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## ARTICLE IV.

WHAT CAN BE DONE FOR AUGMENTING THE NUMBER  
OF CHRISTIAN MINISTERS?<sup>1</sup>

BY PROF. EDWARDS A. PARK, OF ANDOVER THEOLOGICAL SEMINARY.

EIGHTEEN hundred years ago it was said: "The harvest is plenteous"; for then the field was the world; but the harvest of souls is more plenteous now, for the world is more populous. Then our land was an undiscovered, now it is a fruitful, *section* of that field; but in this garden the need of laborers now is greater than it was ever. Our old Southern States are decayed plantations, needing improved methods of spiritual husbandry. Four millions of freedmen; tens of thousands of foreign immigrants arriving every year at our wharves; Colorado, Idaho, Nevada, Montana, are swelling the cry which has been resounding from California and Oregon, the wailing cry for more laborers in the harvest. But, as eighteen hundred years ago so now, "the laborers are few." Heathen lands, the countries of papal Europe, our own southern, southwestern, western, northwestern, even our middle states, an unprecedented number of parishes in New England are making such a demand for ministers of the gospel as it is not easy to supply. Our late rebellion, with the events involved in it, has so diminished the number and the resources of our clergymen; and our recent peace, with the events involved in it, has so intensified our need of clergymen, that it has become a grave query for all patriots as well as Christians: What shall we do to enlarge the supply for which there is this quick demand?

As eighteen hundred years ago, so now, the answer is: "Pray ye the Lord of the harvest that he will send forth

<sup>1</sup> An Address delivered at Middlebury College, on the day preceding the Annual Commencement in 1866.

laborers into his harvest." For increasing the number of Christian ministers prayer is the most expeditious method, the most general, the most effective, and therefore the most philosophical; for, if we truly pray, we shall work for the good that we crave, and if we rightly work for it, we shall truly pray for it. There is no real prayer which is not accompanied with appropriate labor, and there is no labor which ends well if it is not accompanied with appropriate supplication. But what particular forms of labor are comprehended in our prayer for the increase of true preachers? Every father can adopt some mode of activity; every mother can perform some noiseless but sure work; every brother and sister can start some influence; every pulpit, every teacher in the Sabbath school, or in any school, can do something; every minister of the gospel can do much that will be God's method of answering the prayer for more laborers in his vineyard. The question on which we are now to meditate is: What can we all do in augmenting the number of Christian ministers?

In the first place, we may expose certain errors which now hold back from the clerical office a large class who ought to enter it. We need only expose them; for some of them are such as are seldom or never expressed, and need only to be stated in order to be disowned. There are young men who have all the other qualifications, and who conduct themselves as if they supposed that, because they do not now possess the moral qualifications for the sacred office, they are not obligated to prepare for it. They acknowledge its paramount importance; they are enthusiastic for the progress of learning, and they perceive that a well-ordered ministry is essential to this progress; for it is the preaching of the word which makes the popular mind earnest for the truth; and when the people are inquisitive, the philosophers are stirred to new investigations. There are young men enamoured of the fine arts, who perceive that a well-balanced clergy is essential to the culture of these arts; for it is by the preaching of divine truth that the taste is perfected for all that is

beautiful and grand. Pagan art would never have flourished except under the influence of Pagan religion. The people must have demanded temples and images, or Phidias and Praxitiles would never have been stimulated to their lofty ideals. Mediaeval art, too, would never have accomplished its wonders, except under the influence of the Mediaeval religion. The people must have been smitten with love for the Madonna, or for the crucifix, or for the altars under magnificent domes and for the strains of music reverberating along the solemn arches, or such men as Michael Angelo and Raphael would not have been inspired for their great works. And we shall never have a truly Protestant architecture, and such a treasury of songs as shall captivate the masses, until men have a simpler, deeper love for the truth of God; and this love is the faith that "cometh by hearing."

At this day, in this land, there are many young men who perceive that if the pure gospel had been preached in the Southern States as it has been in New England the late rebellion would never have occurred. The preaching of the gospel through our land has been attended with some expense; but this expense during the last few years has not approximated to the three billions of dollars which were engulfed in the late rebellion. The preaching of the gospel is attended with a loss of physical health; but that rebellion destroyed the life of one half million and crippled the bodies of another half million, and enfeebled an uncoun-  
ted multitude of young men.

And when the economical value, the aesthetic, the scientific influence, the civilizing, humanizing results of ministerial labor are reflected on, there is many a young man who is constitutionally fitted for this ministry and who exclaims: "The ministry must be upheld: it is the basis on which all my interests are founded: *other* men *must* enter this great office." But "Why do not *you* enter it"; we ask him: "Why do you devolve on *other* men this fundamental work of science, art, patriotism?" He eases himself from under the pressure of duty; without any compunction he pleads

the excuse, and is even self-complacent because ingenuous enough to acknowledge: "I have not the Christian spirit; therefore am not qualified for the Christian ministry; therefore I am not fit to begin a course of theological study; therefore as an honest man I must throw upon my companions the duty which I am not good enough to perform." "You are right," we reply, "in supposing that you ought not to become a preacher without a godly spirit, but you are wrong in supposing that a want of this spirit releases you from becoming a godly preacher. You ought to begin your theological study, and you ought to be fit to begin it. Your sin in remaining without religion does not palliate your sin in refusing to prepare yourself religiously for the pulpit. You are not entitled to repose of conscience; you should feel, sooner or later you will feel, remorse; for you have a call to preach the gospel, therefore to fit yourself to preach the gospel. Your Maker gave to you the call when he gave to you the peculiar faculties and facilities for speaking his word. To disobey his call is to rebel against the Author of your mind."

"Do you not believe," said a father to his patriotic son "that the preaching of divine truth is the main safeguard of your country." "I do," was the reply. "Why, then, do *you* not attempt to save your country in this way?" "Because I am not pious." "But you ought to *be* pious." "I know that, but I am not; and while I am not, I ought not to enter a theological school." "What profession then will you enter?" "That of the law." "But you have no right to study the law while you are not pious." "That of medicine then." "But you have no right to study medicine while you are not pious." "Then I will be a merchant." "But you have no right to be a merchant, nor a mechanic, nor a farmer, while you are not pious." "What then shall I do?" "You have no right to do anything while you are not pious." "Then I will do nothing." "But you have no right to do nothing while you are not pious. Except a man be born again, he is not authorized to take one step in any direction,

nor on any spot is he authorized to stand still. You *must* be born again." Thus was the young man driven up, shut up to the faith. He perceived that no one sin palliates the others that follow it, just as no one lie palliates the others which are required to make it good. More than one impenitent youth has yielded his will to his Maker under the impulse of the belief that his Maker had endued him with certain peculiar aptitudes to be, and had therein called him to be, a foreign missionary. In the very structure of his faculties he beheld a bright light illumining his path of duty, and was not disobedient to the heavenly vision.

Still many a young man remains well satisfied with his refusal to preach the gospel, for he replies: "I must have *more* piety in order to be a minister than I need have in order to be a lawyer or a physician." It is more obvious that if you occupy the pulpit you must be a good man, than it is that you must be a good man if you would administer the law or practise medicine. But it is not more *true*. You ought to have all the piety you can have, in order to be a carpenter, or a goldsmith, or a fireman, or an engineer. *Whatever* thou dost, thou shalt love the Lord thy God with all thy strength and with all thy might. The secret error lies in imagining that a minister of the gospel is required to exercise a peculiar *kind* of virtue, and that the Bible does not require *laymen* to be *perfect* even as their Father in heaven is perfect.

After all the young man rests content in his refusal of the ministry for he rejoins: "I can succeed better without holiness in other callings than in the sacred calling. I ought to be godly in any profession, but I *must* be godly if I would prosper in the clerical profession." Succeed better without piety? All success without piety is a failure, and the greater the success the greater the failure. You may heap up a fortune, but this very fortune is the means of unending bankruptcy to him who does not pay his debts to God. You may earn a great name; but this very reputation is the means of endless infamy to him who seeks not the honor

that cometh from the Redeemer. There would be more ministers of the gospel if there were a more wide-spread conviction that the outward signs of success may glitter for a day before the votary of the world; but the *reality* of success depends on that faith without which it is impossible to please one's self for any long time.

There is another wrong view which holds back from the sacred office many who ought to enter it. There are young men who act as if they supposed that ministers, more than all others, are doomed to a life of uncompensated self-denial. The clerical profession may derive signal advantage from the entrance into it of the sons of clergymen. Practical rules, which cannot be written down in books, are learned incidentally in the familiar life of the parsonage. The wisdom of the fathers is thus transmitted to the children. A line of succession is kept up, which has all the benefits without the evils of the Roman Catholic line of bishops. But the sons of clergymen! they are often the very last men who can be persuaded to enter the profession of their ancestors. They dread the fiery processes in which their parents were burned. This is the language of one: "I remember that salary of five hundred dollars which was covenanted to my father; and I remember those small dribblets in which, months after it was due, that small salary was paid, *but* not entirely paid. I cannot forget the anxiety of my father about his debts for my school-books, and my tuition-bills, and my college-board. The sons of laymen must take their turn, and go into the ministry. I know too much. If my father watched the market prices, he was blamed for not giving himself wholly to the pulpit. If he did not look out for the market prices, he was blamed for his lack of common sense. If he spent much time in contriving his bargains, he was condemned for want of that spirituality which is needed for a spiritual counsellor. If he did not calculate his bargains, he was condemned as a wasteful man, whom it was of no use to aid, as he would throw away all that was given to him."

The language of another is: "Do you tell me that I must be a clergyman? Tell not *me* that. Tell that to the marines. I am young, but have learned something. I cannot forget the wan countenance of my mother as she listened to the complaints of the parishioners against the words, and the manners, and the dress of her husband and herself and her children; and as she took her last look of the parsonage where her infants were born, and where she had tended her frugal garden of herbs and flowers. She went in a sort of exile to a second parish, and then, as in another banishment, to a third, where again she found no rest, until she had her dismissal from the church militant."

It is doubtless true that the wants of the world for ministers will not be fully met until ministers receive a pecuniary recompense adequate to their needs,<sup>1</sup> and until they be allowed to work in one place so long as there is no *valid reason* for their removal to another place. Still, our young men need to be reminded again and again, that it is not the clergyman alone who must pass through much tribulation into the kingdom of God. The very brightest page of the good man's biography is that promise of our Redeemer: "There is *no* man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, *with persecutions*; and in the world to come eternal life." Our young men need also to be reminded that temperance is often a harder virtue than abstinence, and temperance amid luxuries is harder than temperance without the possibility of obtaining luxuries; and while a clergyman must deny himself in bearing the evils of a meagre stipend, the banker, if he be rich in faith, must deny himself in resisting the temptations of inflowing wealth; and the self-denials of the palace may be equal, while dissimilar, to those of the parsonage. Henry Thornton may have endured as great pain in refusing to gratify himself as Wil-

<sup>1</sup> See Note A, at the end of this Article.



liam Carey endured in being unable to gratify himself. The pious warrior, enwreathed with the laurels of victory, may pass through as great a fight of afflictions in opposing his love of fame, as the minister endures in being neglected and impoverished by men who fail to detect his worth.

Our young friends need to be reminded further, that not only the religious man, but every man is doomed to encounter hardships peculiar to himself. A young lawyer and a young physician often suffer more than a young minister. Every profession is in some respects worse than every other. The sons of mariners, of editors, of physicians often shrink back from the calling of their parents. With what eagerness did Rufus Choate turn away from the turmoils of the law for a few minutes' refreshment under the shade of classic authors. "Would that I had been a geologist" said Daniel Webster. One year after John Adams retired from his presidency he wrote: "Under the continual provocations breaking and pouring in upon me, from unexpected as well as expected quarters, during the last two years of my administration, he must have been more of a modern Epicurean philosopher than ever I was or ever will be, to have borne them all without *some* incautious expressions, at times, of unutterable indignation." A president of the United States, a member of the National or the State Senate, a postmaster, a custom-house officer is liable to be "dismissed" from a service which he remains as able to perform as he ever was. One of the modern Romish fathers, earning his daily bread by teaching the Oriental languages and working as a compositor in a printing-office, had for his motto: "Tribulations are my distinction, and poverty my glory."

Besides, our young men hear too often of clerical disquietudes without hearing often enough of clerical compensations. The calling of the preacher is to walk with God. His business is to dwell in the truth. His daily life is in those great arguments which expand the soul. His familiar words are on the loftiest themes. His daily routine of action is round about the spiritual world. He writes for eternity. His ser-

mons will continue their benign results in heaven. He follows his parishioners to the very margin of the river, which they cross before him. They point him to some tree of life which has just presented itself to their eye, and which he would not have detected unless they had turned his vision upon it. They direct his ear to some new psalm which is echoed to their hearing, and which he would not have noticed unless he had seen them exhilarated by it. As the door of heaven is opening for them, he looks through the avenue which they pass through, and beholds things which it is not lawful for man to utter. He that walketh with wise men shall be wise; and the pastor walks hand in hand with men whom the heavens have begun to touch, and in one minute after he hears their last word, they are sanctified, they are glorified. Our youthful friends must not read of the down-cast clergyman without reading the oracle, inspiring as well as inspired: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Again, if we would augment the number of ministers, we must expose the errors not only of young men who ought to become ministers, but also of the parishes that ought to support them. Many parishes conduct themselves as if they supposed that the sensibilities of pastors are not to be cared for as are the sensibilities of other men. Pastors are so earnest in recommending a spiritual life, that they expose themselves to be treated like disembodied spirits. A clergyman who has a world-wide reputation remarked in his extreme old age: "If I live three years longer I shall not have property enough left to pay for my coffin." But he had preached so often against the love of filthy lucre that he was not suspected of feeling an acute pain in view of his penniless old age. A venerable pastor says: "After the outbreak of the late rebellion I was deserted by two of my wealthy parishioners; one on the pretence that I did not discourse on politics, the other on the pretence that I did discourse on politics." Yet this pastor had uttered so many rapturous

words on the joys of living elevated above the world, that he was not imagined to be grieved by this desertion of his life-long friends. When a minister has spent the flower of his life in a parish, and become attached to its hills and brooks and vales, and then loses the melody of his voice, and ceases to attract the multitude into the new meeting house, he is often cast aside as if he were nothing but a worn-out attioneer, whose voice has become like a cracked bell and can no longer induce the bystanders to bid high for their pews; but he is not supposed to be broken-hearted by the indignity which he suffers, for he has often read from the pulpit:

"To us remains nor *place* nor *time* ;  
Our country is in *every* clime ;  
We can be calm and free from care  
On *any* shore, since God is there."

He must not harbor any local attachment, for he is a clergyman; his only care must be for "being in general." He must not indulge in even healthful amusement, for he is a clergyman, and his thoughts must be above the world. He must not cherish a love of reputation, for he is a clergyman, and must be willing to regard himself the "offscouring of all things."

Now it is very true that there are minor usages appropriate to a minister as to no one else; just as there are minor usages appropriate to soldiers and sailors as to no one else. But the minister is a man before he becomes a minister. He has duties to himself as a man which antedate his duties to himself as a minister. It is of more fundamental importance that he be treated as a *human* being than that he be treated as a *professional* one. His opulent parishioners have no right to enjoy their luxuries and see him crippled for want of a library. If it be his duty to reprove a man who will resent the reprimand, it is their duty to stand by him and ward off the resentment. Our parishes demand that their minister be earnest and eloquent; but such a minister will have sensibilities. His organization and culture make him like a sensitive plant, shrinking at the first rude touch. His people,

then, should gather around him as a hedge, and protect him from rough handling. The wants of the church for pastors will not be met until the public mind is penetrated with the truth, that the duties of all men are essentially the same; those of laymen are correlate with those of clergymen; the pastor being the president of the brethren, and the people rallying around him as their brother while he is their bishop; he their earthly high-priest while they are kings and priests in the same temple.

There is another wrong view which must be set right, or we shall fail of obtaining for the ministry some young men who ought to enter it. It has been said, that if a youth have not a *spirit* inciting him to encounter the worst evils of a pastorate he is not fit, and should not be encouraged to prepare, for one; either he has no piety, or else has not piety enough, or not manliness enough, to become a pastor.

We must own that if he clearly perceives the ministerial office to be required of him, and if he recoils from it because it thwarts his selfish aims, he does want one of the most decisive signs that he *is*, and he does exhibit one of the most decisive signs that he is *not*, a disciple of Jesus. Still we must not be in haste to say that a young man is unfit for the ministry because he starts back from its annoyances. He is a *young* man, and although he recognizes his obligation to deny himself for the eternal welfare of the world, yet he does not discern his obligation to deny himself for the temporal convenience of an avaricious parish. He is a young man, and does not see *through* the clouds of trouble that hang around the clerical office; he does not refuse, but does not detect, his duty that lies hidden behind those clouds. He may be a godly man, and still conscientiously believe that he is not called to be a clergyman. Every pious youth is not thus called. A late eminent judge of the supreme court of Massachusetts became a convert to the truth not until after he had gained a large practice in the law. He then inquired of his pastor: "Ought I not to leave the law and enter the pulpit?" His pastor replied: "No; for three reasons: first,

you are now a skilful lawyer, and we need godly men in the legal profession; secondly, you are not so well fitted for the ministry as for the law, and every man should go, not into the clerical office, but into the office for which he is best adapted; thirdly, if you remain a lawyer you may amass a fortune enabling you to educate and support twenty ministers."

One student says: "If I can become a cashier or even teller in a city bank"; another says: "If I can become a partner or even a book-keeper in a mercantile house"; a third says: "If I can become a successful barrister or lyceum-lecturer, I will sustain in their office more than one or two pastors, each better than myself." These are *promising* young men; and they may be pious even when they do promise more than they will perform. A youth may be conscientious while he offers the plea: "Other men are, but I am not, constitutionally fitted to live under the surveillance of a parish; twelve hundred eyes gazing at every movement I make; twelve hundred ears open and listening for every word I utter; and every movement and every word must be a public example. Other men may, but I cannot, teach when all my teachings must harmonize with the opinions of my hearers, and they differ among themselves; when I am forbidden to preach on election, lest I offend one man on whom my salary depends, and forbidden to preach on free-will lest I offend another man on whom my salary depends, and forbidden to preach on this virtue because one influential hearer does not practise it, and forbidden to preach on that vice because another influential hearer does practise it." It is easy for us to say: "We want no candidate for the ministry who reasons thus"; but this easy saying is rough and ill-mannered. It may be that the ingenuous young man is right; it may be that he is wrong. He must be reasoned with, and not rudely dealt with. Our Saviour waited several months before he announced to his disciples the afflictive nature of their discipleship: he waited until he had confirmed them in their love to him. Here comes the critical duty of the counsellor.

Here is the occasion for the sharp scrutiny of character. The mother of a family must not conclude too soon that her boy is constitutionally unfitted for the ministry ; he may not find those fetters upon it which he fears ; or if he do find them, he may take them off and break them. The father of a house must not be too quick to believe that his son will be more apt to endow a theological school than to become a worthy alumnus of it ; for that son may subdue the tendencies which now seem adverse to the pastorate ; he may be adapted to some place, if not the roughest place in the field ; for the field is the world ; and if a laborer cannot delve in the hard soil of the north, he may tend the vines of the more genial south. There are austere parishes and also indulgent ones ; there are meditative circles, as there are loquacious and gossiping. The instructors of our academies and colleges must not infer too hastily that a young man should turn from the sacred office, because he has a love of personal independence, or of noisy speech, or of princely living. He may outgrow these youthful tastes. He may discipline himself to a subdued life. He may break down his aversion to the straitened habits of the parsonage. Unwise for his own interests, even in this world, may he be, if he do not break through the obstacles that now block up his way to the pastorate. There is many a parish that makes its minister a happier man than he could be in any other sphere. "I would not exchange my scene of duty for any other scene on earth." Who utters these words ? They are uttered not so often by the farmer, or merchant, or physician, or barrister, or scientific teacher, as by the pastor ; not so often by the pastor of an affluent parish as by the missionary in our new States or in foreign lands. Unwise for his own interests in the world to come may be the young man, if he do not strive against his unclerical nature, until he form the clerical habit, which will be a new second nature. He may gain a richer reward in heaven, if, while unduly timid, he take up his cross with timidity ; if, while unduly sportive, he take up his cross with good cheer ; if, while unduly sensi-

tive to the speech of men, he take up his cross, and endure their contumely ;

“ For God hath marked each sorrowing-day,  
And numbered every secret tear ;  
And heaven's long age of bliss shall pay  
For all his children suffer here.”

A Methodist divine, Dr. Nathan Bangs, had a wise meaning in his apothegm, when he was asked by an aged layman, who had refused to obey his conscience summoning him into the ministry: Is it possible for a man, after having through a long life remained out of the office to which God was calling him — is it possible for such a man to get into heaven? Dr. Bangs bowed his head, and remained in deep thought, until he broke the silence: “ Brother, there may be a possibility of *his* getting into heaven; but *another* will take his crown.”

In the second place, if we would increase the number of Christian ministers, we must increase the interest of the people in Christian instruction. We have heard of the time when merchants in New England were theologians, when justices of the peace were familiar with such works as those of Bellamy and Edwards, when men like Governor Treadwell not only read but wrote theological treatises on the most intricate themes. At that time young men of commanding talent in our colleges were attracted into the ministry. They had the prospect of spending their life in sacred study, in order to diffuse the fruits of that study among the people. Their talent, however large, was demanded by the churches. They could find congenial employment for all their powers in the sacred office. No other station proffered them so full and wide a scope. Such men love toil. They were made for toil. They will enter that profession which requires and rewards the sternest labor. When these gifted men go into the ministry, they draw others with them. Their companions in study, though inferior to them, yet feel a sympathy with them. God moves men, especially young men, by such sympathy. When he causes a revival of religion in

a college, he makes use of this fellow-feeling which binds young students together. One young man like Dr. Judson, or Dr. Eli Smith, or Dr. H. G. O. Dwight, allures with him into the missionary service other men who are fascinated by his rare gifts. If the popular demand for theological investigation were now as far superior to other demands as it was once, the most aspiring youths would raise their highest aspirations to the pulpit.

Young men are moved by sympathy with the people, as well as with each other. In the groves of the academy, under the shades of the university, they hear the voices of the crowd, and prepare themselves to go where they are most loudly called. The people cry for talent in the secular professions. They reward this talent. We censure our young men as mercenary, because they are influenced by a stipend of gold and silver. But the gold and silver are symbols of popular sympathy. They are signs of the popular opinion; and our young men (we do not say they ought to be, but) are moved by this opinion, that secular labor is worth more than clerical labor, of more intellectual dignity, of more use to the nation, to the world. We may justly blame our young men because they dread the frugal habits of the parsonage; but some of them dread still more the want of facilities in that parsonage for the growth of the soul. Such reasonings as these are not uncommon: "I can accomplish more for mankind, if I give my faculties their widest range, in teaching the mathematics, or lecturing on astronomy, or unravelling the intricacies of jurisprudence, than if I enter the pastorate, where I must frequent tea-parties and sewing-circles, and abstain from speculations on the doctrines, as I would abstain from speculation in the stocks, and where, after having adapted my sermons to the capacity of small children, I shall be looked upon as superannuated at the age of fifty, and must resign my pulpit to some young man who seems better adapted than I to what is significantly called the rising generation." Now, we do not ask that the pastor be compensated for his toil as richly



as the engineer and banker are compensated; he has a better reward. But we do ask that he receive an emolument indicating that his toil is appreciated; we do ask that he receive the appropriate immunities of his office, that his hearers cherish the habit of reflecting on his thoughtful discourses; that, while they invite him to their social gatherings, they be determined that he shall enjoy uninterrupted hours for thought; while they are gratified with his appearance in the primary schoolroom, they demand his chief care and painstaking for the pulpit. They may be delighted with his beautiful accomplishment in being able to call the name of every child in his parish, they must insist on his indispensable duty of understanding the word of God; for the word of God is the volume of that science which is the only science; for all other sciences are mere branches of the divine science of which so many young men are ashamed, as not filling out their capacity; for this is the science which men will pursue in heaven, and which the angels will be ever desiring to look into.

In former days, the parishes of New England allowed their pastors time for retirement and study. Many of these pastors made such acquirements in knowledge as overran the boundaries of their profession, and stimulated the most energetic young men to enter the pastoral office. They verified the maxim of Lord Bacon, that, if a man would obtain a clear view of his own field, he must ascend some eminence adjoining it. The people looked up to their pastor, who understood the science of their own handicraft better than they understood it themselves. Hugh Peters, after he had learned elocution as an adept on the stage of a theatre, gave himself to the church, and, after his ministry of less than six years in New England, "left the stamp of his beneficent and wonderful genius upon the agriculture, the manufactures, the commerce, and navigation" of the country. Increase Mather, who was noted for his mathematical and rabbinical learning, and who at the age of sixteen had read all the Old Testament in Hebrew and all the New Testament

in Greek, rendered various political services to New England, which, perhaps, could not have been rendered so well by any politician. Benjamin Coleman was often called, by the Great and General Court of Massachusetts, to draft letters of state, which he could write more felicitously than the statesmen.

We need not dilate on the large erudition of such men as Dunster, Stiles, and several other presidents of our colleges. We may here speak of pastors who are now but seldom named, and who borrowed authority for their sermons from the authority which they gained as masters of science or literature. Sherman, the minister of Watertown, who died in 1685, was the best mathematician and astronomer in the country. Danforth of Roxbury, who died in 1674, was an astronomer and chronologist, and, like Sherman, published almanacs for the people. Taylor of Westfield, who died in 1729, was a learned botanist and physician, as well as divine. Wigglesworth of Malden, who died in 1705, was also a scientific physician. Eliot of Killingworth, who died in 1763, studied the treatises of Hippocrates, Celsus, Galen, Aretaeus in the originals, and was an eminent botanist and mineralogist, as well as physician. Buckley of Concord, who died in 1659, wrote Latin with ease and beauty. Whiting of Lynn, who died in 1679, "was accurate in Hebrew" and "elegant in Latin." Rogers of Ipswich, who died in 1655, wrote in Latin a vindication of the Congregational church government. When, in 1641, Burr of Dorchester had come to his last hour, he requested to be left alone, in order that he might pray in secret, and, perceiving the reluctance of his friends to leave him, he offered his dying prayer in Latin. Thatcher of Boston, who died in 1678, was a proficient in Syriac and Arabic, and composed a Hebrew Lexicon. Buck of Marlborough, who died in 1731, often read the Greek or Hebrew Bible at his family prayers. So did Davenport of Stamford, who died in 1731, grandson of the still more learned Davenport of New Haven. When Bradstreet of Charlestown, who died in 1741, was introduced to

Governor Burnet, he was presented as the man who could "whistle Greek." Samuel Newman, who died at Rehoboth, in 1663, who studied by the light of pine knots for want of candles, all whose English books were appraised at four pounds, his books in other languages at eighteen pounds, published an English Concordance of the Bible, the first edition in 1643, the second in 1650, the third in 1658, "with two prefaces, by the celebrated Daniel Fealty and William Gouge." In 1662, a short time before Newman's death, his work, with some alterations, was published by the learned scholars of Cambridge, England, and was called the Cambridge Concordance. It is substantially the same with our Cruden's Concordance. Rev. John Barnard, who died in 1770, at Marblehead, was thoroughly versed in the Latin, Greek, and Hebrew languages, in the science of theology; in the mathematics, in architecture, in music; was a vigorous writer, an effective orator, published an original version of the Psalms in his seventy-first year, and began to preach extempore in his eighty-seventh year.

Scores of pastors like these gave to their office an *adventitious* value which aided its normal influence. It was objected to the Puritans: "Your minister does not wear the surplice"; it was replied: "He can talk Latin." It was objected: "He does not chant his prayers"; it was replied: "He calculates eclipses." It was objected: "He has no chancel in his church"; it was replied: "He is the counsellor of the mechanic, the physician, the jurist, the magistrate; the town school seeks his aid, and the college could not live without him."

It is not sufficient, however, that a clergyman have the *time*, he must have the *means* for Biblical study. As the mason should be provided with his trowel, the carpenter with his plane, the farmer with his plough; as our northern soldiers at great cost were provided with guns of the most approved pattern, as the Prussian warriors receive an inspiration from the very thought of their needle-gun, so the preacher must be provided with books—*new* books, for they refresh his

mind ; standard books, for they invigorate him ; suggestive books, for they quicken him. Even the bare look at the covers of a well-assorted library stimulates him. "I am wearied," said a parish minister, "with the monotony of my narrow book-shelves. These worn out volumes — I have looked at, and taken up, and laid down for twenty years so often, that if I *could* sell them for half their cost I would buy new volumes which I hanker for as much as a prisoner craves a change of diet." In the town of North Brookfield, Massachusetts, is a library comprising two thousand five hundred volumes, with funds for its annual increase, designed for the use of the pastor and his parish. If every parish would provide such an apparatus for Biblical study, there would be among the hearers more aptness to receive instruction, and among the ministers more fitness to give instruction, and among our collegiate students more readiness to enter the office which requires so many costlier helps than an unaided pastor can hope to procure for himself.

A larger number of these students would also be inspired to become clergymen, if they received greater encouragement than they now do to become authors of religious books. The popular press fits or unfits men to appreciate the ministrations of the pulpit. Our tract societies and Sabbath-school societies have published several volumes which illustrate the capabilities of clergymen to raise the tone of public feeling by communicating the substance of their sermons in the form of books. The popular mind does not need religious novels or romances so much as it needs graphic biographies of the men described in the Bible (Dean Stanley's Essay on King David is a specimen) ; methodical histories of such cities and nations as are most intimately connected with the church of Christ ; clear delineations of those ancient usages that best illustrate the meaning of the sacred word ; fascinating descriptions of such scientific phenomena as add new vividness and emphasis to the truths of religion. We do not expect that every clergyman will be an Albert Barnes, transferring his sermons into twenty volumes of commentary

or discussion; or like the Anglican Legh Richmond, the American Spencer, the German Büchsel, charming the world with records of their pastoral experience; but we may expect that hundreds of ministers will approximate to these standards, and elevate the religious literature of the land. They should be encouraged in their authorship. As merchants who were not personally interested in natural science subscribed for the great work of Agassiz, and circulated it among the more indigent votaries of that science; as laymen who could not afford the time to study the complete works of Calvin, subscribed for them, and distributed them among the moneyless clergymen, so ought the parishioners of many a minister to aid him in giving to less extensive communities the published results of his study. And many a young man who now hesitates to shut himself within a narrow parish may be attracted to it by remembering, that the minister of a small parish, like Dr. Bellamy and Dr. West, Dr. Catlin and Dr. Smalley, and Dr. Backus and Dr. Emmons, is restricted within no narrow bounds, but for him *the field is the world*. There is no small parish for the true pastor. *His* pulpit has the skies for its sounding-board. His voice salutes the ear of a few men and women and children, at the first, but it is echoed in essays and books, and re-echoed in quotations, until the sound of it has gone forth to the ends of the world. The son of the farmer, the son of the wool-spinner, the son of the carpenter, listen to the well-wrought sermon, and, although it may never be printed with leaden types, it is imprinted on the hearts of these young men, and they carry it through the nations, until "Parthians and Medes and Elamites" speak in their own tongues the wonderful works of God.

But the query here arises: How shall we give to both ministers and people the requisite taste for sacred study? One method is this: We must increase the attractiveness of those schools which are designed for the training of an evangelical ministry. The avenues to the sacred office must be inviting. The porch of the ancient temple was adorned

with alluring sculptures. When we visit certain universities of the old world, we receive a new impulse to examine the word of God. In the museums of Egyptian antiquities which are accessible to the university students, we behold the embalmed relics of a man, and we do not know but that the man was some friend of Abraham or Jacob. We look upon an old title-deed, and are startled by the fact that it may have been a document drawn up for some estate of the patriarch Joseph. We put our hands upon a pen and ink-stand, and are magnetized by the idea that we may be touching the very utensils once used by Moses, who was learned in all the wisdom of Egypt. We enter the museums of Grecian and Roman antiquities, and behold the ring which, perhaps, was worn by the very Corinthian whom Timothy instructed, the marble chair which was occupied, perhaps, by a philosopher whom Paul addressed in the Areopagus. The old usages indicated in the Bible are here presented in vivid outline. The meaning of obscure words is made bright with visible illustrations. We are quickened to fresh study by these fresh pictures. Such illustrations of truth should be in our theological schools. Some of them, with the aid of our foreign missionaries, might be procured for some of our Sabbath-schools. In the British Museum, and in the Egyptian Museum of the Louvre, of the Vatican, also of Berlin, are often seen students of the Bible, clerical and lay, old and young, reading the volumes of stone and of papyrus which illustrate the printed word. In this country we have far greater natural facilities than are enjoyed in most other countries for collecting these antique illustrations of the Bible.

The investigations of our theological students are checked by the want of books. Among the difficult themes pertaining to the history of the church, or to the history of doctrines, or to the various methods of explaining difficult scriptures, there is probably not one which can be investigated as it needs to be in this land. The knowledge of this fact is of itself sufficient to damp the ardor of some students. The

late Professor Hengstenberg was in the habit of resorting to a public library of eight hundred thousand volumes, and, in addition to this, had a private library of his own about equal in size to the public library of any theological school in the United States, and perhaps superior in value to the large majority of our public theological libraries. Hence he was able to scrutinize the assertions of neologists, and had the means of *proving* what we have *conjectured* to be false. This rich apparatus for study is attractive to young men; it quickens the curiosity, it animates the love of truth, it gives breadth to discussion, it enlarges and ennobles the mind, it enrobes theological science with dignity, it presents religion in her venerable garb. Some may reply: "We do not want young men for the ministry who are allured by its literary advantages." You may not want them; but God wants them. He might have caused the fruit to grow on the trunk of a tree, as lichens grow on a rock; but he has chosen to expand the trunk into branches that spread themselves out gracefully in the air, and are clothed with green leaves, and adorned with blossoms surpassing the glory of Solomon. He might have uttered the truth to us in plain and bald and naked words; but he has called out for us the legal acumen of Moses, and the profound logic of Paul, and the brilliant imagination of Isaiah, and the shining genius of David. The same Head of the church has enriched his friends with faculties, which must be used or the church will be robbed of its jewels. He has ascended up on high, and lavished gifts upon men, one gift differing from another, as the foot from the hand, and the hand from the head; but every gift to be used, else the church will be dwarfed in its growth and unsightly in its proportions. If the church will have more ministers, and such as are to be weighed rather than counted, she must re-endow her theological schools, and make them in reference to the clergy what other schools are in reference to other professions. During the last quarter of a century Harvard College has received more than thirteen hundred thousand dollars for

the promotion of science, in great part secular science. On the borders of a lake in New York there has recently sprung up a college with a fund of more than a million dollars at its very commencement. And on the banks of the Hudson there has recently risen a school for young ladies which has an ampler endowment than almost any one theological school in the land. These benefactions ought to be still more enlarged; and, as our laymen are to be advanced in culture beyond all precedent, so must the clergy move onward beyond all precedent. They must make all secular knowledge tributary to the sacred. The sciences of the day are perpetually starting new objections to the Bible, and our athletic young men must be allured into the ministry with the hope of refuting these objections, and of comforting the fearful believer as he is worried and worn out by the difficulties which he cannot overcome. It was a beautiful philanthropy of the prophet when he said: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (Isa. l. 4).

In the third place, the wants of the church for ministers must be met by accommodating the pastorate to the varying exigencies of the people. Common sense has been defined to be a power of adapting one's self to emergencies; of making needed exceptions to wise rules.

A traveller in New England is oppressed at the sight of so many rural towns falling into decay; the Puritan inhabitants moving out, a boorish population moving in; the churches once vigorous, now feeble—some of them requiring more aid from the Home Missionary Society than is required by the new churches of the West during the very first year of their life. Shall this disproportionate aid be given? "No," is the reply from some, "for the Western churches will mould the character of growing communities, while these New England churches will act but feebly on a dwindling population." "Yes," is the reply from others, "these faint churches must be invigorated at any expense;



for these are the churches that are to send forth our home and foreign missionaries. There is an influence coming from the soil of New England, from its climate, from its old usages and traditions, all favoring the growth of mind, stimulating pious young men to the work, to the hardest work of evangelizing the community—the most remote community. The wants of the world for ministers will be supplied, in no small measure, by fructifying the rural churches of New England.” We accede to this view, that every church in this garden of ministers be supplied with a well-trained pastor, if it can be; but, until this can be, let two or three of these churches unite under one well-trained pastor, who shall divide his ministrations between the two or three, and let him be aided in his double or treble charge by men educated to be helpers of the ministry. They need not enter the clerical office, but may remain lay assistants of the clergymen. There are instructors of youth, there are merchants and clerks, there are machinists and other mechanics, who can pursue biblical study long enough to preside over Sabbath-schools and Bible-classes and religious conferences, and may bring forward “bread and honey” on a “wooden trencher” in the morning, while the pastor brings forward the “strong meat” on a “lordly dish” in the afternoon. Where it is consistent for a minister to preach two sermons to the same congregation on the same Sabbath, let him do it, by all means; but where he can preach one sermon to one congregation, and the same sermon to another, who must otherwise be deprived of a thorough discourse, it is often advisable for him thus to divide his ministrations; and while he is absent from one division of his pastoral charge, let him supply his place by a helper, who, in a Sabbath-school or Bible-class or church conference, may communicate the results of his theological study—a study which, though less extensive than that of the pastor, may be more extensive than that of the congregation whom he instructs.

It is a stirring thought that in our free republic are

forty thousand professed idolaters — Chinese and Japanese Buddhists; that forty-nine hundredths of the population of New York city are foreigners; that we have thousands of citizens whose character is disclosed by the barbarities of Andersonville and the worse than savage usages of Southern battle-fields; that we have four million freedmen, some of whom have been ill-instructed, and many not instructed at all, in the divine word. This word must be taught them. But we cannot provide clergymen thoroughly trained for so large a multitude. We must, then, provide assistants of clergymen, and train them for rendering such help as laymen can fitly render. We must also provide a class of ministers who are but partially educated in theology. "But," it is objected, "we shall degrade the clerical office by giving it to men imperfectly taught." There is danger here, we admit. But, *for that reason*, we should elevate our theological schools above their present standard. We should add a fourth year to their curriculum of study, and thus give facilities for some ministerial candidates to extend their researches beyond the line which has hitherto been reached in this country. We would not require *all* candidates for the ministry to prosecute their professional studies during this fourth year; but we would enable some of them to do so — some "to whom it is given." We must associate men of the larger erudition with men of the smaller, and we may thus lessen the danger of degrading the sacred office. The opinion of President Edwards is sometimes quoted in opposition to the plan of abridging the course of professional study for clergymen.<sup>1</sup> He says: "Some, of late, have been for having others that they have supposed to be persons of eminent experience publicly licensed to preach, yea, and ordained to the work of the ministry; and some ministers have seemed to favor such a theory; but how little do they seem to look forward, and consider the unavoidable consequences of opening such a door! . . . . Not but there may probably be some persons in the land that have had no edu-

<sup>1</sup> See Note B, at the end of this Article.

cation in college that are in themselves better qualified for the work of the ministry than some others that have taken their degrees, and are now ordained. But yet I believe that the breaking over those bounds that have hitherto been set in ordaining such persons would, in its consequences, be a greater calamity than the missing such persons in the work of the ministry." But, in citing such remarks of President Edwards, we must remember that he often voted to "approve," and even to ordain, candidates who had spent only nine, seven, or even six months in professional study. When we say that in his time the people were not so well educated as they are now, and did not, therefore, need such elaborate sermons as they need now, we must also remember that some congregations in his time required more profound discussions than would be acceptable in our time, that some of his most recondite treatises were first delivered in the form of sermons, and that, as it is now fashionable to demand short and ornate discourses, it was then fashionable to demand long and profound ones. Unintelligible these discourses may have been, but, on that very account, they were popular. As in England the peasant looked down on a clergyman who was "no Latiner"; as in Scotland the invitation was: "Come and hear my minister preach, for in five minutes he will take you where you will not know where you are," so in certain parts of our own country there was an exorbitant demand for "strong logic."

But will not the less erudite speaker be tempted to envy the scholastic divine? There is danger here; but often the less erudite, with his sound health and strong voice, will draw away the crowds from the scholastic divine, whose dyspeptic and bronchial troubles may tempt him to be jealous of the athletic orator. Envy, jealousy—will these passions, like the worm that never dies, coil around the hearts of men who break the symbol of the Lord's body and pour out the symbol of the Lord's blood at his table? Will the very summits of the walls of Zion, where ought to stand the angels of the Lord, be occupied with nests of vipers? There

is danger here; but there is danger everywhere. We must needs go out of the world, if we would find men who are not tempted to envy. There are strong temptations now. Some clergymen, now, are raised above their brethren by a finer culture from men and a richer endowment from God. We may not be able to avoid, but we must resist, the temptations to repine at the superiority of other men. The ministerial life, like every other, is a life of self-discipline. Ministers, like other men, if they waste their time in sleeping on beds of roses, must wake up on thorns of remorse. The truth is, we need, and must have, pastors more learned than we ever had; for we have to encounter more cunning forms of scepticism than our fathers ever knew. But we also need, and must have, a larger number of pastors than can receive a symmetrical culture; for we have large communities demanding, first of all, a good heart, ready speech, quick action. Let us have as large a variety of pastors, some educated, some instructed, as the variety of our social classes demands.

And let us not be slaves of a good rule. As there is wisdom in the rule that a ministerial candidate must study ten years in the academy, college, and theological seminary, so there is wisdom in making certain exceptions to it. Professor Hengstenberg has said: "The churches in Germany need for their pastors men skilled in dialectics and philosophy. The American churches need for their pastors no other men than those who can expound the vernacular Bible." We reply: There are many American churches that demand as ripe a learning in the ministry as is needed anywhere; but still we have large communities which must have less learned pastors, or none at all. The cry has come of a sudden: "The Philistines be upon us." We cannot wait for the symmetrical culture of all our ministers. Not every captain need be fitted to be a general; not every corporal need be fitted to be a captain.

In the last place if we would augment the number of the ministers of the gospel we must labor for the re-conver-

sion of men who have been converted once. The man who has not been born of God must turn, and the man who has been born of God must *return*, and as often as he deviates from the right way must again and again return to it, and obey the command of the Lord to his apostle, "When thou art converted, strengthen the brethren." The men of a past age were overcome with emotion as they anticipated the service of preaching the gospel. Candidates who were far from being fervid orators spent the night before delivering their first sermon in pacing their study chamber, being unable to sleep, or even to lie down. Tennant, walking in a grove while preparing himself for the pulpit, fell prostrate on the earth, and was unable to move without assistance to the church. Flavel, while on his way to the place appointed for his religious service, rose to such an ecstasy of interest in divine truth that he became oblivious of all outward scenes, and "found himself sitting by a brook, and faint from loss of blood." The present is a peculiar age, and must have a peculiar type of piety. We will not demand the prolonged vigils and fastings of bygone times, but we may strive to enkindle in every good man a faith in his own responsibility for the success of the gospel; not a mere willingness, but a will, to do his individual work. Men must be eager to deny themselves, as their Lord walked in front of his disciples when they were moving in sad procession to the city where he was to be slain.

There are many *occasions* of the reluctance which young men feel to enter the office which is not emblazoned with any outward splendor; but the *cause* of this reluctance is a lingering attachment to pursuits uncongenial with the spirit of the gospel. If they were magnetized with this spirit they would move toward the ministry as the needle moves toward the load-stone. When the lungs are charged with tubercles the sufferer shrinks from the east wind, and guards himself with silks and flannels against the change of temperature; but when the lungs are healthful they breathe into themselves new vigor as they inhale the cold air. So if our

young men were buoyant in spiritual health they would catch an inspiration for the work of a minister.

But we do a grievous wrong to these young men, if we charge them with the sole blame of our vacant pastorates. The fault lies also in the churches. If men frequented the sanctuary more because they loved it, and less because they were driven to it; if they supported the ministry more because they delighted in the "messenger of glad tidings," and less because they were obligated to sustain him; if they were glowing with zeal rather than coerced by conscience in their acts of worship, then would our young men quicken their pace into the sacred office as the cold winds of the north hasten to the tropics. Our puritan fathers built the meeting-house, and then added some comforts to the dwelling house; and we their children must make "Jerusalem our chief joy," and must invite young men into the pastorate by making the pastorate inviting.

But we wrong our lay brethren if we put at their door the sole responsibility for the want of ministers. The church is an organism; every part is alive and acts on every other part, and every other re-acts on it. The young men in our academies, colleges, and theological schools have an influence in modifying the energies of our laymen, and our laymen have an influence in modifying the energies of these young men. The ministers are moulding the characters of the candidates for office, and the candidates are powers working every day on the ministers. In the crowd of agencies none can move without stirring every other. We who have entered the sacred office often stand at the door and keep out those who would come in. Too often do we tell our children that doleful story about the scanty pittance we now receive, and the liberal exchequer we might have enjoyed in some other calling. Too seldom do we tell them that in our poverty the rich experiences of our office are silver and gold and gems, and that the pipes of the sanctuary which empty the golden oil out of themselves are golden pipes (Zech. iv. 12). If our young men whenever they thought of us who are now in the

sacred office, associated our names with the assurance that the joy of the Lord is our strength, they would be emulous to participate in such a joy. If they saw us stirred in the depths of our souls by the conviction that the children of apostate Adam will endure unending remorse unless they be radically changed by him who waits for our prayer, these pious young men would hasten to help us in the enterprise of saving the race from ruin, Young men when touched with the love of Jesus have a nobleness of spirit exalting them above the world. They are generous in their impulses. They spring to the relief of their comrades. They leap to lift off the burdens of their elders. When the battle-axe rings on the door-posts of the republic they fly to arms. Life is not dear to them; death is no evil to them, so they can honor their Redeemer. If it were true, and if these ingenuous young men saw and felt that we are harmonizing in one enterprise, that of purifying the mind of the race from its entire sinfulness; raising this mind from an eternal pain such as nothing but mind made in the image of God can endure; if these young men could know that our souls are knit together in that love to God which proves that we are his children, and in that love to men which proves that we are their brethren, we could not be left to labor alone; hundreds would catch the sympathy of our philanthropic hearts, would esteem it their honor to be, like us, crucified with Christ, dead in Christ, buried with Christ, risen with Christ, co-workers with him here, and preparing to reign with him hereafter.

How shall we multiply the number of preachers? By a better life in those who are already preachers; not in preachers of that other land, but of this land; not in the preachers of our Southern States, but of the State in which we live; not in the preachers of that other sect, but in us — in every preacher himself. It is this earnestness in our office, not merely as an office important for the arts and sciences, for the army and the navy, for courts and legislatures, for the republic; but as an office needful for that

which we speak of so often that we are apt to lose the meaning of our words—the eternal welfare of the individual soul. It is this spiritual enthusiasm which is needful for even interpreting these simple words of our Redeemer: “The harvest”—that mysterious harvest of the roses of Sharon, the trees of the Lord—“is plenteous,”—who can measure its fulness and durability?—“but the laborers”—how rare a refinement in the work of these laborers—“are few:”—it is this godly mind, sympathizing with the mind of Jesus, and forming the first, second, and third incentive for adopting his method of supplying our want of ministers: “Pray ye, therefore,”—and with prayer other devices will succeed; without prayer, will fail, and without a self-sacrificing spirit we cannot pray,—“to the Lord of the harvest, that he will send”—*we* do not send—“laborers”—what a majesty in such laborers, called of God—“into his harvest,” for it is not *our* harvest; for “the earth is the Lord’s, and the fulness thereof”; for “the house of Israel is the vineyard of the Lord, and the men of Judah are his pleasant plants.”

#### NOTE A.

To the objection that ministers receive an inadequate salary, it is sometimes replied: They receive as much as is given to other men who are on an equality with them in mental and moral character. We are told of one preacher in our country who derives from his ministerial and literary labors an income of between \$20,000 and \$30,000. We are told of another who receives a salary of \$15,000; another of \$13,000; several others, of \$12,000 each; a larger number of \$8,000 each; still more of \$6,000. The average of ministerial salaries in our land, however, is probably not higher than \$400 per annum. There are some wealthy churches which pay \$3,000, some \$4,000, some (one at least) \$5,000, annually for their church music; while many a preacher and pastor receives less than \$400 for his work; and this work is at least equal to that of an organist. If the clergymen who receive the largest salaries were in secular life, they would probably obtain still richer emoluments; for we read of a president of a coal company who has an annual stipend of \$15,000; a president of an insurance company who has \$15,000; a president of a railway company who has \$25,000; a manager of a sugar refinery who has \$20,000; a city



registrar who has fees amounting to \$50,000; a sheriff, \$75,000; a corporation attorney, \$79,000; a collector of a port, \$100,000. It is estimated by a statistician that it costs \$12,000,000 to support the clergy in the United States; \$35,000,000 to support the lawyers; and \$7,000,000 to sustain the amusements in the single city of New York.

A second reply which is made to this objection is this: The inadequacy of ministerial support does not diminish the number of ministers. In the year 1854 there was published "a Statement of Facts from each Religious Denomination in New England respecting Ministers' Salaries." It appears from the "Statement" that in 1853, at the "annual meeting of the 'Society for the Relief of Aged and Destitute Clergymen,' it was unanimously voted to choose a committee of three clergymen and three laymen, whose duty it should be to collect information concerning ministers' salaries in New England; and then communicate to the public the facts and opinions they should gather, unaccompanied by any advice or opinions of their own.

"The committee consisted of the Rev. Charles Brooks, Rev. Christopher T. Thayer, Rev. F. D. Huntington, Josiah Bradlee, Esq., Deacon Moses Grant, and Hon. Albert Fearing.

"That committee has performed the arduous and delicate duty with strictest impartiality. They issued a private Circular, dated March 1, 1854, and sent a copy to each clergyman in Massachusetts, to each bishop of the Protestant Episcopal and Methodist churches, and to as many other ministerial associations, theological seminaries, and presidents of colleges, in other States, as they supposed could feel interested in this local movement. To these circulars were appended the following questions:

"1. What is the average of ministerial salaries in your association? 2. Has any change in public sentiment respecting ministers' salaries taken place in your community within the last twenty years? 3. Do you think that any young men have been prevented from entering the ministry in consequence of the insufficiency of salaries? or have any clergymen left the profession on that account? 4. Do you think that the cause of the Redeemer is suffering from the want of an adequate pecuniary support of the clergy? 5. Do you think that proper pecuniary support is necessary to induce the ablest minds among you to enter the ministry, after the present time? 6. Owing to the rapid depreciation of money, what steps do you think should be taken by the clergy in reference to this fact? 7. If you judge any increase of salary to be necessary, what rate of increase do you deem advisable under present circumstances?"

"These questions have been answered by letters speaking the opinions of at least fifteen hundred clergymen. Although this is ex-parte evidence, we do not believe that the facts, in any case, have been misrepresented; and these facts speak loudly enough. No extreme cases have been admitted. The inferences and opinions contained in the replies may have

more or less weight according to the reader's observation and experience; but it is only justice to say, that the replies are from ministerial associations of all sects, and from public men in theological and collegiate institutions second to none in wisdom and piety. They knew that their statements were to be published."

From the Replies to the Questions stated above the following are extracts:

"QUESTION III. — *Do you think that any young men have been prevented from entering the ministry in consequence of the insufficiency of salaries? or have any clergymen left the profession on that account?*"

"Bishop of the Protestant Episcopal church. — 'I think that many young men have been prevented or delayed from entering the ministry for want of proper support.'

"Another bishop of the same church. — 'I have no doubt that young men have been prevented from entering the ministry by the reasons specified, but do not think the circumstance a cause for regret.'

"President in a college. — 'Not often, if men of distinguished ability and popular talents, for *they* obtain good salaries; but the objection holds in respect to all others, that is, in respect to the vast majority. Even if the young and ambitious and sanguine student does not feel it, his parents and friends do, and try to dissuade him, and generally succeed.'

"Professor in a theological seminary. — 'Doubtless young men are often prevented; sometimes from their own apprehensions, but more frequently from the strong opposition of friends, who think they would be condemned to poverty and suffering if they became ministers.'

"Professor in another theological seminary. — 'I do not think the idea of poverty operates much with our young men here; but I suppose it has prevented many from coming here. Our students are compelled to decline calls to less inviting fields of duty, because they have no hope of being able to live there on present rates of salary. Our feeble churches, therefore, suffer greatly.'

"Professor in another theological seminary. — 'It grieves me much to be obliged to answer both these questions in the affirmative.'

"Professor in a college, Vermont. — 'I have been a teacher in colleges for fifteen years, and I am sure that many young men of excellent talents and dispositions have been deterred from entering the ministry because of the inadequacy of the salaries.'

"QUESTION IV. — *Do you think that the cause of the Redeemer is suffering from the want of an adequate pecuniary support of the clergy?*"

"Professor in an Orthodox theological seminary. — 'This is your most solemn and important question; and with grief we must answer it in the affirmative. Our Redeemer's kingdom suffers, 1. From the gradual

diminution of the number of ministers. 2. From the effect of pecuniary embarrassment, in depressing the spirits and impairing the energy of ministers. 3. From the tendency of such an evil to press into distorted proportions the virtue of economy in our clergy. 4. From its tendency to depress the standard of literary and theological study among them. The tendency is to form small minds and a contracted piety.'

"Professor in another theological seminary. — 'Yes, undoubtedly; and is to suffer far more. The end is not yet.'

"Professor in theological school, Vermont. — 'We have no doubt of it. Everywhere the cry is loud, that the laborers are few; and we fear that many laymen think that even this few are not worthy of their hire.'

"President of a college, New England. — 'Yes, in many ways. Not merely in lessening the number of the clergy, but in its bearing on their character, reputation, and influence. It endangers their independence; it induces a life of shifts and expedients; it exposes them to trials which are apt to dull their sense of some of the most important social obligations. A man who, from any cause, has contracted debts which he cannot pay cannot speak as if his soul were his own; he certainly cannot as if his house were his own, or his furniture, or his books.'

"Bishop of the Protestant Episcopal church. — 'I do not think that our Redeemer will allow his "cause to suffer"; but I do think that *our land* is suffering, and in danger of losing the claim to be a Christian land, for the reason stated.'

"Another bishop of the same church. — 'Most undoubtedly.'

"Bishop in the Methodist church. — 'Yes. The influence of the clergy is impaired by their poverty and debts. The people spiritually suffer by their own covetousness. Mutual affection is destroyed. The church becomes a reproach in the eye of the world, on account of its meanness to the ministers.'

"Congregational Association, Massachusetts. — 'Were the question between a *rich* and a *poor* ministry, we should vote for the latter. Woe the day when the pulpits of New England become rich berths, when they afford any *pecuniary* temptation to candidates! The less *money* draws to a pastoral office, the more will *love of souls*. Yet where the pastor has to spend his time and studies in making *one* dollar do the work of *two* dollars, the church loses all, and more than all, it saves.'

"Congregational Unitarian. — 'We want better endowments for theological education. A learned theology must die out at the rate we are going on now. The cause of the Redeemer must suffer by a low standard of intellectual qualification in the ministry.'

"Congregational. — 'Yes. The ministers are obliged to turn aside from their appropriate work, and engage in other pursuits, to eke out their salaries. They till the land, or keep school, or write books, and thus rob the pulpit of the time which should be given to it.'

“QUESTION V. — ‘Do you think that proper pecuniary support is necessary to induce the ablest minds among you to enter the ministry after the present time?’

“Bishop of Protestant Episcopal church. — ‘The ablest minds, prompted by the Holy Spirit, are as likely as any others to enter the ministry, at whatever sacrifice. If not duly supported, they can dig; but the church suffers loss.’

“Another bishop of the same church. — ‘I do not desire the entrance into the ministry of men, whether of “able minds,” or not, under the inducement of pecuniary support; therefore answer the question in the negative.’

“President of a college, New England. — ‘We see, of late years, that our first scholars do not so often study theology.’

“Professor of a theological seminary, Massachusetts. — ‘I think that the ablest and best minds, intellectually and morally, will not be prevented from entering the ministry; but second and third rate men will. I think one good effect of the present evil is to purify motive in entering the sacred office.’

“Professor in another theological school. — ‘Yes.’

“Professor in another theological school. — ‘I do. It is neither just nor rational to expect such minds, in a community like ours, to be wholly indifferent to this consideration.’

“Congregational. — ‘Yes, undoubtedly. And this cause has operated to such an extent, that there is beginning to be an alarming scarcity of suitable candidates for the vacant parishes.’ — ‘Many have not entered the ministry, because in other walks of life their talents could be more useful.’ — ‘The very fact that so many, without a collegiate education, have of late years entered the profession, proves that they who have enjoyed this advantage are seeking to be useful in other walks.’

“Methodist. — ‘If a young man is thoroughly consecrated to the cause of God—the called of God—he will find his way into the ministry, and his place too.’

“Baptist Association. — ‘Yes; although the times call for the strongest minds.’ — ‘Ability is a man’s capital, and he will be very likely to take it to the best market.’ — ‘As the minister expends liberally to get his education, and then gives his whole head and heart to his profession (carefully excluding himself from all worldly employments), he ought to be well supported; for he is, of all men, the least calculated and least able to earn a livelihood in secular business, when displaced and reduced to extremities.’ — ‘If society consents to lower the pulpit to a level with the sidewalk, where any one can travel through it, we shall then have preachers in growing multitudes; but of what sort must they be?’

“Universalist. — ‘A man must have the spirit of self-sacrifice in no ordinary degree, and be willing to live the life of a hermit, if he enters

the ministry now. We must have the martyr-age back again, or there must be some change in the compensation of the clergy.'

To the third and fourth of the above-stated questions about forty replies are published in the pamphlet, and not extracted in this note. Nearly all of these replies are like the preceding.

There is a third answer to the objection that the compensation of ministers is too meagre: their usefulness is said to be augmented by their indigence. Sometimes, doubtless, this is the fact; but there are many instances in which it is not so. There are many ways in which the poverty of ministers diminishes their influence. Sidney Smith suggested some of these ways in his criticism on a scheme which was proposed in England for creating livings of a hundred and fifty pounds a year. It was alleged that these livings would be filled with thoroughly educated and useful preachers. He replied that there are two sides to this story; and he drew the following distinction, which suggests more than it asserts. "Then," he writes "a picture is drawn of a clergyman with one hundred and fifty pounds per annum, who combines all moral, physical, and intellectual advantages, a learned man, dedicating himself intensely to the care of his parish, of charming manners and dignified deportment, six feet two inches high, beautifully proportioned, with a magnificent countenance, expressive of all the cardinal virtues and the ten commandments; and it is asked with an air of triumph, if such a man as this will fall into contempt on account of his poverty? But substitute for him an average, ordinary, uninteresting minister; obese, dumpy, neither ill-natured nor good-natured, neither learned nor ignorant, striding over the stiles to church with a second-rate wife, dusty and deliquescent, and four parochial children, full of catechism and bread and butter; or let him be seen in one of those Shem-Ham-and-Japhet buggies, made on Mount Ararat soon after the subsidence of the waters, driving in the High street of Edmonton among all his pecuniary, saponaceous, oleaginous parishioners. Can any man of common sense say that all these outward circumstances of ministers of religion have no bearing on religion itself."

#### NOTE B.

President Edwards not only opposed the practice of lay-preaching, which is now so common in this country, and still more common in England, but also that of lay-exhortation. The following letter (to a friend residing in Goshen, Ct.) which is not published in his Memoir, is characteristic of his views in regard to the prerogatives of the clergy:

"Northampton, May 18, 1742.

"MY DEAR FRIEND,

"I am fully satisfied by the account your father has given me, that you have lately gone out of the way of your duty, and done that which did

not belong to you, *in exhorting a public congregation*. I know you to be a person of good judgment and discretion, and therefore can with the greater confidence put it to you to consider with yourself what you can reasonably judge would be the consequence, if I and all other ministers should approve and publicly justify such things as laymen's taking it upon them to exhort *after this manner*? If one may, why may not another? And if there be no certain limits or bounds, but every one that pleases may have liberty, alas! what should we soon come to? If God had not seen it necessary that such things should have certain limits and bounds, he never would have appointed a certain particular order of men to that work and office, to be set apart to it in so solemn a manner, in the name of God: the Head of the church is wiser than we, and knew how to regulate things in his church.

" 'Tis no argument that such things are right, that they do a great deal of good for the present, and within a narrow sphere; when, at the same time, if we look on them in the utmost extent of their consequences, and on the long run of events, they do ten times as much hurt as good. Appearing events are not our rule, but the law and the testimony. We ought to be vigilant and circumspect, and look on every side, and, as far as we can, to the further end of things. God may if he pleases, in his sovereign providence, turn that which is most wrong to do a great deal of good for the present; for he does what he pleases. I hope you will consider the matter, and for the future avoid doing thus. You ought to do what good you can, by private, brotherly, humble admonitions and counsels; but 'tis too much for you to *exhort public congregations*, or solemnly to set yourself, by a set speech, to counsel a room full of people, unless it be children, or those that are much your inferiors, or to speak to any in an authoritative way. Such things have done a vast deal of mischief in the country, and have hindered the work of God exceedingly. Mr. Tennent has lately wrote a letter to one of the ministers of New-England, earnestly to dissuade from such things. Your temptations are exceeding great: you had need to have the prudence and humility of ten men. If you are kept humble and prudent, you may be a great blessing in this part of the land, otherwise you may do as much hurt in a few weeks as you can do good in four years. You might be under great advantage by your prudence to prevent those irregularities and disorders in your parts, that prevail and greatly hinder the work of God in other parts of the country; but by such things as these you will weaken your own hands, and fill the country with nothing but vain and fruitless and pernicious disputes. Persons when very full of a great sense of things are greatly exposed; for then they long to do something, and to do something extraordinary; and then is the devil's time to keep them upon their heads, if they be not uncommonly circumspect and self-diffident.

" I hope these lines will be taken in good part, from your assured friend,  
**JONATHAN EDWARDS."**

There is no doubt that there are evils connected with lay-exhortation and lay-preaching. The following narrative intimates the mischief which may attend the practices, and also gives evidences that the practices were occasionally adopted by our Puritan fathers. It is taken from the seventh chapter of Captain Edward Johnson's quaint History, entitled: "Wonder-Working Providence of Sion's Saviour in New England."

In describing the town of Malden he says: "The people gathered into a church some distance of time before they could attain to any church-officer to administer the seals unto them; yet in the meantime, at their Sabbath assemblies they had a godly Christian, named Mr. Sarjant, who did preach the word unto them; and afterwards they were supplied, at times, with some young students from the College, till the year 1650 One Mr. Marmaduke Mathews, coming out of Plymouth Patten, was for some space of time with a people at the town of Hull, which is a small port town, peopled by fishermen, and lies at the entrance of the bay's mouth, where this Mr. Mathews continued preaching till he lost the approbation of some able understanding men among both magistrates and ministers, by weak and unsafe expressions in his teaching" (p. 211).

It is an interesting fact, that while one class of philanthropists regard lay-exhortation or lay-preaching as an evil to which the church cannot wisely submit, and a second class regard it as attended with some mischiefs which ought to be endured on account of the existing deficiency of well-educated ministers, a third and intelligent class regard it as decidedly superior to clerical exhortation in its fitness to reform the more degraded portion of the populace. A careful observer describing an enterprise designed for the elevation of certain vicious men, writes: "When the well-intended ministrations of the attendant clergymen had failed to produce any effect, the voluntary prayer of a rough man, apparently a sailor, made a great impression on his hearers. This can be easily understood, and should afford a hint to those engaged in the work of reform. It would be a great mistake to pelt with epithets the poor people gathered together at such times; to mouth over the assurances of their sinful condition; to call them "dear brethren" with the nice manner of the fashionable pulpit; to utter the denunciations or encouragements with which the polite followers of religion are alarmed or comforted. Even as poets are said "to learn in suffering what they teach in song," so persons of strong and simple humanity would be best adapted to the duty of enlightening those poor degraded sinners. It would require a sure and tender skill to reach the nature so long overlaid by pollution; to touch the instincts of good that vice and debauchery may not altogether have exhausted; and the least affectation, or any prudery of instruction, would at once repel and bewilder feeble souls, all astray and groping toward the light."