently handles such subjects as "the one that had ten horns" is very apt to get gored by more than one of them. This is quite right, for while he may reach the truth it is not the important truth which is too little known. Better stick to the Ten Commandments and the gospel and their plain applications. You will not be able to say anything very new on these things, but, remember, yours is a new generation which needs to know the old things.

You will be responsible for proper pastoral work. This does not mean the covering of neglect by an annual pastoral letter, which is well enough in itself; nor is duty satisfied by an annual visit or an occasional call on the sick. It means that in country and village pastorates you be enrolled in both foot and horse service, and go whenever there seems to be a call of immediate need, or a demand for your going to keep in touch with the life of your people and community. There is not the least danger of overworking yourself or overdoing your work. Abraham "was called the friend of God," and you are to be called the friend of both God and men. You are to reach every soul in your parish with the gospel, unless it be a practical impossibility. This duty will take you into homes, places of business, the fields, and will suggest the word for the wayside. Men will welcome you if you be courteous. But some things avoid. Don't be a lord. Don't be a gossip. Do not pry into secrets. Do not be a revealer of secrets. Do not publish unpleasant parish conditions. Do not depend on your office, but on grace in it. Do not be a com-

plainer, even if things are not to your mind. Don't beg or hint for this or that, and if the mistress of your manse does so, keep her at home until she learns to be a lady. If she talks too much, your pastoral visitations had better begin in the parsonage. This is the spirit of the Pauline counsels, and Paul knew, even though he was not married. Yet the probability is that your wife will be as wise as yourself.

You will be responsible for the organization of your working forces. You are the leader, and everybody expects you to act. This does not mean that the session and workers have no voice, and that your scheme is all the wisdom of the parish. If you perpetually insist on your own way, you will estrange your most valuable helpers. Do not get into a "miff" because some pet plan is turned down. Your judgment may be the best, but you recall the lines in the old copy books in the little red schoolhouse, "many birds of many kinds, many men of many minds." That was juvenile wisdom, but you ought rarely to forget it. There is probably too much organization in many city churches, but not elsewhere. It is not well to take up with the clamor about junk shops in church basements for cast-off machinery, particularly if you can place the right people at the head of your organizations. Organization is the chief means of the success of many an ordinary preacher. He studies the problem of the prayer meeting, the young people's society, the woman's missionary society, the men's league, the Sabbath school and all else, keeps in touch and is the chief manager of most, devoting constant care to them. Of course the pastor

must be in the Sabbath school in some capacity and in the young people's meetings, since eighty-seven per cent of his church accessions come thence. They will lead a discouraged and dying existence otherwise, and the congregation will suffer damage, the penalty for which very soon will be laid on the shoulders of the pastor and crush him. You will not be wise in setting aside the methods of the old pastor because they do not precisely suit you. He may have been a little behind the times. But most young men are like the best bananas—plucked green and needing a little while to ripen. You do not come to the kingdom to be first and foremost upsetters, but to strengthen the things that remain, as well as setters up of new. Here are two points of wise counsel: first, do not underestimate the old pastor's work and ways. Some of the people may say disparaging things. Be courteous in hearing them, so far as you must, and do not more than half believe them. They merely speak from their point of view. Often it is meant only as subtle flattery of and encouragement for the "talented" young pastor with the down on his cheek, and who needs to go to Jericho for a full beard. The fact is, nothing you carry to your parish is, offhand, to be counted better than what the old pastor left behind. It may be, but the fact needs to be made clear.

Particularly, go slow if the complaint is that the older man was not relished by the young people. It is very possible he did not make enough of them, and it is even more possible that the "young folks" were a bit bumptious, and took needless offense at his gray hairs. If there is anything the New Testament has

no use for, it is a young people's church. They are to be in it and to have a voice, but their place is subordinate, as in most other things well ordered. The second suggestion is that you do not think because the former pastor's praises are upon every lip that you will not be and are not appreciated. I am sure you would not wish they should have no pleasant memories of him, and treat his name as if he had committed robbery and had to go to jail. God bless the Christian people who have good words for the man who has married them, baptized their children, buried their dead, comforted them in their sorrows, and pointed the way to God. They will speak just as well of you if you deserve it, and so make the next pastor miserable if he has no more sense than to think past services have no rights, the old pastor no claim except to a tombstone epitaph. Do not be so foolish as to tolerate a sinking heart when the good old lady or the elder tells you about the old pastor preaching the best sermons they ever heard. That may not mean very much. All of us older ministers are in the habit of preaching that kind of sermons, and we know what such praises mean. Once a good man came up after service to the preacher and heartily said: "that's the best sermon I ever heard from that pulpit." It staggered the preacher, for the pulpit was a great one; but while he was recovering from the blow which had almost developed symptoms of paralysis, the good man prudently remembered the Ninth Commandment and went on to say, "at least it is the best I ever heard you preach!" which was different, and thus did his best to save the preacher's life, since a swollen

head is apt to tend to disease of the heart. But that hearer's measurement of the sermon about sizes up the value of comparative estimates of work. Good, better, best, does not depend so much on the work itself as on the man with the measuring line. And then, if it is likely to be of any comfort to you in view of what you know are shallow judgments, take along the consideration that the Reverend Titus Dunderhead may be highly appreciated where the Apostle Paul would be a failure. You ought to be content to stand with the Apostle in occasional mismeasurements.

You should have a due sense of responsibility for the success of your work. I have heard a minister plead that Isaiah failed to win his people to righteousness, and that Jeremiah failed, and he therefore was in good company when he failed to win success with the gospel. Do not pinch your fingers with such texts. The cases are not parallel. The dispensation of the prophets was one of failure, the present one is not. The purpose of the gospel is to save men. Its ministry is not one for condemnation, but of salvation. The genius of our Lord's mediatorial work is redemptive, and this dispensation is to culminate in the spiritual conquest of the world. You are sent to win and not to fail. You are more than witnesses for truth; you are fellow laborers with the Saviour in ministering to salvation. You do not labor in the company of ceremonial prophets, but of the Prophet Who is King in Zion, and over all things. Do not salve over your ministerial inefficiency by talk about the hardness of human hearts. Do not take up with that

bilious theology which teaches that things are going, and to go, to smash, and all you can do is to get "the remnant" ready for the catastrophe. You are here to help avert judgment and to introduce a reign of righteousness, and your ministry is a blank, a vociferous fizzle, unless you save men by bringing them to Christ. This does not mean that you can so preach as to save everybody who hears you, but that you can so minister by the Spirit as to save many, and perpetuate and increase the generation of the godly on the earth. Take the parables of the Talents and the Pounds to yourselves on your knees, and in your study, to your pulpit, and from house to house. Men are discharged who do not have success in other callings. It would be a most marvelous anomaly if men with impunity fail of good fruit in the gospel ministry and keep their skirts clear of responsibility. One thing is sure: no matter what theory you may hold, your congregation will demand success. No good will come of laying failure on the session, lack of harmony among the people, or wrong opposition to yourself. If the field does not suit you, or you it, get out of it. Above all things else do not settle down to a fight for personal ascendancy. "The servant of the Lord must not strive." The law of "*persona non grata*" is just as applicable in the kingdom of God as in any other kingdom. Of course you may be mistreated, yet a minister with a persistent personal fight on his hands cannot succeed with the gospel of peace. You will not be a coward if you run away. It will require spiritual courage to do it. But remember that what the Lord requires is that you preach His gospel with

success, and you have no rights in your field which are superior to this great end.

You often hear it said that we are not responsible for results but for faithfulness. Do not be fooled by this lazy or discouraged man's aphorism. Good results are coupled by the Lord with faithful work. Be really faithful, and you will not be without good fruit, even though you cannot determine the amount. Some will be thirty, some sixty, and some one hundredfold. Of course you may exact too much responsibility of yourselves. But the danger does not lie in this direction. Cultivate the sense of obligation as a *sine qua non* of useful lives.

II.—Cultivate moral earnestness. On this depends your sense of responsibility. Some things pass for moral earnestness which do not necessarily reach so far. One is mere professionalism, the exact discharge of ministerial duty. It may be done without much heart because it has been nominated in the pastoral bond. A friend pointed out a man on the street car the other day, saying, "his firm promoted that man the other day, because while the other clerks locked their desks and hurried out on the stroke of the clock, he was disposed to remain to clear up the work." A like spirit is to characterize you. Be faithfully earnest and not hirelings. Another thing is personalism, an absorbing purpose to make the most out of one's self in culture and attainment of station. It leads to excellent displays of personal quality, but may be as devoid of moral earnestness as a crooked line is of straightness. It is the unholy ambition of not a few young men, and so inflates them that some punctur-

ing providences are necessary before they can be much used. And yet another thing is congregationalism, not the mode of government, but the determination to make the church grow by hook or crook. The pastor lives in the idea that the church must increase, and it should, but not by means that swell the roll and do not enlarge the kingdom. Now since these things do not in themselves mark moral earnestness, what is it? It is the absorbing purpose to use all one's powers and opportunities to advance the salvation of men and the glory of God. Personality, profession, and congregation come distinctly second, and sometimes they should not come at all.

Three factors will show themselves in a morally earnest minister:

(1) He will be manly. Let the word stand for moral virtues in general. God will not make a good minister out of a fellow who persists in being small and mean. Deficiency in the commonplace virtues will soon brand a man as unfit for service. Said an innkeeper, "I don't like that minister. I accommodated him in many things without charge, and he stood on ten cents when we settled." Ten cent men are not manly.

(2) He will be industrious. A lazy man is not much in earnest. There is some ground for saying some pastors are lazy. They coddle themselves and permit many needless interruptions of their work. A business man would never dream of slighting his work for the same reasons. At this point this class of pastors may learn from the laity. There is a world of truth in the old proverb, "there is no excellence

without great labor." If you will achieve excellence and show earnestness you must work, work, work!

(3) He will devoutly and constantly depend on God for strength to do his work and keep his conscience clear in view of the duty to which he has been commissioned. No man can have much sense of responsibility who does not labor much in prayer. "His strength is in the Lord."

Young brethren, you have done our work well in the Seminary, but we have divided the responsibility with you. This is possible no longer. You go out now to fields where you must bear your own burdens. Six or seven volunteered for the foreign field. Probably more would have done so had it been worth while. One goes. Wherever you go, the cure and care of many souls will rest directly upon you. May you intensely realize your true relation to them and your responsibility to God to Whom you must give account, and do your work well, and each deserve the title, "a man of God." We expect much of you. When the time of reckoning comes may you and we alike have a good account to give, have no shame in our faces, and be welcomed to the joys of our Lord!

A HANDFUL OF WISDOM

DEAR BRETHREN OF THE CLASS OF 1902:

You will not expect anything entirely new in our parting counsels. We have given you our best heretofore, and all that can now be done is to stir up your pure minds by way of remembrance. No magical secret has been kept for the last. Your ministry is not to be by occult methods, but by natural agencies and traits, quickened and intensified and guided by the Holy Ghost.

The first to be mentioned is *True Manliness*. This was named to last year's class. It is of such cardinal importance as to merit frequent repetition. It concerns every minister as fundamental to his work. Its physical basis is the body. It depends very much on such commonplaces as eating good food, taking plenty of sleep, cultivating wise habits of study, and having an abundance of recreation. A good eater and a good rester is so far a good preacher. A bad stomach and a tired brain do much toward crippling one's ministry. The duty of every congregation is to provide a vacation at a suitable time for its pastor, and if it does not, his duty is to take one at any rate. Churches have no call to be less wise than good business houses, which now generally recognize the right of their employees to an annual rest. The body in good trim, the cultivation of manly traits is easier,

even though the physique of a Hercules is sometimes associated with the mind of a boor and the spirit of a sneak. Robert Hall and Richard Baxter may be cited to show what consecrated men of God may do despite sick bodies, but they are not the models for a young man to imitate if he is starting out in good health.

It is difficult to define in a word the manliness we have in view. If you want to know what it is not, take up the average modern novel depicting ministerial character. Fiction has little place for things as truly noble as a consecrated man of God. It too often dives into the pool of social filth, or swims on the scum of fashionable gilding, and hates doctrinal orthodoxy with a fervor born of ignorance and wickedness, and cannot deal fairly with the clergy of better quality. They are not sufficiently sensational to make spicy reading. But the modern novel certainly sets out a good many things a minister ought not to be. Some things by way of a partial catalogue of the manly minister's virtues may be here set down: he is candid, honest, truthful, sympathetic, unselfish, generous to all, whether friends or not, accommodating, courageous when there is any call, courteous, peace-loving, without grudges, not disposed to attribute wrong motives to men, tender of the feelings of all. Manliness forbids falseness, narrowness, meanness, pettiness of all sorts. The very first requisite of a good minister is that he be a real man. People see through theological and rhetorical veneration, and mere superficial religiousness, and if the *man* is wanting they soon want a new minister. Cultivate the **matter-of-fact** virtues, the every-day qualities that are

at a premium among men in business and society, and even if your pulpit work is not that of a genius, men will get good out of your ministry. They will not get much if they know your store bills are habitually unpaid, and that you do things by finesse, and have a selfish spirit.

A second thing to be cultivated by the minister is *Sympathy* with men in all their experiences. It is truly a Christlike quality. A hard man has not much place in the pulpit or pastorate. The tender heart wins its way. People think vastly more of the pastor's kindness than of his theology. They want theology in its place, but the sympathetic element warms the soul. They do not relish a man who makes measured and icily formal visits to the sick bedside, and who has no concern for the mourners after the funeral. I saw the pastoral gift of one of the pulpit celebrities some years ago. It was at a meagerly attended funeral of a lady who had resided at a distance and who was brought here for burial. She was unknown to him, but he sympathized with the weeping friends. He asked about the ailment, the family left behind, the period of former residence in Allegheny, the church connections, the hope of the deceased, and expressed his sorrow and sympathy in the most cordial manner. There was nothing remarkable about the service which he conducted but the profound sympathy of the man who ministered. I did not wonder at the sorrow of many people when some years later he was himself called home. The same trait showed itself in his preaching. There are some men who are always called in on funeral occasions. People

smile at it, but it is often a marked tribute to the heart the men have displayed in their ministerial careers. Human nature lives from the heart more than from the head. Happy the man who is so human as to fasten the affections of men upon himself! The finest tribute to Washington was that he was "first in the hearts of his countrymen." Young brethren, cultivate the humanities. Seek to feel for men in sin, suffering, perplexity, and the manifold problems, and crosses, and heartbreaks of our earthly life. Despise not the souls to whom you are sent. Remember they are not despised of the Master Who sends you. Many will abound in the most distasteful meannesses of sin. Let them not harden your heart. They never did the Master's. A minister has lost his power when he comes into personal antagonism to the race to which he belongs. A bilious critic said, "the more I see of men the more I love dogs." And sometimes ministers get almost similarly disordered. They are henceforth unfitted to preach the gospel of good-will to men. Bile is neither theology nor religion, nor yet pastoral quality. The preaching to which you are bidden is not simply precept, but spirit as well. "With the heart man believeth unto righteousness," and with the heart faith in our loving Lord is to be preached. This temper of soul will bring freshness of feeling. The new phases of human life the pastor continually meets should awaken fitting, correspondent thoughts and emotions. The sympathetic man has in this characteristic a guarantee against growing old and dusty. His heart keeps young. This sort of man becomes the old minister in the pastorate. His frosty

hair has not poured frost upon his spirit. That is buoyant and full of youthful zest for life as it is around him. It is often the clergyman with fossilized sympathies who is without a parish. He has parted company with happy-hearted men.

A third great requisite for the minister is *Positive Convictions*. A weaving, wabbly mind has no business in the pulpit. The Bible is not a book of guesses. Its doctrines of faith and morals are not matters of changing speculation and variable adjustment to suit the audience. It ought not to matter to the preacher what his hearers want in case they do not want the truth as he believes it. He is in the desk not to be an echo of his people's minds, but of the Word of God as he understands it. Particularly he is not to have an eye to the judgment of a few, but the wants of the many. He is an interpreter of oracles and not a post to cast a shadow. To fill his mission he must himself be persuaded as to where the truth lies. He is not to raise questions and conduct investigations from his pulpit, but to announce conclusions and enforce them. He is a gnostic, one knowing, not an agnostic, a man of uncertain mind. "Know-nothings" may have a mission in politics, but none in the pulpit. People put a man into the pulpit not for what he does not know. He is set there to minister in the verities. A bit of doggerel describes the uncertain minister:

"Twixt turning in and turning out
He leaves the beholder still in doubt,
Whether the bird that makes the track
Is going west or coming back."

Dr. Kennard reports a parishioner as thus describing his late dear pastor: "He was a nice gentleman with an evenly balanced mind: one part of his mind thought he would and one part thought he wouldn't!" Now all this does not mean that a theological student is not to be open to new light; but it does mean that he be settled on the great fundamentals before he accepts the office of public teacher. We have no confidence in the modern dictum that if the heart is right it is not so important about the head. The United Presbyterian idea is that the head and heart belong to the same man, and that when the head is sick the heart is faint. We have been taking care of your heads as the most important members of your personalities. Do you do the same and stand by the faith which may first of all be reduced to a series of intellectual propositions. And never was there more need of intellectual certainty in the pulpit than now. This is a questioning period. Men are shaken on their foundations. They have no reason for forsaking them except that the critics, and papers, and erratic pulpits, which have the favor of the press, are prophesying an earthquake. They are simply in the line of the false prophets, who are always with us and often don't know any better. Earthquakes do not come by prophecy. The clamor makes it all the more imperative that you be able to speak from throats of brass and not be afraid. The true line of defence of the faith is not a compromise. "Ye cannot serve God and mammon." The Christian scheme is as well articulated as the multiplication table, and there is nothing to be surrendered. You might as well strike out

twelve times twelve as touch a fundamental. In the judgment of your teachers there is not even anything to be taken from your Calvinism. It is but the interpretation of the Bible into a formulated logical order.

Connected with this is a fourth qualification which may be called *Steadiness*. There are some motor men who make the car go by fits and starts, and hence the passengers abound in the same things. A congregation and a pulpit may be managed in the same way. People feel an unsteady hand very soon and are not contented. Congregational life and pulpit work do not take kindly to jolts. These have their recognized code of proprieties. The methods of the hustings cannot well be adapted to sacred things. The ways of the traveling evangelists do not as a rule suit the settled pastor. Informal, free and easy methods are not generally productive of the best reverential feelings in the sanctuary. Stated worship lends itself to a simple ritual. It is apt to be illy directed and lacking reverence without it. Even prayer meetings cannot be made up of novelties to advantage. Paul had this trouble with the Corinthians, and required them to behave themselves. Sacred things are to be handled in decency and in order. There is a growing tendency to load the public services with bric-a-brac to the great damage of the occasions. The purpose is to render the worship more attractive, and it is praiseworthy, but the means may well be questioned. Especially is this true if the sermon is pushed into a corner. Do not imagine that twenty-five minutes of thin talk will be enriched by twenty other minutes of ceremonial padding. A poor fowl is not any better

eating because it abounds with stuffing. Remember that on your part of the work the value of the services will largely depend. Enrich the service chiefly by becoming a better preacher, by obtaining gift in public prayer, by learning how to choose Psalms, by getting ability to read the Scriptures, and to do whatever else pertains to you. Do not affect pulpit antics; do not pick out startling things to say; do not seek to astonish anybody; do not pick up your theology from current literature until you have verified it. Not a heresy of the past but can be found regilded and with paint on its face in the publications of the day. You ask, "What is a poor fellow with two sermons a week to do?" Stick to what you have been taught, until you know by adequate examination that it is wrong. We have not given you speculations, but the faith of the ages. You will not find it upset in the magazines. This same steadiness is to characterize you in the pastoral work. A sedate, trustworthy behavior is wanted everywhere, even though you are young. People want to know what to expect of you before they will thoroughly confide in you as their pastor.

The last thing we wish to recommend is that you soon *Learn How to Unload Burdens*. This does not mean that you are to lay aside responsibility, but that you are not always to be oppressed by the sense of it. It may seem very devoted to have something always weighing you down; in fact it is very foolish. For example, your sermons. They should be left in your study when the mid-day meal is called. Eating is then your business, and it is just as important you

do it well as that you get good sermons. Your wife will not have a dish of Greek roots and theological conundrums on the table, you may depend. If these things follow you to meals, drive them out. Ghosts are always nuisances. They have no rights at dinner that "a white man is bound to respect." Keep your sermons off your soul until time to work with them again comes around. If you have a pastoral heart, you will be burdened with the wants and woes of your parish; but do not take them to bed with you. Leave them and all else with the Lord, and go to sleep and sleep eight hours. If your heart and brain have done their duty, you will have earned your rest. Devotion to God and your parish does not require that you set up unwise habits of student or pastoral life. When you have done your best at anything, leave it with God, else you are not practicing the faith you preach.

And now, dear brethren, we have reached the parting of the ways. The Seminary remains here, and your professors, and you go out yonder into the wide world, to where the truth is more or less fully preached, and some of you to where it is not known. You are to joyfully remember that wherever you go you carry the gospel of the kingdom, and that the kingdom of this world is to become the kingdom of our Lord and of His Christ. You go on no losing errand. The day of dominion is coming and its tokens are in the sky. You are to be soldiers of conquest. And yet this is not all your mission: you are to be ministers of comfort to weary and sorrowing men. "Comfort ye, comfort ye my people, saith your

God." Comfort and conquest both come by preaching the simple gospel, and preaching it with loyalty to God and tenderness to men. May you be blessed as preachers of the divine message and yourselves be saved in the glorious day of the Redeemer's appearing and kingdom! These are our exhortations, and good wishes, and farewells.

PAULINE COUNSELS TO YOUNG MEN

DEAR BRETHREN OF THE CLASS OF 1903:

On the last stretch of his voyage toward Rome Paul and his company took passage in a ship of Alexandria, whose sign was Castor and Pollux. Luke puts it down in his narrative as a lively reminiscence of that most eventful journey. So likewise you are just finishing the last stadium of your experience with us, and it seems fitting to take as the guide of the hour one of the thoughts of this great pilot of young men. It was written to Timothy and suits us all: "Wherefore, I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands; for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

You have not been ordained by any laying on of hands as yet, but already you have received the gift of God which is, in general, qualifications for the ministry. Ordination is but the ecclesiastical recognition of the gift, and the bestowment of office in the Church. No mysterious influence proceeds from the hands which ordain. Gifts and graces do not depend on the rites performed by sinful men. The true ordination is the work of the Holy Ghost.

The gift of God for the ministry is partially itemized in several points as follows: first, "God hath

not given us the spirit of fear." This is negative. The cowardice of ministers is not a divine bestowment. The white feather may sometimes be displayed by clergymen, but it is no part of the equipment of the office of the ministry, any more than is a particular cut of vest or color of tie. Probably Timothy had given some signs of shrinking from the malignant persecutions of the times. He was a young man and neither fully confirmed in character nor ripened in the faith. Youth is liable to be either too yielding or too stiff, so stiff as to be brittle. Time and experience are required to give the Damascus temper in very many cases. A young minister may easily be overbold, even impertinent and rash. Or he may be timorous or weakly, hesitating when duty calls for decisive action. What is wanted is the balanced mind.

There is a fearfulness and timidity arising from a tendency to defer to great names and current thoughts. We have had it preached to us so much that we are to keep pace with the times, that we sometimes practically surrender ourselves to the drift of things and raise no questions. We are afraid to raise the voice in remonstrance or interrogation. Yet we need not be told that the times are not infallible, particularly in morals and religion. Why should we defer to the times unless the times are right? None of their oracles are inspired, and some of them do not even have good sense. If a minister keeps up with his times, in theology for example, he will never know what he is or what he thinks. We are told he must keep up with orthodox thought. How will he know what is orthodox? By what somebody else believes?

By what the large Churches incline to? But they differ widely. The fact is a man is not called to keep pace with the times in anything unless the proceeding approves itself to his best judgment as a thinking man. A man's mind ought not to be controlled by somebody else's *ipse dixit*. And no man has reason to be ashamed of a position he has assumed on what he counts adequate ground. His good logic will consider the other man mistaken. We have a right to a voice in moulding the times in which we live, and not for a moment are we to play the coward by allowing the spirit of fear to dominate our ministry. What if dogmatic science clamorously declaims that our very remote ancestors were monkeys! Shall we feel compelled to write in our creed that Adam was the first man, but before him was a highly respectable company of apes which aspired to be Adams? What if certain critics report that they have clearly discovered that Moses did not write the Pentateuch. Shall we receive their testimony before they have made the matter clear to us? We are the jury in the case, and with us rests the verdict. The trouble with these people is they want to be everything. What if so great a name as Harnack declares against the virgin birth of our Lord. Have we not the same evidence as he, and are we not as competent to pass upon plain testimony? We are not egotists because we insist in judging for ourselves. What I wish to impress, young brethren, is that you are not to be in bondage to any name or any trend of the times. Think your own thoughts, weigh in your own balances, test by the standard God has given you. Never

were there more Shibboleths to confuse the brain and tongue, and therefore more need to be strong and of a good courage.

There is also a spirit of fear which prevents one from preaching the plain and suitable truth as the times seem to demand. It is difficult often to know what to do. Yet there is no need of tumbling the ark of God into the ditch to satisfy a morbid sense of duty. The signs of the times should be consulted with care before thundering from the pulpit. A prudent man is not necessarily a coward and recreant to his convictions. It is wickedly foolish to set one's self to preach a man out of the church. If he goes out under wise and faithful preaching, that is another matter. It is not the part of faithfulness to say hard and biting things. *Aquafortis* is rarely a good remedy. But, on the other hand, there may be an excessive reluctance to speak about unpleasant things. One can find many plausible excuses, which seem to his predilections good reasons, for refraining from pulpit teachings, counsels, and rebukes. Yet you are set for utterance on the whole range of doctrine and morals, and it will be your duty to speak at fitting times, and in a courteous and kindly way, upon moral and spiritual issues as they arise. You must not shrink from points of doctrine lest you be made unpopular; nor from such matters as the Sabbath, temperance, immoral amusements. You, and not the police, are the true conservators of morals. You may depend that if the pulpit is dumb the Church will be dumb, and the world will go backward in its sins.

There is a fearfulness of despondency. A good minister may get the blues. Elijah was a prophet of the Lord and had just faced and confounded the prophets of Baal on Carmel. But we find him a day's journey in the wilderness requesting that he might die, and saying, "Now, O Lord, take away my life, for I am not better than my fathers." This is an extreme case, but there are plenty of others, even though less pronounced. Robertson gives four causes of this resolute man's despondency: First, relaxation of physical strength. Jezebel had sent him word that she would kill him because of the execution of the priests of Baal. He therefore ran for his life, and sought safety in the wilderness. He was worn out with travel and anxiety. Second, he craved sympathy in his crusade against the sins of the day and could find none. Israel had slain the Lord's prophets until he supposed he alone was left. He was heart-broken in his loneliness. Third, he lacked occupation. He had been driven out of the country as a hare before the hounds. He had no work left but that of running away. His prophet's calling was abandoned for the hiding holes of the hills. Fourth, disappointment in his hope of success. He had thought on Carmel that Israel was about to pass from pagan worship to that of the true God. The hope had flown in alarm at the rise of a wicked woman's anger. Now let all this describe your possible despondency. It is pretty sure to come. What is the cure? It is very commonplace, for we are just ordinary mortals. The very first thing the Lord did for Elijah was to send an angel with a full meal. Gen-

erals know men fight better on a full breakfast than after a hard march and with nothing to eat. Many a despondent minister needs only to recruit his exhausted strength. His blues and irritability are not so much sins as physiological phenomena. He does not so much need to pray over them as to take a rest. The angel may not have said to the nervous prophet: "take a vacation in the woods," but that was just what he did. He went to the mountains, to Horeb, and lodged in the bosom of Nature, in a cave. There the Lord met and cured him of his worn and weary condition, as He has many since by the balm of Nature and the teachings of the spirit of calmness and wisdom. And then, when he was restored to his normal health again, and he could measure the promise aright, he was assured of the ultimate victory of God's cause against idolatry in the land, and went forth to find Elisha and to inaugurate a new campaign for national righteousness. Young brethren, in times of serious despondency seek the cause in your bodies, relax your drafts upon your strength, and obtain a new vision of the promise and purpose of God to accomplish His will by you, and ultimately to crown with victory the banner of the cross.

A minister, then, may have some things which are no part of his ministerial gift. Let us turn to the three features named of the actual divine endowment for the ministry. One is "the spirit of power." It appears to be in contrast with the cowardice condemned. A fearful man is a weakling. There were men in the Civil War who always had battle pains

when a fight was coming on, and who got well as soon as it was over. They invariably stayed behind unless they were unfortunate and were caught at it. Dead wood were they on account of their fears. A minister to have power must have courage. The two words are with Paul here pretty much the same. Power is not a mysterious, mystical something which comes near the miraculous in the preacher's experience. It is the product of the Spirit of God in the soul. He has made anew. It shows itself in holy faith in the word preached; it equips the tongue for fitting speech; it gives the preacher the grace of holy life; it puts him in right attitude toward questions of morals and of tact; it delivers him from the snares of the devil as a man and a minister. All such things are by the Spirit. Power is not voice at a bellow. The bulls of Bashan had that, and they were not preachers. It is not log-rolling in the congregation and the church courts. It is not a sanctified false face and a smirk of artificial holiness. It is not even oratory, as men speak of noble speech. It is the results of all those operations of the Holy Ghost in a man by which he is qualified for exercising a manly, candid, faithful, effective ministry in the gospel, in the face of a refractory church and a sneering world. Do not go searching for power in slick manners, though you are not to be boors; nor yet in faultless clothing, though there is no disadvantage in a brushed coat and a clean tie; nor yet in fanciful elocution, though the right kind is of great value; nor yet by establishing yourself on terms of "I favor you and you favor me," though friends are to be cultivated; nor even yet by fanciful

additions to mere forms of service and newly patented ecclesiastical machinery. Power is not here, but in the Spirit of power Himself Who gives to all His ministers His own ability for service according as they wait upon Him. He teaches thy hands to war and thy fingers to fight.

Another element of the equipment from the Holy Ghost is "the spirit of love." There is no fear in love. "Perfect love casts out fear." In all time love has been the inspiration of true courage. The Christian minister has love to God and man. He is valuable up to the measure of his heart power. His heart may not show itself in tears and like displays, but in being strong and of a good courage. It is the man who roots his heart in his parish that lays hold of men for God. A mere official is a time-server and is at his best in drawing his salary. This spirit of affection lays hold of Godhead and of man in His image. The more visible phenomena are in the human sphere. Hence He will test your love for Him by your love for men. Well did the late Bishop of Oxford say in one of his addresses to a class of candidates for ordination: "You are entering into a share of the care of Jesus; you are entering into a portion of the travail of His soul Who so loved the world." "After all it is not for yourself to be loved you do your work; it is for Him to win it, and He will bide His time. It is in them that we are to work our work for Him; never to weary of their tiresome ways, never to be sick of their commonplace characters, never to be provoked by their sullen hostility or their insincere complaisance." "Your love is to be that which 'bear-

eth all things, believeth all things, hopeth all things, endureth all things,' and that 'never faileth.' "

The last thing is "the spirit of a sound mind." This is the spirit of soberness, prudence, discretion. Probably nothing is more difficult of acquisition than common sense. If a man is not born with it, he will need to struggle to attain it. Yet a balanced mind is of prime importance anywhere, especially in the clergy. Much discouragement arises from the lack of it; many empty methods of work; foolish judgments as to doctrine; bad attitudes toward men and things; too much self-engrossment and self-conceit. There is no reason why a defective judgment shall not be remedied by the Spirit of all grace, and for its cure there ought to be labor and prayer. Larger knowledge will do much, the reduction of self-esteem will do more, and dependence on God for guidance will do most of all.

Young men, you may have heard of this remark by Dr. John T. Pressly. He was being twitted by some reverend impertinence on the quality of preachers the Seminary was sending out, "Well," said he, "if you and other presbyters will send us good men we will send you good ministers." The presbyteries have been sending good men, and we believe they are getting good ministers. You belong to an honorable company, and are worthy members of it. We believe in your call to the ministry, and we look for the very best work from you. May the spirit of power, of love, and of a sound mind be upon you, and may the Lord send you help from the sanctuary, and strengthen you out of Zion.

PROBLEMS CONFRONTING THE YOUNG MINISTER

DEAR BRETHREN OF THE CLASS OF 1904:

Ere you answer to the last roll-call of the Seminary, it seems desirable to offer you a few words of parting counsel, both because we have found you teachable heretofore and because there never has been a time when such words were more needed by you, and almost certainly never will be. You have not yet "found yourselves" in the ministry, and the line of your life for the years to come is across an almost undiscovered country, so far as your present knowledge is concerned. Let us attend, therefore, to some of the problems which face a young minister.

Some that concern things future may be counted as already settled, as, for example, denominational relations. It is quite certain most, and perhaps all, of you will remain in the mother Church. This is as it should be. People generally get along best who are loyal to family ties. They understand the genius of the house and partake of its blood. The fact is, gentlemen, the blood that runs in our veins as descendants of the Covenanters is a little thick and slow for a Church life less strenuous than our own. At heart we do not, many of us, take kindly to doctrine and practice less solid than our own. As faith-

ful and sensible men you may be counted on to remain in the home where you were brought up. Rapid spoken people often say, "O, well, it does not make any difference what Church we are in, for we are all alike striving to get to heaven." It sounds well, but many of us wish to reach glory by the route our fathers and mothers trod, and so we stand by the Church which they loved and in which they gave us to God. I think this is settled with you as a matter both of sentiment and of intelligent conviction.

Another thing pretty generally settled is the question matrimonial. At least judging from all other theological classes since the Reformation, it is so. I trust letting this audience into this secret is no breach of confidence. Probably they knew it at any rate. It is too late, therefore, to offer you advice; and even if it were not, it would scarcely be worth while, for if there is anything a theological student thinks he is qualified to do it is to pick out his own wife. It certainly is his right, since to him belongs the repenting, if any is to be done. Seriously, few things in life are of so far-reaching importance as the wise settlement of this problem. The trouble is, it is not always counted among the problems, but ranks as a festivity. Yet Solomon, out of his abundant experience, said, "a good wife is from the Lord," and left the question of the source of the other one open to inference.

A first thing laying itself upon the heart of the young minister is the question of settlement. His devout cry is, "Lord, what wilt Thou have me to do?" He may even be troubled in mind about it, partic-

ularly if the answer is for a time delayed, and others of the class, or of the same age and rank, are finding pleasant fields. Many a man is required to possess his soul in patience and simply wait on the Lord. Some of you have reached your first conclusions as to settlement, having already found fields. But the problem will recur again after a while. Just now there may be lingering questions as to the home or the foreign field. Where shall you go? It is not so trying as it has seemed. Not all can go or be sent to the foreign work. The major thing is to be so willing to go upon service as to be able to hear the Lord's call to go abroad and to know when it is "up" to you. I believe you have walked in the light in your decisions. You have been and are willing to go wherever you are clearly sent. A man is not to reproach himself for not going abroad if it has been made clear he should stay at home. The foreign field has mighty claims, but you may not be called by them. You have considered and decided.

Most of you are likely to remain at home. What, then, about the work you are here to do? For one thing let me say you are not to shrink from a field because it is hard. There is a suspicion that some young men do. They want easy places, fields where faithful labor by other men has put things in good order. If this is true of any of you it is shameful. If the hard work does not fall properly to the young men, on whom does it fall? The place to make a young man is a difficult field, and the man to make a hard field fruitful is an earnest young fellow, full of consecrated strength and holy enthusiasm. If an old,

well-established congregation falls to you, who am I to find fault with providence? It is well. But what I mean is that a young fellow from the Seminary, able for hard knocks, is bound to hold himself in readiness to go to places which do not have the reputation of carrying their missionaries and pastors to the skies on flowery beds of ease. He has no right, as a man of God, to shun places of test, and hardship, and lowliness of ministerial grade. It is an ecclesiastical impertinence to ambitiously place himself in the line for high places before he has done a single thing to show that he has a right to even the humblest place in the ministry. This thing of a boy rattling around in Saul's armor has always been unfit, and even ludicrous, since the day David said he was only a boy and wouldn't do it. Nothing in all his history better shows that lad to be fit stuff to one day become king over Israel.

We will suppose that you have properly settled all this. Then what about a country or a city field? It has occurred to you, doubtless, that possibly you may have no choice. There can be no question as to the wrongness of much seeking of calls. Generally speaking, one is enough for most men in case the man has been consulted before its making out. If undesirable ones come, at any rate, they should trouble no man's conscience. No one is called of the Lord where there are manifestly good reasons for not accepting. Elders and people are by no means infallible spokesmen for the Head of the Church. The field may be unpromising, the climate likely to be injurious, the opposition or the neutrals strong, the congregational leaders al-

most certain prophecies of failure, the salary hopelessly inadequate, the other call more satisfactory by far: all such things enter into a case of justifiable declinature. A man's conscience cannot be too tender about inducing calls; it may be too mawkish about determining upon their disposition. I knew a man who made out a detailed manifest of camp supplies to pass the Canadian customs. The officer laughed at its minuteness, and he roared when the gentleman came back into the office to say that he had forgotten two or three pounds of crackers. That was conscience playing the tyrant instead of the mentor. Back of all moral decisions is to be the robust, manly judgment upon the contents of the case, and if this is present you will have no trouble in deciding upon the field, although it may take a little time.

Most of you will settle in the country because there are not enough city and village churches to go around. You will have to meet the problem of the country church. Even with that pressing, I am inclined to think yours the happier lot. There is no place on the earth where, if he can hold his people together, despite the tendencies away from the country, the pastor is so much held in deserved honor, is so widely useful, as in a well located country parish. I have been seeing city pastors of the highest type at their work for eighteen years, and knowing the country pastor as I do, it is my best judgment that no young man ought to shrink from a promising country pastorate. In these days things tend toward the amelioration of the unpleasant features of the rural field. The mud is, of course, incurable. But then we are to

remember that Adam did not live on a paved street, and that he came, and we come, from the clay, sometimes of a very poor sort, and that there are worse things than the soil. Telephones, trolleys, rural delivery, daily papers, and the thousand other modern conveniences are making the country habitable as it was not a half century ago. The country and village church is coming toward a better day. The people will stay at home better and the church will return to something of its old-time power.

What about the salary connected with settlement? Sometimes a witty or stingy layman hints that the loudness of a call depends on the amount of the salary. Well, if it does not, it generally should. On the amount offered very often depends the possibility of keeping soul and body together, and when congregations are too narrow to offer a decent living it becomes a serious question about committing one's self to their care. An old Dutchman in Mercer county said he "knew von breacher to get rich at dot trade of breaching," but it is the only case I ever heard cited. One is not to contemplate an opening in the light of salary alone, but it may properly become a determining factor as between two fields. The first consideration always should be the likelihood of usefulness. We enter the ministry to be useful, not merely to make a living. The Dutchman made a mistake in calling the ministry a "trade." It is not a commercial instrument, but a high calling to which God has attached a living. It is in place to remember that Paul said, "the laborer is worthy of his hire." The principle was fixed long before you were called

to think about how you and your wife could get along on six hundred or seven hundred dollars a year and no parsonage. Two things you may be sure of in a faithful ministry—one is you will have enough to live on, and the other is you will not be overpaid.

Another problem is the sermon. An Allegheny man of forty years ago once said to me, "I put everything I knew into the first two or three sermons, and where the next was to come from I did not know." Many others have felt the same way, but it is the case of the handful of meal and the cruse of oil over again. There is often some scraping of the barrel and squeezing of the cruse, but the cake has generally been baked on time, although sometimes a little thin. A thin sermon well baked is much better than a thick one delivered in the dough. All that is required in order to find the sermons is to go where they are, that is, to the Bible and the study and to stay there until they are obtained. The man that finds his sermons on the streets often finds only stub ends, secularized religion, and the smells of the gutter. Skill comes to the biblical preacher by practice. In another denomination, when some of us were boys, a young minister preached his first sermon in his home church. I can hear him yet. His text was "Watch and pray." He said with embarrassment that we should watch. Also that we should pray. Then he doubled up and said that we should both watch and pray. Finally he reversed the points and said we should pray and watch. Then he concluded by saying it was a good thing to watch and pray. He wasn't specially rattled; the trouble was he had no ideas to rattle. Twenty years after it was

told me that he was the strongest preacher of his Church in a great section of country. He had watched for sermons, and prayed for sermons, and preached sermons until he became a preacher indeed.

Young brethren, if you will only preach the Bible you will never lack something to preach. It is not enough to preach biblically; you are to expound the Scriptures. That does not mean a perpetual endeavor to apply the Word; application should be incidental. The main thing is to have really a message from God to the people in the way of exposition. Do not be too anxious to say, "Dear brethren, we should do this, and that, or the other thing." Sometimes give the Spirit of God a chance to make the application. Let me impress upon you this most important fact, namely, if you preach the Bible you must preach a good deal of doctrine. The Christian religion is not a jelly fish, but an organism of the highest type, having bones, and ligaments, and all the features of organization. One cannot preach the gospel with any power except he follow the thought of God in His Word. Every thing is feeble without bones. They need not, and should not, stick through the skin, but they must be there. A great reason for the public indifference to the Church is that very often the pulpit does not say anything of importance. The element of real gospel instruction is absent. No man can preach Christ satisfactorily and have no deliverance on His deity, no theory of the atonement, no doctrine as to His governmental authority, no rationale of faith, no dogma of the Trinity, no exposition of the being of God, nothing as to the nature of the change called regeneration,

the act and reason of justification, and the experience of sanctification, *et al.* There is no Christianity apart from these truths. Christ is a vapor to the multitude if not seen in their light. Formal, distinct presentation of these things is your duty, for only by the pulpit will they ever be understood by the people. To-day the average minister assumes them or gives them out in piecemeal and in disorganized crumbs. Think of a foreign missionary trying to win pagans to real Christianity without drilling them on the fundamentals of the faith! And can we maintain the cause at home and let these things go without continuous publication? The field is not much occupied and you have all the liberty of explorers. You are to "preach the Word," and the essence of the Word is doctrine. Peter and Paul preached it, and it is not probable you can do better by following later examples. The preaching for our day of which we hear not a little is nothing peculiar to these times as we might think. It is simply the simple, forceful statement of the old doctrines of the Cross. There is no preaching for the times of any other sort which is of any value whatever, or for any other times under the sun.

Yet the third problem is that of a righteous ambition. May a minister cherish thoughts of attainments and promotions? A certain type of mystics decry ambitions altogether. It is thought the ambitious man cannot be humble, and that his tendency is to unfaithfulness in his sphere. It is supposed a man should settle down to dull monotony of work and never give a thought to promotion until it seizes him by the

collar and proposes translation. This is spiritualized nonsense, just as is the old idea that our first impressions on a problem are the sure leadings of the Spirit. Every minister has the right to excel, and it is his duty to seek to do so. It would be a lot better for the kingdom if more ministers had this high ambition. The unpardonable ambition is that which expects promotion without desert, acquires jealousy of those who advance, makes no effort to fit the man for higher rank, and sometimes uses unfair means to lift one's self up and pull others down. Would that the Lord's prophets were more universally desirous to excel; there would be better work done by them.

It is fitting to seek more personal culture. James Hamilton spent his spare time on botany, Chalmers on political economy and astronomy; and these things went far toward making them what they were. A man cannot bring too much knowledge and polish to his pulpit work. In some quarters lack of such culture is a reproach. A good minister should be intelligent on current affairs and by his attainments be recognized as a superior man. No great furnishings and apparatus should be necessary to this. It is competent to almost any man in any parish. John Brown, of Haddington, our ecclesiastical ancestor, preached in a mean little church at the end of a lane, and lived in a manse which is said to look like a Chinese laundry, and his study was so small that an Allegheny student the other day asked the old lady having the house in charge, where he kept his books. She replied, "I don't think he had any." He probably had to modern eyes only a few, but he was the theological thinker

of Scotland in his day. He got culture in plenty, even though under difficulties. I commend to you your theologies, histories, works on exegesis, the polite literature of the day, music, if you have any in your soul, and whatever else will make you a superior man.

A more difficult point is the ambition for more worldly possessions. It is a great curse when it absorbs one's thought and energies. A church secretary once said he could not afford to buy corner lots in a certain town because such investments would tend to disable him for his work. This may be an extreme view, but its principle is right. Yet if one inherits money, there is no good reason why he should not take care of it. And if he had to take a fortune with his wife or lose her, he has no call to squander it. Neither is there any good reason why he should not take life insurance to a large amount, or not save a pittance for the rainy day. There is no piety in bad business.

The most trying question is as to change of place from worse to better. Generally speaking a man has the right to promotion as he grows more competent. The better work is to be done by the better man. But to lie awake nights to discover the way of getting into a better place, and to be gallivanting around from field to field as they open, and to be sending your photograph to show how good looking you are, and, presumably, usually succeeding only in advertising the fact that you are soft in spots, is beneath the dignity of a serious-minded clergyman. If you wish to be heard at a given point, there is no reason why you shall not ask a judicious friend to open the way; but

to send your picture and your pedigree is to fall to the level of the business that sells Cotswold sheep and Jersey cows. I trust you may all be counted worthy of advancement, but you should keep out of the ways of stock journals.

Young brethren, you go out from us, but we trust you will still be of us in faith, in service, in mutual regard, and in the blessed ties of our denominational life. May you and we be one in the holiest ambitions of the holy ministry of the holy gospel of the most holy God. His is the highest service and His the eternal reward. May you have long lives, health for ministering, much fruitful labor, and many stars in your crowns of rejoicing. May men everywhere call you blessed for the works that you do, and the Master say at the last, " Well done! "

CHRIST THE GUIDE OF THE YOUNG MINISTER

DEAR BRETHREN OF THE CLASS OF 1905:

The end of your course in the Seminary has been reached, and you face the problems and labor of an ordained ministry. The outlook is joyful, but it comes burdened with questionings as to the elements and measures of success. To increase your equipment, as well as to speak a parting word, we turn your thought to the ministry of the Lord Jesus, Who in this set us an example that we should follow in His steps. We are told that "never man spake like this man," and that in consequence of this, as well as of the nature of the message, "the common people heard Him gladly." Some one has said that the Lord must think a great deal of the "common people"—He has made so many of them. Though of royal degree by lineage, He Himself belonged to the common walks of life, and His ministry was chiefly among the ordinary populace. The insufficiency of earthy good in their experience opened the way for His gospel. People up to their eyes in the flesh pots of the world do not even now take kindly to the message of the Nazarene. His salvation will always be most fully welcome to those touched by the sense of incompleteness in their lives, and to whom an inheritance is a great gain.

What was there in His preaching to guide His ministers?

I.—He was very human. He brought a true manhood to His work. He did not so much draw upon His deity for His pulpit as upon His nature as man. Untouched by sin, ennobled by high human ideals, in joyful allegiance to His Father, He fashioned His work among men, "He took not on Him the nature of angels." Had He so done, He never could have won a human audience. His first credential to Galilee and Judea was His quality as a man. It will always be a first requisite for a worker in the gospel or in any other calling among men. Manhood counts four to one against learning, ten to one against art. It is the bottom round in the preacher's foundation. If the candidate does not have it, he is not to seek holy orders. Jeremiah searched Jerusalem for a man, and that is just the Church's quest in all the gospel ages. Talent does not always stand for manhood. Talent may stand for egotism. A man's gifts may surrender him to ambition and selfishness, and make him thoughtless and careless about other men, even of parishioners. What is wanted is a modest regard for one's talents, a just consideration of the rights of others, cleanness of life, honesty of purpose, friendliness, and such limpidity of character that men see something to esteem whenever it comes under inspection. A minister's noble humanness gives him kinship with his Master and brings to a parish a man whose gospel is received because men can trust the preacher and lean upon him. Our parting advice is first to cultivate the essential substance of manhood.

II.—Our Lord was very natural. He was unspoiled by the artificialities of life. He lived in simple fashion amid a natural people. His nature, from its sheer nobility, turned from pretence as alien to proper life and a saving gospel. He drew from nature. He seasoned with grace. He spake on the level of men. The difference of His "simple life" from that recommended to-day is in the piety which attuned His every act. Simplicity may be barbaric, or boorish, or conventional, or a fad. None is truly natural not springing from a heart right with God and the scheme of affairs. He who ministers in his Master's name should be a man of natural life, ambitions, and address, not primping before his audience, not affecting learning, not preaching overmuch from books, not hiding his thought in a smoke of words, not posturing, not nauseating his audience by rolling up his eyes as if in pain from his piety. A veneering of what is called "style" helps no man. It is sure to peel off at some critical moment. The loss of the lion's skin makes a sad disclosure. Tones in reading, fanciful sermonic divisions, peculiar notions, saccharine rather than devout prayers, a hint of unreality in the preacher's makeup, and the feeling that his gospel is official and from the teeth out, go far toward disabling a man's ministry. Be natural in your goodness, natural in your public work, natural in your touch with men. If culture of any sort spoils your true naturalness, discard the culture. Powder and paint never made a woman beautiful or a minister powerful. Avoid all thought of gilding, even though your gold is only silver.

III.—The preacher of Nazareth was sympathetic. He was touched with the feeling of our infirmities. He knew what was in man. He was no official proclaiming a message, but a man ministering to his fellow-men for their good. His disciples said, “send them away hungry,” but He said, “give ye them to eat.” He had been hungry and He sympathized with the famishing multitude. Every sermon He preached is shot through and through with interest in His audience. He bore them upon His heart as well as addressed them with words. His pastoral office touched with tenderness the sightless eyes and brought Him to a brother’s grave with the weeping sisters. To-day He is the dearly beloved and profoundly adored pastor and bishop of a multitude of souls. As far as maybe you are to follow in His steps. Your ministry is not to be undertaken to give you something to do. There is plenty of other work which draws less upon your sympathies. Unless you are sympathizing with men in their sinful and lost estate, you will better take work elsewhere. More than half your pay in this vocation will be in the coinage of heart—your own and those you serve. Money will rarely pour into your purse to any alarming extent for the good deeds you do. You will visit the sick and bury the dead of many people without parishioners’ claim upon you, and will not be compensated by even thanks. When these patrons get married they are very likely to seek another minister. One learns after a while that he cannot, even if he would, squeeze his calling into a money-getter. The genius of the work is different, is spiritual.

He should early learn that the sermon is not all the way through an intellectual process, nor yet a tale of Egyptian bricks turned out to keep the taskmaster's lash away. It is to be a helping hand to men. It is to be properly deferential, not lordly. A man who cannot do better than to ride his office into the pulpit is astride a very poor mount. It is to touch human life from the kinship of the preacher as well as by declaring revealed truth. He is to carry a soft heart behind his syllogisms. The biggest thing about a really big man is his big heart. One that sends tears to the eyes of the preacher is no objection to a parish. One that warms to men in their sin and sorrow, that puts the shoulder of the preacher's soul along with his to whom the burden belongs, whom the children love, and the young people believe in, and with whom their elders counsel not more because of his wisdom than his interest—this is the man whose very most commonplace sermons are clothed for his people with power. You and I know that he may not preach so as to stand homiletic tests or to look well in print, yet for all that his gospel is the power of God. Young men, you will not be very sympathetic if you are absorbed in yourselves, your alien ambitions, your standing, your salary, your health, even your sermons. Instead of these, may you find men tugging at your hearts, as did He Who came to minister and to give His life a ransom for many.

IV.—The great Preacher believed His doctrine. His was the power of personal conviction. He had no speculations. He knew He spoke the truth. He held not to theory but to great divine facts. No man ever

lived or preached well who was in doubt as to what he ought to do or say. Life and ministry are more than guess-work. The pulpit is not a rostrum for a talker, but a high tower from which to tell what the preacher knows about the truth that saves. If a man has doubts, he is wicked to take them before an audience. That is to sow cockle instead of barley. If your gospel consists in negatives, neither God nor man has any use for you in any parish under the sun. What you don't know will make a big book, and will look well in gilded rhetoric, but what soul was ever helped by what his preacher did not know. We dismiss the doctor when we even suspect he is ignorant, and I heartily hope the same fate will befall you if you cheat the Lord's heritage with negatives. That most intolerant thing known to the Church, namely, "liberal Christianity," is chiefly negations, and what wreck it makes of faith and character. Nothing but positive thought and loyal faith in it will commend your ministry to needy men and bring about their salvation. Believe in your Lord, believe in your Bible, believe in your creed, believe in your Church, and men will believe in your ministry.

V.—Our Lord preached the simple gospel. There is a gospel not simple. It is swollen and pretentious, inflated by sentiment and weighted by philosophy. He never used it. Nor did He preach anything else than the gospel: that is, "good news" to sinful men. He had nothing else that would save. He did not speak about the truth of the Talmud, or the code of Hammurabi, or the Babylonish account of the Flood, or the problem of the Maccabean Psalms.

He confined himself to the mission on which He had been sent, the vital problem of redemption for men. The crying weakness of the pulpit in all ages has been the proclamation of much not the gospel. Sometimes it has been the vapidness of altar forms, sometimes the æstheticism of elaborate robes and ritual, sometimes partisan political fulminations, again it was the exploiting of literary culture or some social fad, or the vociferous thundering of some outworn creed, or the polite moderatism of good works or, most frequent of all, just the preaching of something or other as devoid of moral force as a polyp. It is only fair to say that its preachers have not generally given the Lord's gospel a fair chance. Cannot you do better? You will be in many a tight place for a sermon or for something which will draw, but can you not remember that there is only one kind of truth in your commission? "Go ye into all the world and preach the gospel to every creature." And that is not the gospel as Browning puts it, or as Dante incorporates it, or as the Pilgrim's Progress has it, modernly illuminated by the stereopticon, or as displayed in Church history, or as inflicted on the world in some philosophy or other. It is the gospel in New Testament forms, in its biblical conception and settings. Nor will you find that gospel something that can be blown out of a bugle horn, or bellowed in a chorus, or preached from the events of the day with any great profit to souls. There are discouragements in the way the old forms of truth are received, but they have given the gospel about all the acceptance it has ever received. Stand by the simplicity of the gospel of Christ.

VI.—The great Exemplar preached under the guidance of the Holy Spirit. He had Him without measure, and needed Him even while Himself God. Not a word proceeded from Him except as it was given by the Holy Ghost. The lesson is obvious—a man cannot preach the truth aright unless God the Spirit baptize him with power. When He does that, Evan Roberts, the coal miner, can stir the people as His instrument far beyond the ability of the average minister to follow. You should find for yourselves the limits of promise of divine aid in your work, and then apply to God for the full measure of blessing. So will come renewals of Pentecosts under your ministry.

Young gentlemen, you come of a godly lineage and, personally, have an honorable past. Let your future be that of consecrated, intelligent, devout, faithful ministers of Jesus Christ. Remember your Model and study Him. Obey your commission. Keep in touch with men. Be loyal to your Church. Depend upon divine aid everywhere, and the God of peace and power go with you until you come up with all your works before Him, and then may the joy be yours to hear Him say, “Well done.”

THE DIGNITY OF THE CHRISTIAN MINISTRY

DEAR BRETHREN OF THE CLASS OF 1906:

The rolling of the year has brought the Seminary to the end of one period and the commencement of another. This is particularly true of yourselves. You cease to-night to be students under our care, and henceforth are to be engaged in the actual work of the ministry. Not the recitation room but the parish is to be the scene of your future labors, and in your hands will rest all the prerogatives of the sacred ministry of the gospel. It is important that you enter upon your work with true and high ideals of your calling. Ordination means much, especially to him who is divinely guided in his conceptions of the office into which by this means he enters. It therefore seems fitting to add a last word to earlier instruction upon the subject. Our thought clusters about what may be called "The Dignity of the Christian Ministry."

The ministry of the gospel is an office. A man and his office are two things. A minister and his ministry are not the same. Paul said, "I magnify mine office," I honor my ministry. He was never known to lift up Paul for a spectacle. He did not seek Paul but Christ. He misconceives himself and his work who makes his ordination a vehicle of promotion; in such

case the office is not honored but the officer—the man. This is to rank the soldier before the banner, and to give the servant a place above his master. The Christian minister may not magnify himself, but he is called to lift up his office on high that men may understand the mercy which establishes it on earth, and that his Lord may be glorified.

The Christian ministry is an office of unequalled dignity because of the character of its Founder. The cry of certain theologians is “Back to Christ.” No creeds between investigators or the Church and Him. “Back to Christ” we go for the order of the New Testament bishops. The bishopric is His device. Bishops, presbyters, are His officers. We cannot go back of Christ for authority or dignity. Christ is God. And “when He ascended up on high He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry”; and we are, therefore, ambassadors for Christ, as though God did beseech men by us.

The character of the office, its design, field, duties, are all from Christ. Its dignity bears close relation to the character of the Founder. He is the Majesty of Heaven. He is the Intelligence whence the Universe has proceeded. He is the Power by which all things consist. He is the Love which has shed its blood to furnish reconciliation and forgiveness. He is the great King and Head of the Church. This agency which best reflects Him among men is for the dissemination of the knowledge and the dispensing of the ordinances of salvation. It partakes of His char-

acter. Not as Christ is the fountain of civil government is He the Founder of the office and order of the ministry. The one is the order of nature; the other is in the line of redeeming love, of grace, that affectionate outflow from God adapted to restore a lost world to His favor and His home. The dignity of the Son of God, the majesty He displays in all His work of redemption, is moral, sublimely moral. He came not to earth in material splendor. His Cross was even more sorrowfully destitute of the sensual witchery and glamour that seize the mind and heart than the manger. "He was a root out of dry ground." "He had no form or comeliness." He had no royal robes. His hand held no scepter. And yet the most illustrious display that God has made of divine character was there.

From that historic lifting up and shining out upon the Cross of the Holy One, this ministerial office is designed to bring before men visions of His moral beauty, His sweetness, tenderness, and mighty power to save. From this it derives its dignity. Borrowed from the Cross, it is but a reflection of the Christ. Where is there true dignity like ambassadorship for Him? It is not earth-born and earthly. Even the world withholds honors from the Cæsar of his time to give them to Paul, the tentmaker, who was simply an ambassador of the Son of God.

And do we always remember that the Founder of this office was Himself the first occupant? He is the Prophet. He made the office for Himself. He administers it by admitting such as we. We are subordinate prophets, "laborers together with God." That is not

a small office which the Master filled at Capernaum, on Olivet, and by the well at Sychar. Not a syllable of the gospel do we preach which did not in substance come from His mouth. Not a duty of the pastoral office do we discharge whose comprehensive models are not found in His loving regard for the children, and the compassions displayed in such deeds as feeding the thousand and healing the sick. The field you enter has been trodden by the feet which the nail fastened to the tree; and the lips which cried, "I thirst," in the crucifixion hour, were the greatest and sweetest preachers that the world will ever hear.

Brethren, the offices of the covenant of grace are no mean things. They are the property of the Son of God and our Saviour, and are His exhibition of Himself. They rise above the thrones, and principalities, and the powers of earth and heaven, and they are lustrous and majestic, even though men that are made a little lower than the angels enter in as servants of Him Who is Lord of all.

The dignity of the Christian ministry is seen from the commission it confers on men. It makes them ministers of peace and good-will to a lost and rebellious world. It authorizes them to stand for God, declare His counsel, offer His mercy, expound His law, "bind and loose," or declare the right or wrong, and exercise appointed governments. There is even a shadowy remnant of the priestly office in the authoritative syllables of the benediction which pronounces the blessing of the Trinity upon those right with God. The man bearing the commission of his Master is His

representative. Well has Calvin said, in his commentary on John, "This is a great and excellent thing for men to be set over the Church that they may represent the person of the Son of God." We come as His ambassadors with richer presents for men than were ever carried to barbaric court to buy terms of peace. We are a ministry of reconciliation. We pray men in Christ's stead to be reconciled to God. They are alienated from righteous government and the doctrines and life and fellowship of their Father's house. We come to herald a path of return, to proclaim a treaty of peace, to publish forgiveness of sins, to urge the arguments that God has put into our lips and hearts to win our brethren of the flesh to become with us the sons of God. So we tell the story of our Father's compassion, our Saviour's love in His bloody passion, His shameful and painful death, His glorious, mighty resurrection and entrance into heaven, and His gracious purposes, and propositions, and methods that He may gather together the children of God that are scattered abroad, and bless them with holy, happy life eternal. The sum of our message is, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." The message befits ambassadorship to rebellious provinces of God's empire, to hearts that hate God and love war with righteousness, and it itself glorifies the office. Nothing else like it has sprung from the intelligence and love of God or man. It is instinct with the purpose of salvation. It glorifies the Book of God, and magnifies the office of herald for Christ. It places the minister in charge

of immortal souls for their cure, and gives the sacred things of the Father, Son, and Holy Ghost into their keeping. It puts a silver trumpet to their lips which makes music to the psalm of life on the continents and in the islands of the sea.

Does the Lord indeed confer this commission on men? How runs the Scripture? Certain men are called shepherds, overseers, ministers, prophets, stewards, even angels. We read, "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." He was the last of the old prophets. The same power said to Saul, "I will send thee far hence to the Gentiles." And the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." As distinctly, though not always as manifestly, every true incumbent of the office of the ministry is called unto it by his Lord as were these, or the ancient priests. Very true is it that "no man taketh this honor unto himself but he that is called of God as was Aaron." So is it true that whatever real honor, dignity, the ministry possesses to-day is not because of accidental church station; for station is not essential to the honor of the office. Nor because of surpassing talents; for brilliant parts are not essential to the office, the Lord be praised! Nor on account of extraordinary achievements; since deeds are not integral to the office. But because the Head of the Church has placed honorable robes upon the sons of the prophets. No man has ever brought honor into this office of God except the man Christ Jesus Himself. It is greater than

man. It finds its superior only in the person of the Son of man Who is the Son of God.

Sometimes false growths arise in the Christian ministry which seem to negative its dignity. One thing is a willingness to concede that the Christian ministry stands upon a par with other professional callings. The preacher who so does secularizes his ideal. Other callings are open in a thousand ways to material success. They have a grand nobility about them; but after all they belong to the order of the world. Very often the largest returns obtained in them are by methods and managements distinctly separated from the doctrines of the gospel. Never is any success worth speaking of reached by the minister on secular principles and methods. The Kingdom is not of this world, and the servants of God must not fight or display other worldly actions; which actions will be not only at the expense of their public good name, but also will unseat from the favor of Almighty God. Years ago a professional neighbor boasted in my presence that his profession was as good as mine. Little was said in reply, but ever since it has been my growing thought that no calling in all the world is essentially so great and noble as the ministry of redemption. The hosts of men left to themselves and to secular culture bite and devour one another, while the one thing which bids them to better and holier things is the gospel of peace and good-will which you are to preach until the end.

Again, the preacher may make his office a pedestal from which to glorify himself. He may do this without meaning it, and grow large in self-esteem, par-

ticularly if he displays talent for his work. There are few more obnoxious fellows than those whose sense of talent dominates their consecration in the preaching of the gospel. Conscious self-seeking, or unconscious for that matter, disintegrates the message of salvation and poisons the fragments. Young men of gifts are liable to this snare. Older men often come to the end of themselves by the whippings of Providence and by the gracious strivings of the Spirit in their hearts. Happy is the man who begins his ministry aright in these matters.

Sometimes false record is made through a feeling that the office, and hence the officer, is superior to the strenuous pressure laid upon other callings. The student forgets his books as do many men in other vocations, and people find it out.

The eye of the taskmaster seems essential to industry. You will find that profundity in the pulpit is rarely dangerous, while attenuation of the purest gold may be carried to treacherous thinness. A pastor about to take a voyage was accosted by his parishioner with this remark, "O doctor, are you not afraid to sail out on the wide, wide sea?" He replied with a twinkle, "It's not the wideness that troubles me, but the deepness of the sea!" And is it not possible, young men, that some ministers may dread the depths of the gospel and devote themselves to the common-places of their message? Remember that the foundations of the temple of truth go down deep wherever it is securely built. They take hold on God, and on the Cross of His Son, and Eternity, and Immortality, and the Everlasting Covenant, and the Judgment Day.

Another deflection into which the young minister is often betrayed is ambitious imaginations about the congregation of monied and social power. A young fellow dreams of a parish of culture, and cleverness, and pecuniary ease. Nothing could be worse for him than to early reach this ideal. Rich Christians are by no means to be despised. Many are most delightful characters. But the parish described is not the Master's ideal. His model parishes were found in the by-ways and hedges, in the streets and lanes of the city, among the common people who were engrossed in the sordid business of making a living, yet heard Him gladly. A man cannot measure pastoral success by the bank account of his people, their high social grade, the number of college and professional men in his audience, or his own social rank arising therefrom. Secular tests furnish no standard for correct judgment of a powerful pastorate. Neither do they insure the Master's plaudit, "Well done."

Sometimes men have ambition to be known as learned preachers, and perhaps as wielding elegant pens. A man whose ministry idealizes literary style does not greatly reach the souls of men. A passion for letters and mere thinking may shear one of his power.

Inspiration is not dipped out of the ink bottle, and figures of speech go but a small way in setting forth the true dignity of a gospel preacher. Style is second, heart is first. Letters are vehicles; doctrines of grace are the substance. Truth comes before rhetoric, and the highest dignity the minister can attain is to get a message from God which will reach the hearts of men.

But on the other hand, is there nothing of honor about an office which is securing, though slowly, along with such agencies as the eldership and the great congregation, a regenerate world? Is there no dignity about the chief means of hastening the day of the coming of the Lord and of the new heavens and new earth wherein shall dwell righteousness? What surpassing honor to minister a gospel that reveals the character of God, uncovers men before themselves, enforces the rules of correct living, plants new impulses in the heart, ameliorates conditions of human suffering, brings new birth to the nations, lifts the heart toward divine things, unveils a star of hope in a future state, and brings a multitude through a happy, triumphant death home to God and to the crown of life which fades not away! What surpassing honor! This is not the office of angels, but of men. It is not rivaled by anything on the earth or in the skies. Its faithful discharge is attended with promises of everlasting honor. "They that turn many to righteousness shall shine as the stars forever and ever." "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." May you and I be faithful to our office by maintaining and preaching the truth, by keeping consciences void of offense, by holding to the Great Head, by serving men for Christ's sake and for the brotherhood of the race, so that when we are called away the Church left behind, and the Church on high, and the Great Priest and Prophet and King, the Master of Assemblies, shall say, "Well done, good and faithful

servants," and on our heads shall be placed the crown.

"Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be glory forever and ever. Amen."

REMINDERS

DEAR BRETHREN OF THE CLASS OF 1907 :

“Time and tide wait for no man,” and borne upon them we have been swept almost without our knowledge upon our course of life until we have reached this commencement occasion. It is not so long ago since you conned your first lesson in school, and now you are here having completed your college and seminary courses and are ready for our diploma. It was only yesterday we first said to you, “We are glad to see you enter the Seminary,” and to-night we say, “Good-by.” Will you not permit us to add a parting message?

You are in numbers one of the smallest classes sent out from this Seminary for many years. But that is not your fault, nor does it detract from your personal merit. You would be larger if you could. This is a case where even a Calvinist would say that ability limits responsibility. We trust and believe your lack of numbers will be compensated for by the magnitude of your services. It is orthodox and not uncomplimentary to say that if Providence had need of any more of precisely your sort he would have put them into your class. It can be truly said of you that you have shown yourselves talented, discreet, studious, and teachable young men, who are qualified to preach the truth; and that we send you forth in the confidence

that the great Head of the Church will honor your ministry.

There are two or three things we wish to call to mind before you go:

I.—You come of honorable lineage. Racially it is Scotch and Scotch-Irish, and nobody can have better blood than that. It is not often royal blue, but it is royal red. It has iron in it. It is iron that has taken hold on steel many a time in the cause of God and man. It is the blood that makes presidents and from which many great preachers have sprung. It is patriot blood everywhere, whether we speak of the commonwealth or the republic of God. Your racial descent is a good beginning. But the lineage I especially mean is that of the saints. You come of a godly ancestry. It is an honorable start in life to be born on a good social grade. It is vastly more important to your career in both the worlds which are to compass your activities as immortals that you are born in the historic line of the new birth. For generations your ancestors have been intelligent in the truth and vital in piety. Your veins carry the blood and your bodies bear the seal of the covenant. You come of the most thoughtful, and thorough, and well-balanced section of the Protestant Reformation. Your line inherits more of value than any other body of living men, and you will be wise and valuable, and perhaps even great men, if you comprehend and practice the genius of your inheritance.

But the lineage I most especially refer to in speaking to you as prospective ministers is that of your ministry. You have no cause to be ashamed of John

Knox, Andrew Melville, Alexander Henderson, Andrew Renwick, the Erskines, Ralph and Ebenezer, and their company of "Marrow men," of the Andersons, Presslys, Kerrs, Coopers, Clarks, Wallaces, and Youngs, and time would fail to tell of all the Gideons, Samsons, Jephthahs, Davids, Samuels, and others, who through faith subdued kingdoms, wrought righteousness, and obtained promises. You have a clerical ancestry fitting to excite a holy pride. Some of these men framed historic covenants and creeds for the honor of Christ's crown; some went to the martyr's death singing psalms; others planted the pure gospel in the new world; and all have preached the truth with faithfulness and power, whether in obscure or high stations. In their lines stands your Seminary, which probably has had no superior on the continent or in Christendom in the practical quality of the workmen sent into the field, which is the world. You are the latest in the long line. You are compassed about by a cloud of witnesses. You have a lofty standard set you. Gather inspiration from this ancestral past, and become worthy members of this great company which has gone into all the world as publishers of the good news.

II.—We wish to remind you that you have sufficient training for your work. It has not been given on the artificial and pedantic lines of minute and disqualifying criticism, too often subjective and fanciful to the extreme. Nor has it been in the scattered and attenuated width which makes theological learning a veneer or a varnish. We have held that there are enough sinew and marrow studies and principles to

take all the time in which the Church has placed you under our care. Of these the aim has been to give you a working knowledge. By no means have you fully mastered them. But you have fairly entered their field, and there is no reason outside yourselves why you should not obtain a more comprehensive grasp, and you doubtless will. The aim of your course has been to make you preachers and not technical scholars. You have scholarship enough, and of the right kind, to enable you to preach well. You will preach better as you become more proficient in knowledge and method. But rest assured your good preaching will be on the general lines of your seminary course. It will not be done amid the fluctuating mazes of criticism, or the confusions of doubt about the Scriptures, or the novel things of the day, or the scorched and barren and dead heresies of the past galvanized by captivating literature into the semblance of living things, or in carpings about creeds. There is nothing vital in such matters, for yourselves or your people. The farther you get from the great things you have been taught, the less need will God or man have for you in the pulpit. We do not expect your departure, but we wish you to have hearty confidence in the fund of knowledge in your possession, and to hold up your heads because you are United Presbyterian ministers of the righteousness of God. Do not think other culture would better qualify for ministering. It would be a weakness instead. No class of men go out with equipment superior for practical work. If you wish to enter other lines of study, we offer no discouragement. Beware, how-

ever, lest they impoverish you as heralds of salvation.

The latest and one of the most foolish clerical novels is entitled, "The Ministry of David Baldwin." It describes the experiences of a young theologian who leaves the seminary to enter upon the duties of his first parish. He sets himself to exploit what he calls "The New Theology." He seems to deal largely in difficult theological problems, and usually without much regard to the historic faith of the Church. He gets into oceans of trouble, at which he is astonished, and for which he finds great fault with certain members of his parish. Of course he only reaps what he has sown. Any man who handles theological problems chiefly, and in an off-colored way, may expect to pay the penalty. The Church loves orthodoxy, although she is perfectly willing to have it presented in modern dress. But she likes and longs for the more practical elements of the great salvation. The legend over the pulpit is not to be "Nuts to Crack"; they are hard on the preacher's teeth and difficult of digestion by the congregation; but rather, "The Truth of God: Forbearance in Love."

What right has the pulpit to discuss questions of evolution or the virgin birth of our Lord before the average congregation. They are all well enough in doctrinal treatises or upon academic occasions, but only the novice or crank or heretic (which in these days is generally synonymous with crank) will peddle them out to people whose crying need is more instruction about justification, adoption, and such like themes of the old-fashioned gospel. A high

ambition for each of you is to be not like David Baldwin in your ministry. The Church has small need for such in her length and breadth. Occasionally in the great cities such men will serve well enough for purposes of ventilation and to show how things are not to be done, but whoever heard of revivals attending such ministry or a devout church growing up under it? Of course we expect you to keep clear of all such things.

III.—You go out to the noblest work upon the planet. Compared with it politics is dirt, money getting is emptiness, and making a name for oneself is but hollow selfishness. Even those who open up the world by the devices of civilization but follow the track blazed by a self-denying ministry, which goes out through the earth to build a highway for the King. You are to be heralds of the coming One as truly as was John the forerunner. None have so exalted a position among men as they who go before the Lord and speak in His name. Let two things guide and comfort you:

(a) You are following in the footsteps of your Master. He came to preach as well as to atone. You cannot do the latter if you would. Besides, He has done all that God requires. But you can be fellows with Him in His ministry. You are to be prophets speaking for the great Prophet, and His messages are to be yours. What honor to be mouthpieces for your God! What surpassing honor to be members of a company of spokesmen of which He is the head, and thus ambassadors of the great King!

(b) You are sent upon the most benevolent errand

known to the annals of moral government—the reclaiming of a lost world. So far as we know, this is the mightiest and most love-inspiring thought of God. It is the chiefest warrant for the declaration, “God is love.” Your message and mission are nearest the heart of the Most High. Their nature should exclude the operation of selfish motives. If you prove truly Christlike ministers, they will be absent from your service. Your hearts should find impulse and comfort in the persuasion that such love as Christ felt constrains you; and thus you will be lifted above the plane of the selfish scrambles of human life and the emptiness of an existence bounded only by personal considerations. Living thus outside of self, you may constantly regard yourselves as citizens and workmen approved in the kingdom of God.

IV.—I wish to remind you that there is in store an exceeding great reward. This is the Master’s doing. He Himself labored in view of the joy set before Him, and He holds it before you. You may become partakers of this joy. The like of this is not even hinted at in any other calling, except as it personally combines with the redemptive mission of the Son of God. The conquest of nature, the harnessing of its forces, the development of philosophy, the discovery and use of the lines of beauty and tones of harmony, the enterprises of commerce mean nothing ultimately to the race except they join themselves to the Cross. In themselves, comforts, and culture, and material conquest have no moral or spiritual redemption for sinful men. They may even be the ministers of sin. They must be sanctified by the blood of the everlasting

covenant, ere they can contribute to even moral worth. These are days when mechanics, ethics, æsthetics absorb a growing multitude. Yet they set no joy before any workman who ignores the Great Sacrifice. In many hands the ordinary vocations of life pay loyal tribute to the Redeemer. But your calling is office work for Him. It is the one which your Lord pursued in the days when He preached His own salvation. And your reward will be great if you are faithful, for is it not written: "They that turn many to righteousness shall shine as the stars forever and ever?" Every man true to his trust will obtain eternal blessing. But special opportunities are given to ministers to keep near Him, to know His will, to do His favorite work, and to grow in His likeness; and they have prospect of eternal rulership over many things in that world where the flesh is not in honor, and the world is not in dominion, and God, and His gospel, and His spiritual service will occupy the attention and the energies forever. It is written: "Take heed unto thyself, and to thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee"; "and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Young brethren, preach the faith once delivered to the saints without cloud upon your head or heart, and do it in the spirit of the great Prophet, and you shall hear Him say, "Well done, good and faithful servant, enter into the joy of your Lord!"

THE ALLEGIANCE OF THE GOSPEL MINISTER

DEAR BRETHREN OF THE CLASS OF 1908:

It is probably no mistake to say that students of theology are largely absorbed in the intellectual and material problems presented to their minds.

Great questions of doctrine loom up from the horizon to the zenith. Such questions as the Inspiration of the Word of God, the Person of Our Redeemer, the Atonement of the Cross, problems of the Last Things, the Canon of Scripture, the hermeneutics of both Testaments, the great facts of Church History, and the gospel sermon of the preacher, dominate their minds. Men of your age in the ministry commonly give close heed to the rules of preaching and present very polished products to the congregations. They are cast in mechanical moulds, and are often not very replete with spiritual power. They are mostly sermons made to order. They are used chiefly to win pastoral settlements, and so full are they of the best brain work of the preachers that they wonder in some cases why they do not capture the congregations while the work of some others more readily does. They are polished pocket pieces, and will at least go off in explosions. The sober fact is that most students of theology still need to wait and seek for the baptism

of the Spirit in order to full equipment for the conversion of sinners and edification of saints. The Master says, "Tarry ye in Jerusalem until ye be endued with power from on high." That invitation may well point to the need of the young minister of all ages of the Church.

Then, again, a consideration of material things lays profound hold upon the average young preacher. The *per diem* cuts a considerable figure with him. He must needs have it to live. So also he must look toward a settlement as a pastor; hence questions of salary arise, and a parsonage big enough for two, for "a bishop must be the husband of one wife." Thoughts of such material matters are unavoidable, and are not incompatible with the highest spiritual purposes of his ministry.

In view of these facts it seems good to canvass again somewhat the essential genius of the Christian ministry; hence the topic to-night may be stated as "The Allegiance of the Gospel Minister."

I.—The minister must have devotion to a great Person. Above all things is God. Jesus Christ is God. He is God manifest in the flesh. The heart of the gospel is the deity of the Saviour of men. It is not enough to ascribe divinity to Him. That term has been spoiled by heresy. It does not account Him as belonging to absolute Godhead. Yet on the doctrine of His deity depends any proper conception of atonement for lost sinners. It is not enough to esteem Him our exemplar. We are to believe and preach that He made satisfactory atonement for those whom the Father hath given Him. Thomas in astonishment

cried when the Master bade him put his finger in the wounds, "My Lord and my God." Peter cried when under the Master's searching catechism, "Thou knowest all things; Thou knowest that I love Thee." These loyal hearts prefigure the cry of all followers of Christ who come after them. It is not enough to have feelings of loyalty to His cause. There must also be affectionate regard for His person. He is a person. He is the Son of man. He is the Son of God. He is our bounteous Providence. He is our dear Redeemer. He is the Captain of our Salvation. All true religion clusters about His person. His doctrines are but steps around His throne. Deism offers us but the abomination of desolation with respect to all spiritual good. Theism is but little better in matters of salvation. They postulate no Redeemer. They have no love for God's Son, not knowing Him as the personal expression of the Godhead. The whole scheme of redemption is but the unfolding of the personal character of God as incarnated through Mary the Virgin of Bethlehem. We trust, therefore, that you lay hold as men and ministers strongly and vitally on this great Captain of Whom we speak, and may it be yours to find a hungry and increasing affection for the Man of Calvary as the years go by, whether you preach in India, Egypt, or the Sudan, or in quiet parishes in the home land. Did you ever experience such love as made you agonize in the endeavor to embrace His knees and even to kiss His feet and to feel that the great argument for doing service was simply this, "only for Jesus' sake"? In my first parish a member of the congregation set the matter clearly forth

as he sat on top of a load of coal which he had brought to the parsonage. I said something about Christian character, I forget what, but I remember what he said: "A Christian is first and always a Christ-man; he belongs to Him"; and that is true. And so Paul was right when he wrote down in blackest ink, legible through all the ages, "for ye are bought with a price, and ye are not your own; therefore ye are to glorify God in your bodies and spirits which are His." Brethren, remember your fealty. Preach the gospel out of hearts of flame for the Lover of your souls as long as He continues you in the ministry.

II.—He must have devotion to the great Book. It was Sir Walter Scott, himself a maker of great books, who said on his dying bed to Mr. Lockhart, his son-in-law, "Read to me a little while." "What shall I read?" said Mr. Lockhart. "O! the Bible, of course; there is no other book." This great revelation of God to man has sunken deep into the hearts of God's people since given, and has been the sole guide from this world to the other. I think it was Henry Rogers, in his book called "The Eclipse of Faith," a mighty book, but now almost forgotten, who declared that if all the copies of the Bible were destroyed, still there might be gathered from the minds of God's people an unbroken volume true in every detail. So deeply had it penetrated into their souls. This witness is true, and if true in the low ebb of religion at that time, how much more so in these days of Bible distribution, Bible reading, and Bible schools? Nothing like it has been known in previous times. Wickedness abounds, and the love of many waxes cold, yet the

Word of God has found its way into the hearts of the present generation. As long as this continues the kingdom is safe. Most people, notwithstanding the shouting heresies, believe in its inspiration in a plenary way. This faith you are to foster and cherish. You are not to pay much attention to these severer critics, for they have little truth to communicate, but to continue to hold the best thought of your Church as to the inspiration of the Book and the truthfulness and value of its contents. It is very easy getting off the track, and occasionally one of our number gets on the down grade, threatening from all appearances his general smash-up by and by. No man can stand upright before the Lord while picking endless flaws in His Book, and so sending it forth shorn in the presence of the congregation of much of its impressive power. To succeed as a Christian minister one must have simple faith, a simple manner, a simple sermon that the people can understand. They wish fundamental instruction and comfort, much comfort for their souls. These blessings must arise from simple methods of study, with the heart open "to hear what God the Lord will speak." Your speaker has been tossed up and down in Adria with critical books for companions, and his testimony is not to their advantage. To take, for example, the books by the Smiths. There is George Adam Smith telling us how to preach the Old Testament after he had taken out its heart, and Henry Preserved Smith with his Introduction to the Old Testament, and W. Robertson Smith, with his two volumes. These are very brainy men, but they are chargeable with smiting the Saviour in the house of

His friends. No man can sympathetically read and study this kind of literature without feeling the worse for it. He will dwell in the atmosphere of frost, his love will wax cold simply because God does not approve such misconceptions of Himself, of His Book, of His Church, of His Son.

Misconceptions of Scripture come very easy for any one. One of the most ludicrous I have heard arose in conversation between some lay members of the Church, in which one said, "It was a good thing our first parents ate the forbidden fruit. If they had not, we all would have been born blind, because the Bible says, 'When they ate the fruit their eyes were opened.' " This was a mistake of ignorance, but there are many misconceptions of the teachings of the Book where ignorance cannot be blamed, but rather speculation undeterred by reverence. As, for example, the notion that Abraham is not historical, that the story of Samson was a solar myth, that the resurrection of Jesus Christ was an illusion. From such profanities turn thou away. Where the Book is being doubted no good preaching is possible, and coldness towards divine things fairly freezes up the congregation.

To each of you let me say, "Preach the Word," the Word that has guided the Church thus far in her conquest of the world, the unadulterated, unimpoverished, all-powerful Word which is the sword of the Spirit of the living God. All spiritually successful ministry in the gospel has been by men who have received the Bible as the oracles of God, and the course of your history must also be along this highway of

the King, if at the end you be not overtaken with much sorrow. An old saying runs thus, "Beware of the man of one book." I trust in your case this volume will be the Bible. Be ye searchers of the Scriptures, and please remember your best use of the volume will not consist in carrying it around town under the arm. Better still, have it deeply inshrined in your heart.

III.—Devotion to a great Kingdom. This is the kingdom of God. You are under bonds to serve the King in His kingdom, and that not as free lances, but with instruments, weapons, and proclamations appointed by the King. There are still some who think that the Church is the whole kingdom of God. A better thought is that this kingdom is the dominion of grace and salvation in the earth, with all the principles, instruments, agencies, and persons bound up therein. It was begun on earth and will be consummated in heaven. The Church of God is certainly a most important part of the kingdom. It is the pillar and ground of the truth wherever men are concerned. There are two phases of this dominion which are commonly described as religious and secular. In all phases of these, the King's gospel and the King's law have the right of way. We are to serve the King in both aspects. While religion is chiefly to occupy your ministry, you will have duties toward the secular life of men, as expressed, for example, in the State. John B. Gough served the kingdom in matters of temperance. Abraham Lincoln likewise served the kingdom in his great proclamation, freeing millions of men. And these, and such as these, are truly servants of

the most high God, even though they never mounted the pulpit stairs. A double line of duty is upon you, the obligation to serve God and men in both features of His kingdom as demand may arise.

Loyalty to the kingdom will generally lead to faithful service in the Church denomination in which we have a part, and which we have received "to have and to hold" from our fathers. It is often very unwise to stir up contentions on such matters as denominational disintegration and obliteration. As to Church union, it should be a matter of slow growth and thorough ripeness before it is undertaken. If it comes by the manifest hand of Providence, well and good, and may the Lord hasten the time; but otherwise it is likely to be a source of heart burnings and sorrow. Dr. Alexander Young used to say "that those who carve for Providence are apt to cut their own fingers." It is truly doubtful if one can better serve the Master in the organically united Church of great size than in the smaller organization, which, though small, yet gives plenty of room to the most remarkable genius. To you and to students of former classes let it be said, conservatism should govern all steps toward any type of Church union and the probable loss of the special heritage of doctrine and practice which God has given us to enjoy. The spirit of unity will not come by the sounding horn and the floating banner, in short by a campaign, but as "Hermon's dew, the dew that doth on Zion's hill descend"; that is, by the quiet leadings of the Holy Ghost.

And now, brethren, what shall I say more? Time would fail to say all that is in our hearts for you.

We wish you well, we wish you to be well, we wish you to do well in the kingdom of God according to the gospel of the kingdom and under the governorship of Him Who reveals the love of God to perishing sinners and writes it down for all the ages, until the Church of all time shall rise up to see Him face to face and hear Him say, "Well done, good and faithful servant; enter into the joy of your Lord." And "now the God of peace Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen."

QUALIFICATIONS FOR THE GOSPEL MINISTRY

DEAR BRETHREN OF THE CLASS OF 1909:

One of the sad things in colonizing the earth is the separation of friends and often the breaking of hearts. Yet the earth was given to man to subdue it. Therefore Abraham went out not knowing whither he went. He was to begin settlements of the Kingdom. Evangelist Robertson's sermon on "Abraham, the Come-across," depends on the pathos of emigration for its power. Our own immediate ancestors give us tearful illustrations of the sorrows of parting. Scotland and Ireland have sent out their children in great armies, leaving in most instances the old folks at home. In the vast majority of cases there was to be no reunion, and they all knew it. Children were sent out who were scarcely acquainted with their parents, and life became largely a scene of introductions and farewells.

Every parting of friends falls into the same train as these we have just described, but few are touched with so pungent sorrow. You have somewhat learned this already, although but young in years. We have come to a sort of parting of the ways to-night, and there is a mixture of gladness and of regret that it is so. We have known you to love you, and we trust we

are not without a place in your hearts. It is needless to say that we will miss you, but our feelings are tempered by the knowledge that the errand which takes you from us is the ministry of the gospel through the blood of reconciliation by Jesus Christ our Lord.

It is fitting therefore that something be said which shall magnify this mission and somewhat help you in your coming work. Our theme therefore is, "Qualifications for the Gospel Ministry," not all of them by any means, but some gathered up here and there.

I.—Certain qualifications that are greatly over-estimated:

(1) Absorbing engrossment in the spirit of the times. Of course a man and a minister should not wholly disregard these phenomena. They are the orderings of Providence. What a minister should do is to recognize and accept them so far as they seem to him to be true, but he should remember that for his purposes they contain only a grain or two of wheat and a bushel of chaff. The spirit of these times is not theologically constructive, but irreverent, smart, and iconoclastic, and certainly it does not care much for creeds and not very much for the Book. It is speculative and adventurous and exceedingly intolerant, especially of accepted truth. It does not so much regard God as it does the creature, and has many acute and brilliant things to say. But on the whole it is not the stuff for the pulpit and the parish. It has settled nothing and does not seem to have much prospect of so doing in the future. In theology, in particular, its findings are exceedingly unsatisfactory. It has caught up a lot of ancient heresies which the

Church has aforetime "spewed out of her mouth," and has unsettled the faith of many. I do not think it unwise to say that the thought about reconstructing theology is not born of wisdom. The fundamentals of the gospel are severely plain and can tolerate no reconstruction. Calvinism and Arminianism are likely to stand where they are, Calvinism, because of its loyalty to the Bible, and Arminianism, because it rationalizes that Book and so commends itself to a certain class of minds. Pelagianism will continue because it flatters a sinful human nature and will always have its followers, and cast tones and shades upon the real theological systems. But when the Holy Ghost takes the Pelagian in hand, he is pretty apt to lose his vocation. There can be no considerable mixture of these three into one.

You agree with me that there is but one gospel for all the times of men on the earth. Like its Founder, it is the same yesterday, to-day, and forever. It is superior to all men and to all schools of thought. Interpretations do not change it. It is founded on the blood of the Son of God, and all its messages are concerning the great salvation. And it meets the heartbreaking wants of all ages.

(2) Another overestimated qualification is toleration of men and things that tend to vitiate the gospel. Not everything is to be welcomed that enters the field of religious thought. As of old men cry, "Lo, here is Christ!" and "Lo, there!" Go ye not after them. "Sweetness and light" in religion may satisfy Matthew Arnold, but we are witnesses for the truth, and dogma therefore is fundamental. Hard thinking and

plain propositions are a first duty. Heaven and hell are both parts of the Saviour's message to men. They are both mighty facts. Doctrines must underlie your preaching, and necessarily stand in antagonism to other views. Remember, nothing new is to be accepted until it has finally proven its right to stand in the faith of the Christian soul. Theology is intensely conservative and cannot endure light and flippant dealings with itself or its Book. Mrs. Sarah Robbins, in her delightful volume, "Old Andover Days," tells this story about a young theologian and his appetite for sweetness. The student's table was bountifully supplied with molasses, of which he was inordinately fond. He ate so liberally of the treacle as to fall sick and need a doctor. When Esculapius came, after the fashion of the times he undertook to bleed him, but all he could get was a little dribble of molasses. Mrs. Robbins says she does not believe the story. I do not believe it myself, and I am sure you do not believe it either. But it serves to point the moral and adorn the tale concerning the minister's sweetness. He may be so sweet as to vitiate the tenor of his gospel.

II.—Qualifications which are often underestimated, and these are, by far, more real and vital than those we have mentioned:

(1) A growing knowledge of God,—not a growing knowledge about God, but an increasing understanding of the Divine character and purposes and works. A gentleman at the table some time ago raised this question about a gifted minister. One had said something about his brilliant talents, another about

his social gifts, and another prophesied great things for his ministry, when this gentleman capped the series of remarks with the query, "Does he know God?" This is the chief thing in a good minister's equipment.

Much is taught concerning God in the theistic arguments. You are acquainted with the argument for God from the universe. It sets forth the idea of power. The argument from design presents us God as intelligence. The moral argument shows us the moral Governor. The a priori argument gathers the idea of God from the human soul. The Biblical argument binds all these in one. But all combined teach us only about God. The argument from experience of God is necessary to show us Himself. A man must needs be converted and be under the tuition of the Holy Ghost to really know and understand Him. "This is life eternal that we know Him, the only true God, and Jesus Christ Whom He has sent." It is the soul doing business with God in the name of His Son that obtains a true knowledge of His character, and a profound understanding of His being. It comes into sympathy with Him and often does not need to be told by external revelation of God's thoughts and plans, since the Interpreter dwells in his heart. His transformed character is in touch with the Most High. For example, increasing knowledge of the goodness of God settles the question of universal infant salvation; the eternal loss of a helpless babe is felt to be out of harmony with the Divine nature. Acquaintance with God is the final solvent of such difficult questions as assurance of personal salvation, the limits of prayer,

questions of doubtful amusements, human slavery, and a host of others.

(2) A second qualification is the indwelling of the Holy Ghost. He is promised to those who ask for Him in the right spirit, and we are commanded to be filled with the Holy Spirit. A good deal of the controversy has arisen about the infilling of the Spirit for special service, and all are not persuaded that it is taught in the Word. Nevertheless the Keswick School stands essentially for a great truth. It is that we must have grace proportioned to our work. The work of the ministry is great, and great grace is required for its discharge. The constant cry of the ministry is to be, "Oh, my God, give me the Holy Spirit for my work. It is Thy work also. Grant me the Holy Ghost." No man will succeed in winning souls by reliance upon the ordinances, even the preaching of the Word, although he is commanded to employ these agencies.

He must speak out of a pure heart and a knowing one, and in a conscious dependence upon God. Whatever your thought may be, young brethren, about the infilling of the Spirit for service, it is very sure the preacher must be managed by the Spirit as His mouth-piece, or the preaching will be cold as a stone. The Spirit of God must lead the van and inspire the message. The most impossible thing a man can undertake to do in this world is to preach well without the Divine Spirit. Salvation is not a natural product, but is supernatural; preaching must have its supernatural features to succeed.

(3) Faith in the gospel as God's message to lost

men. This is to say that the preacher's message must be believed by the preacher, or his hearers will not believe it. It is the instrument divinely appointed to save sinners. It does not work by magic, but as properly employed to reach the end in view. One cannot say in effect, "Do not believe as I do; believe as I tell you": but, with the apostle, be able to say, "We believe and therefore we speak." Faith by the minister is quite as important as preaching by the minister, or faith by the hearer. Faith should characterize our lives everywhere, and not least when we stand up to preach. A real expectation of blessing on every sermon will do a great part in clothing the message with power. If tempted to preach simply to fulfil a duty, the work can be naught else but feeble. One great element of strength is believing what God promises to those who trust in His Word. Believing preachers will win congregations to believe.

(4) A fourth qualification is prayer. There has been a great revival of the spirit of prayer in the Church in the last few years. God be thanked! May it increase and may you all be caught up on its wings before God. Our Lord prayed continuously. He chose His apostles in a night of prayer, He filled the garden with the notes of prayer, He baptized His Cross for us by the breathings of prayer. He died praying. What a blessed death! What an inspiration His prayers to His followers! Paul prayed everywhere he went and hungrily besought prayers of his friends for a blessing upon his gospel. The New Testament is full of records of prayers and so are the accounts of the Church of all time. They

prayed in the Holy Ghost, Luther three hours at a stretch, Welch until his knees became callous upon the hard floors. And so it has been wherever the Church or the man has obtained much power from God. In many particulars it is a mystery. Who of us knows its limits? And yet who of all of us does not recognize its power? Dr. Gregg has well said, "Nothing lies beyond the reach of prayer except that which lies outside of the will of God." It has been the refuge, armory, and solace of the soul ever since God said to the human heart, "I am thy Father." May it be so with you in everything—your health, your books, your study, your parish work, your guidance of others, your guidance of yourself, your temporal support, your preaching, your holy living, and, by and by, dying in the faith once delivered to the saints.

I charge you to begin your ministry as men of much believing prayer, and that you will never fall short in your engagements at the throne of grace. Follow the Master, that you may have tokens of power in all your life and work, and believe what the Master taught when He said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." He laid His own soul down upon those injunctions and promises, and so He became our Saviour.

Memory goes back to-night to a little Methodist country church, where before the war prayer was wont to be made, as it now is also. Those fathers and mothers knew how to pray. Here is one of their oft-repeated thoughts: "We are traveling to eternity's bar as fast as the wheels of time can roll us on,"

uttered in sonorous tones and with great earnestness of spirit. An impression was left on the mind of a boyish auditor never to be erased. Its echo comes down along all these years until it reaches this last expression at the point of the writer's pen. I pass it on to you as hearers of the truth and as ministers who must every one give an account to God. Listen! do you not hear its notes? "We are traveling to eternity's bar as fast as the wheels of time can roll us on." It reaches your ears and mine, and may we never be deaf to it until one by one we are called up and called home. "It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch, therefore, for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." "The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

THE END