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laid upon Titus, that Apollos should be forwarded in his work for God.[1] One only hint we have, but that a very interesting and suggestive one, that the generosity of St. Paul found its due reward in the Christian delicacy and consideration of Apollos. Doubtless the glory of God and the welfare of His Church was the paramount aim of both these great ministers of Christ. Yet, when writing to these same Corinthians, St. Paul is careful to assure them that it was no doing of his that Apollos would not visit them as the bearer of his letter, for he had "besought him much to do so;" and when he is no less careful to add that it was not at all the will of Apollos to come to them at that time,[2] we may reasonably surmise that the reluctance was occasioned by apprehension lest his appearance among them might foment the dissensions of the Corinthian Church, and so not only injure them, but wound the feelings and impair the authority of his beloved and honoured fellow-worker. And, therefore, he would not go to them.

The happy combination, then, of gifts and grace is the distinguishing characteristic of this uncommemorated Saint. As we lay down the brief record of his life and labours, we are fain to offer for ourselves and for the Church the prayer: "Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honour and glory; through Jesus Christ our Lord, Amen."[3]

T. T. PEROWNE.

ART. V.—THE TEACHING WORK OF THE MINISTRY.

AT the Church Congress held at Portsmouth, 1885, one of the selected subjects was, "The Teaching Work of the Church." This was to be treated under the several heads of: (1) Exegesis of Scripture, (2) Doctrine and Ethics, (3) Church History. On these topics important papers were read; but the result was that the general subject was lost in the divisions; a natural result, and almost inevitable, when the separate subjects were of such consequence, and opened such spacious fields of thought. Called upon to speak for a few minutes on the second of these divisions, I felt at the time that there was a preliminary need, which could not then be attended to. It is one which prolonged observation continues to impress more deeply on my mind; and on this account I ask leave to say a few words concerning it.

Behind those particular lines of instruction, and inclusive

[1] Titus iii. 13. [2] 1 Cor. xvi. 12. [3] Collect for St. Barnabas' Day.

of all particular lines, stands the general duty of instruction itself, the teaching work of the Church, as a principal department of her activities, distinct from her liturgical, evangelistic, and pastoral work, though intimately connected with them.

Is the distinctive nature of this work clearly understood? Is the present need of it duly recognised? Is the duty of it adequately fulfilled?

These are questions which have respect to our own Church and time, but the subject of them belongs to the whole Church and to all time; and we should approach them under a due sense of their fundamental place and prominent importance in the Christian scheme.

Christianity is a didactic religion. All revealed religion is so: for revelation is the discovery of truth for human apprehension; it is communication of Divine thought; it is the mind of God informing the mind of man. It recognises man as a being endowed with intelligence, reason, and conscience, and with some capacity to apprehend and respond to the mind of God. If mysteries are announced, or performances prescribed, still even in these cases it is to the *mind* that the primal appeal is made. Processes of inquiry and reflection are set in motion, and the teaching by which these are awakened or conducted becomes inevitable.

That the earlier stage of revealed religion had this character is an observation that everyone may make. It lies on the surface of the Law. Those who receive it are to teach it diligently to those who succeed. In answer to inquiries, which it is sought to awaken, they are to explain "what they mean by this service," to transmit the historic records, and to impress the lessons they convey. Without following the history of this didactic character through its stages of prosecution or neglect, it is enough to point to its exaggerated and (so to speak) crystallized development in the last days of the Old Covenant. Then the teacher is the central figure and reigning power in religion, and the highest occupation in worth and honour is that of the student or disciple.[1] The scribes (Sopherim) are the great authorities to whom deference is due, and those who are recognised as professed teachers are "called of men Rabbi, Rabbi"—"my great one, my master." The public estimation of the office is all the more evident from the forwardness to assume it; such as is depicted in sad sarcasm by one who was all his life in contact or in conflict with such men, "Thou art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

[1] See Dr. Edersheim's "Jesus the Messiah," vol. i., 93; and Taylor's "Pirque Aboth," *passim.*

a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth" (Rom. ii. 18, 19). The inconsistencies of the teachers, and the externalism and traditionalism of the teaching, though they affect the quality, do not lessen the fact of the strongly didactic character which the old religion had assumed, when the new teaching came to transmute and supersede it.

It was as a Teacher Himself that Jesus of Nazareth appeared; at first as one of many, but in a moment seen to be different from them all. "The multitude were astonished at His teachings: for He taught them as one having authority, and not as the scribes." His works confirmed the impression. "We know," said a teacher of Israel, "that thou art a teacher come from God; for no man can do these signs as thou doest, except God be with him."

This was the character sustained by the Lord throughout the time of His manifestation. His higher characters of Son of Man and Son of God, Christ and Saviour, Judge and King, are asserted or implied in the course of various instructions: but His style and title are the same as those which other Rabbis bore; more than fifty times reiterated in the narratives of the evangelists,[1] but never used again when their story is closed and Jesus is glorified. His adherents are "disciples" (*μαθηταί*, learners, persons under instruction and education); and only through this relation (itself permanent) they rise to the consciousness of higher relations than this. "He opened His mouth, and taught them;" and on what a vast range and variety of topics! He speaks of His Father, of Himself, of the Kingdom of God, of the Law and the Prophets, of interpretation of Scripture, of worship, of prayer, of almsgiving, of forgiveness of others, of services and ministries, of various characters of evil, of all kinds of graces and virtues, of the lessons of nature, of social duties, of tribute to Cæsar, of marriage, of angels and things in heaven, of judgment and things to come, etc., etc. The list might be prolonged to any extent. Whoever shall put down the mere headings of the subjects of our Lord's teaching will be amazed at the vastness of the provision made in these short records for the future information and direction of thought.

Thus was Christianity introduced into the world; and as a teaching religion it was to continue: "Go ye, *disciple* all nations, baptizing them, *teaching* them." The kingdom was to be always a school; its subjects were to be always disciples: teaching was to be a main part of its internal life. How

[1] *διδάσκαλος* forty-five times in all Gospels, *ἐπιστάτης* six times in St. Luke only.

thoroughly this was understood by the founders of the Church is apparent from their extant writings. It is not enough for the Apostles to gather converts by evangelistic proclamations, to distinguish them by confession of the Name of Christ, to unite them in an organized society, and to appoint for them ordinances of worship. The Epistles remain as specimens of their work as teachers. How comprehensive it was! how careful! how adapted to the minds addressed! Take the Epistle to the Romans, or that to the Hebrews, as an instance of thorough treatment of special departments of truth; or the first to the Corinthians as an example of judicious instruction on practical questions of life. Or rather, take the whole collection of apostolic letters as presenting the first form and perpetual exemplar of the teaching work of the Church—an aspect which belongs to them none the less, because they are set apart from the rest of that work, by a recognised inspiration and canonical authority which no subsequent teaching can claim.

The provision made for this work in the general life of the church appears, first from its giving a title to a special ministry, and secondly from the capacity for it being a proper qualification for a permanent office.

The name of teachers, as fulfilling a distinct ministry, is conspicuous in the apostolic time. "There were in the Church that was at Antioch prophets and teachers" (Acts xiii. 1). "God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles," etc., etc. "Are all apostles? are all prophets? are all teachers?" (1 Cor. xii. 28-29). "He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints unto the work of ministering; unto the building up of the Body of Christ" (Eph. iv. 11, 12). Thus teachers (διδασκάλοι—the title which our Lord had borne) are an essential element in the constitution of the Church, "set" in it by God, "given" by the ascended Lord, a part of the great composite gift of various powers and ministries by which the Church was being formed and edified in its earliest stage. In this scheme of things, the teachers rank as the third order after the apostles and prophets (who have immediate commission and inspiration), as if carrying on the same kind of work with them; and they are placed on a higher level than miracles, healings, tongues, and the like, which functions are separated from the three first by a significant change of expression.[1] In the

[1] A change from πρῶτον—δεύτερον—τρίτον to ἔπειτα, and from separate specifications to a collective catalogue, and from the mention of the persons to that of the gifts.

passage in the Acts they are conjoined with the prophets; the same persons, perhaps, sharing in different measures in both gifts, but at least as doing together one common work in the Church at Antioch. In the Ephesian epistle they also follow the apostles and prophets, but now as a subdivision in a larger class, comprising evangelists, pastors, and teachers. Perhaps the time which has elapsed has given more distinct recognition to different parts of the ministry, or perhaps the writer's mind is following the process of formation of Churches, and passing from evangelists who convert to pastors who take charge of the converted, and, in close conjunction with these, to teachers who carry on their education in Christ.

It is interesting in this connection to remark that the relation of the prophets and teachers, which we have observed in the New Testament, appears also in the primitive document lately brought to light, the so-called *Didaché*, or "Teaching of the Twelve Apostles." After directions about the treatment of apostles and prophets, who may from time to time visit the Church to which this instruction is addressed, it proceeds thus: "Every true prophet that willeth to settle among you is worthy of his food. So likewise a true teacher is also worthy, like the workman, of his food," and they are to have "the firstfruits of the press and floor, of the oxen and sheep." Then, after short directions about "the Lord's Day of the Lord" and the gathering together on it, the charge is given: "Elect therefore unto yourselves bishops and deacons worthy of the Lord: men meek and not loving money, and truthful, and approved; for unto you do they minister the ministry of the prophets and teachers."

The latter extract leads to the next point to be noted, viz., the incorporation of the function of teaching with permanent offices in the Church. As Dr. Taylor observes, "The institution of bishops and deacons is linked to the service of the Lord's Day" and to the Eucharist as "the central act of worship;" and the direction is that the persons who fill the local and permanent offices shall be "of the same character and calibre as the unattached ministers of the Church at large; for *unto you* (*locally*) do they minister the ministry of the prophets and teachers."[2] This paraphrase seems to have caught the true purport of the words as bearing upon a transitional state of things. In discussions on the growth of Christian institutions, which are now in progress, two things at least are

[1] *ὑμῖν γὰρ λειτουργοῦσι καὶ αὐτοὶ τὴν λειτουργιάν τῶν προφητῶν καὶ διδασκάλων* —same word as in Acts xiii. 2 of the "Prophets and Teachers"—*λειτουργούντων τῷ κυρίῳ.*

[2] "The Teaching of the Twelve Apostles," two lectures by C. Taylor D.D., Master of St. John's College, Cambridge, page 94.

plain: first, that the permanent orders of the ministry were originated in the midst of a surrounding system of special powers and gifts; secondly that these special provisions gradually dropped away, their functions being absorbed in the offices which had been created to inherit and continue their work for ever. The wise providence by which the Head of the Church thus ordered things is through the mist of controversy becoming clearer to our view. In communities freshly formed, rapidly multiplying, widely dispersed, it was not in the nature of things that each local ministry should be at once sufficient for its work. Ordained officers of Christ were then called to administer a system as new to them as it was to those over whom they presided. In government and order, a superior direction and control was needed, and this was supplied by apostolic visits, letters, and commissaries. But capacity for teaching, with which we are now concerned, would be still less likely to be found in each locality than powers of presidency, administration, and pastoral care; for certain knowledge and full information in a new and large scheme of doctrine can be diffused only by degrees, and is not secured by personal qualities or communicated by official appointment.

When, however, apostles died, the Churches had still to be governed, and when prophecy ceased, the word was still to be ministered. The anticipatory arrangements for this continuance are seen in the New Testament pages. One might trace this in regard to government and transmission by episcopate and presbyterate; but we observe it now in the department of teaching. We have seen how the prophets and teachers are linked together, so that the ministration of the word would go on sometimes with the aid of occasional inspirations, sometimes without it. The elder or bishop would not necessarily be a prophet or teacher; but he would often be appointed as being so endowed, and, the teaching power being one that could be acquired, the duty of fulfilling it would attach itself more closely to the office in proportion as the extraordinary influences began to fail. In the words of the *Didaché*, "the bishops and deacons would minister the ministry of the apostles and prophets." So we find in the New Testament that the elders were "made bishops to feed the Church of God, and to be the pastors or shepherds of the flock," teaching being a main part of the normal pastoral work. Elders who ruled well were often persons "who laboured in the word and teaching" (1 Tim. v. 17). In appointments to the office it was a requisite that a man should be "apt to teach"—διδακτικός (1 Tim. iii. 2; 2 Tim. ii. 24); and the commission is to be given to those "who shall be able to teach others"—ἱκανοὶ

ἑτέρους διδάξαι (2 Tim. ii. 2). And where the word is not used, the references to the business to be done carry with them the obligation of this duty. There is nothing in this to exclude laymen from the work of teaching (even in the congregation, under due permission), but it was provided that the duty and responsibility should rest with the ordained persons, as being a chief part of the ministration of the word and of the care of souls.

So things were ordered for continuance. The Divine Wisdom which used special means for the planting of the Church when it had as yet no roots in the world, at the same time provided the system under which it should subsist when its roots were struck, and it could stand and grow under the ordinary dispensation of the Spirit.[1]

The story of the fulfilment or non-fulfilment, under this dispensation, of the particular duty before us, is not here to be told. The patristic literature, with its large amount of homiletical and catechetical instruction and of exposition and application of Scripture, not only contains its own teaching, but bears witness to a habit of teaching around it in the ages to which it belongs. But change was going on, and, when the time arrived which most demanded this ministry, it is found conspicuously to fail. The inundations of heathen races which overflowed Europe, deposited populations strongly impregnated with their old ideas, and whose rudimentary and dubious Christianity needed to be gradually enlightened by habitual and patient instruction from the Word of God. It was not to be had. The Church organized for conquest and for rule was little solicitous to teach, and indeed was little qualified to do it. Her methods for taking and keeping hold of the people were more suited to use their ignorance than to dispel it. Assent to formulas, submission to authority, santification by ordinances and participation in ceremonies, were the ideal of popular religion. On great questions the mind was left, or rather was kept, dormant. The divine lesson-book was laid by, and its large treasuries of truth were closed. Its guardians had "taken away the key of knowledge. They entered not in themselves, and those that were entering

[1] It has been for want of observing this Divine method, and from an unintelligent reading of the records of it, that some of our recent sectaries have ventured on their abortive attempts at reconstructions of the Church; Plymouth Brethren, for instance, trying to return to the exceptional ministries, and treating the permanent offices as usurpations to be set at nought; and Irvingites proceeding on the hypothesis that twelve apostles, prophesyings, and gifts of tongues are perpetual requisites of a "Catholic Apostolic Church," to be had somehow, without regard to common sense and the truth of things.

in they hindered." It lies on the broad face of mediæval centuries that, while the ritual work of the Church is elaborated to the highest, its teaching work may be well-nigh extinct; an admonition of history which it does not become us to forget. But the change came. Religious inquiry and thought revived. The Book re-appeared, and diffused its presence and power. Through it the mind of man was in contact with the mind of God, and teaching and exposition were needed rather than hierurgic acts.

I do not trace the history through the intervening centuries. I am looking not to the past, but to the present. It has been enough to observe the work of the teacher as distinctively marked and prominently asserted in the origin of Christianity; and, having thus turned to the quarter from which we draw inspirations and directions, I revert to the questions which were asked at first: "Is the distinctive nature of the work of teaching clearly understood? Is the present need of it duly recognised? Is the duty of it adequately fulfilled?"

If these questions are taken as referring to the whole teaching work done in the Church, they open a wide field of inquiry, including various agencies and methods. Looking, for instance, at the teaching now given by the pen and through the press, we may find satisfactory answers to our questions, and regard the contributions of exposition and instruction given in our time with sincere thankfulness to God. But, as the title of this paper intimates, the present observations apply to the teaching work, not of the Church, but of the ministry of the Church, its ordained ministry, in parish and pulpit: and here the questions asked must be answered with more hesitation and reserve. The field of observation being so large, and the conclusion being, after all, a matter of opinion, it will differ according to the observations which men have made for themselves. But those who have observed most and are best acquainted with the state of our Church will not, I think, demur to the allegation which I make, that, while other departments of Church life have been greatly developed in our day, the teaching work has not advanced in anything like a proportionate degree. Liturgical work has obtained conspicuous development in the number and character of services, the order of ritual, and the scenes and accessories of worship. Evangelistic effort has shown itself adventurous and expansive, adopting new methods for addressing the multitude or for reaching forgotten classes of men. These movements, for their own health and completeness, require the check and balance of a corresponding advance in teaching; but they have not produced it. They seem rather to have hindered it, by promoting, though on

very different lines, a sensational taste which does not take kindly to didactic work.

That work, as a part of the ministry of the Word, has its own specific character, though it cannot be marked off by any strong lines from the rest of that ministry, with the other forms of which it must ever be more or less interfused. Reverting to the early time, when special gifts discriminated the divisions of work, we have in the statement that "God had set in the Church evangelists, pastors, and teachers" a permanent note of the distinction, relation, and order of these ministries. The first of them contemplated those that were without, the two latter those that were within. The evangelist preached the Gospel in broad outline, in its proclamations of facts and offers of grace, to bring men to Christ, and draw them into His Church. The pastor took charge of their subsequent life, their participation in ordinances, fulfilment of duties, and holy conversation in Christ. To the teacher belonged that education in the Word which followed the work of the evangelist and accompanied that of the pastor. It would include the preparation of catechumens, and the fuller instruction of believers; the oral communication of the evangelical narratives (such as Theophilus had received, and on which St. Luke wrote to give him "the certainty"); the doctrinal interpretations of those facts, derived from inspirations of apostles and prophets (as they are now seen in the Epistles); and the exposition of the Old Testament Scriptures, as prepared by the prophetic Spirit, for that higher and ulterior use which they obtained in the light of the Gospel. These were broad lines of teaching and large resources for it, ever varied and augmented by the adaptations and illustrations of Divine truth which would be evoked in successive times and in particular Churches by their errors, dangers, or necessities.

In course of time, as the responsibilities of the whole ministry devolved on the permanent offices, it was of prime importance that the elder should be a teacher, and that the steward, whom the Lord made "ruler in His household," should, in this way, "give them their portion of meat in due season." Every man who holds an office in which various though kindred functions are concentrated, cannot be expected to have an equal aptitude for all of them: one who is effective as an evangelist or diligent as a pastor may be comparatively weak as a teacher and expositor of the Word. But the obligation to this work remains, and has this advantage, that it is one for which study, pains, and prayer go far to create the qualifications.

This obligation, always great, is specially enforced by the

circumstances of our Church and time. A settled and inherited Christianity becomes formal and stagnant unless the mind within it is in action on subjects of spiritual interest. And when the general mind is exceptionally active in all other directions, it is still more important that it should have some proportionate stimulus and direction in this. Some stimulus and direction it must and does receive. The phenomenon of Christianity is too conspicuous, its institutions are too powerful, its questions are too interesting, not to become prominent subjects of discussion in a time of social movement and intellectual cultivation; and if the accredited and responsible ministry be defective in its general work of teaching, the cause of truth must suffer from the want of diffused instruction, and the Church will lose its influence from a sense of inadequate service.

It is further to be observed that the system and the genius of the English Church impose this duty on her clergy in the strongest manner. Liturgical acts and pastoral government are with us to be conjoined with a pervading ministry of the Word. The Holy Scripture is not kept in the background as an alleged authority for doctrines we impose, but is brought to the front into a living contact with the mind of the people, and its constant study and manifold use are in the act of ordination charged upon those who are to be teachers of men, in order to "bring them to ripeness and perfectness of age in Christ." The various and boundless resources of the Bible are to be brought into use, with adaptation to the needs and capacities of the hearers; and our ideal is not merely obedient, but intelligent Christians. This ideal we derive from the apostolic epistles, which proceed on the ground of revelation, but by the means of reason and sympathy, "teaching in all wisdom," so that "babes" may become "men of full age, having their senses exercised to discern both good and evil." We derive it also from Him Who so taught His disciples that He could say, "I have not called you servants: I have called you friends: for all things that I have heard of My Father I have made known unto you."

These references set a high standard. Yes! but they include all that ranges below it, all that ascends towards it. They are indeed our best examples of such progressive education. Teaching does not mean its highest branches only, but its lowest quite as much. It means that the mind (at whatever level) is in some way opened, some thought set moving, some inquiry raised or increased, something shown which had not been seen, something cleared which had been confused, and that the hearer grasps a conclusion by becoming participant in the process which leads to it. All this may take

place in its measure in the teaching of an infant's school as well as in higher levels of instruction; and a graduated scheme is as proper to religious as it is to secular education. On the more elementary teaching, that to the young and the ignorant, as given or procured to be given by the clergy, I will say nothing more than this: it is no easy matter, if it is to be not mere assertion and repetition of good words, but teaching in the true sense, as above described. The simplest truths may be told, or they may be taught; and children and poor people feel the difference, as others do. I speak now of the general ministry, believing that our preachers ought to feel that they are in presence of a demand for more real teaching than they commonly give.

It may be said that, on the contrary, there is a demand for short, slight sermons as adjuncts to "bright services." I know there is; and that is one reason for these observations, since it creates a temptation, or rather augments a natural temptation, to short and slight work in dealing with the Word of God—the defect in that respect being compensated by services and accessories to suit the popular taste. But for that defect nothing can compensate. It is our business also, however we may consider prevailing tastes, not to capitulate to them, but to raise and educate them. In a short sermon there may be much teaching, though there very seldom is; for condensation requires more pains, and directness more command of the subject. Yet these are to be aimed at. The Puritan method was thorough in its way and exhausted the subject; but it would now exhaust the hearer too. Our generation has impatient habits; but that is a reason, not for wasting an opportunity, but for giving something worth attending to and fit to be carried away. The demands we are bound to consider are not the frivolous, but the serious demands, those which the Word of God is meant to evoke and satisfy. "How flat it feels when one has been taught nothing!" So spake one in my hearing coming out of church on a late occasion. Often are like things said: more often are they felt when not said; and still more often not felt, because no desire for the truth has been awakened.

But I ought to advert to another allegation, more worthy of respect, which is sometimes used as a sort of excuse from this duty. It is said, "Preach the Gospel; that is the main thing." Yes, it is the main thing, but not the only thing, if preaching the Gospel be taken in the sense intended. "Preaching," though in our common language inclusive of teaching, may also (as in many passages of Scripture) be distinguished from it as a proclamation or testimony. "The Gospel," too is made an expression simply of the central truths to be proclaimed,

as the good news of Christ and His salvation. But a thousand questions follow as to what is to be known and believed, and a world of thought is opened, and the Book of God has an ever fresh supply of large and various lessons. Here is the need and the scope for the ministry of teaching, which is another thing from the evangelical proclamation, though in closest relations with it. True preaching is constituted by interfusion of one with the other, not by substitution of one for the other. It is possible to be a teacher without being an evangelist; and it is also possible to be an evangelist without being a teacher, and to carry on a permanent ministry on the elementary principles of a mission. It saves time, and thought, and study, to reiterate the same ideas and to keep within the same limited range of testimony and appeal; but it is a grave mistake, in that it does not recognise either the scheme of the Word or the wants of the soul. It often produces what I have heard called "a Gospel-hardened people," or at least a want of interest, from habitual anticipation of what will be said and expectation of nothing more.

The multiplication of services, meetings, and addresses in the present day involves this temptation for both the classes of men to whom I have now referred. A man cannot teach others who is not teaching himself; he must take in if he is to give out; and in order to present his subjects in a helpful and effective way, his own mind must be in actual and active working upon them. The want of time and of the proper conditions for study and reflection is an ever-present excuse: and the work of the clergy is perhaps being impaired in quality by its perpetual increase in quantity.

It is time that the Church should be more awakened to the growing importance of the ministry of instruction. It is imposed at all times by the character of the Bible and the inherent life of the Word; but is now required by diffused information and advancing education, by questions that are in the air, by the spirit of discussion and doubt, by influences hurtful to faith, by the spread of sincere inquiry, by the universal possession of the Bible, by the circulation of thought around it, and by the enlarged resources which students of Scripture have now at their command. These are fresh calls, beyond those which always existed, and which a liberal education was intended to meet.

The clergy of the Church of England are supposed to be learned. Some security was implied in the University degree, and some is now provided by theological colleges, courses, and examinations. But these securities are only preliminary. They do not provide those stores and resources of which our Lord says, "Every scribe instructed unto the kingdom of

heaven is like unto a man which is an householder, who bringeth forth out of his treasure things new and old." This treasure is only accumulated in self-education, by a continuous habit of converse with the Word and with the world, maintained by a settled conviction of the duty of it, and by a living interest in the truth itself. I have said converse with the world as well as with the Word, meaning such as will serve for the end in view; for the treasure, if gathered, can only be effectively used if there be some knowledge of men, some perception of what is passing in their minds, some sympathy with the classes whom we desire to instruct. On these qualifications for the ministry of teaching there is much to be said.

There is much also to be said on ways in which under present circumstances this ministry should be carried on; such as catechising, classes, expository lectures, graduated teaching, appointment for it of definite seasons and occasions, training and employment of subsidiary help, assignment of its higher forms to specially qualified persons. These practical points can here only be mentioned. I must content myself with what has been said on the general subject of the teaching work of the ministry, and its present importance in pulpit and parish.

It is a work which unites the ministry closely with the Bible by a mutual coincidence and support; so that the two powers of the book and the oral teaching are felt as coalescing into one.

It is a work intimately associated with evangelistic success, justifying to the understanding the Gospel which is appealing to the heart. It prepares beforehand for a saving reception of Christ, when (as is so common) that experience is gradually approached through growing apprehensions of the truth and growing confidence in it. It confirms that reception afterwards by giving "reason for the hope that is in us," by the "full assurance of understanding," and by education in spiritual life.

It is a work which gives a share in men's mental history, constituting between teacher and disciple a closer connection than can be created by organization or authority. This bond was strong in the old time, and is strong still. There is a very real gratitude when we feel ourselves taught, and the communion of mind resulting from it passes into a natural attachment; and these feelings ascend from the individual teacher to the Church whose charge he has fulfilled, and whose mind he has interpreted.

In this way also it is a work which effectually ministers to the defence, the expansion and the permanence of the Church, for thoughtful, intelligent, instructed Christians are its health.

its strength and its hope. They are the mature and solid product of its system, "the holy seed which is the substance thereof," and the centre of gravity round which the looser parts cohere, and towards which floating elements converge.

T. D. BERNARD.

ART. VI.—RICHARD BAXTER.

The Life of Richard Baxter, of Kidderminster, Preacher and Prisoner. By JOHN HAMILTON DAVIES, B.A., Rector of St. Nicholas, Worcester; Fellow of the Royal Historical Society. London: W. Kent and Co., Paternoster Row. 1887.

THERE is a touch of quaintness in the very title of Mr. Hamilton Davies's book which almost seems to recall the literature and theology of the seventeenth century. Mr. Davies has bestowed no little labour and pains on his task. Like all who have yielded to the pleasant fascination of Baxter's life and writings, he gives evidence of a true and hearty enthusiasm for the man and his work. There is a great want of a table of contents, and an index is greatly to be desired. There is an absence of references throughout the book; and though this is evidently the result of much consideration, it is much to be regretted. In certain passages Mr. Davies—especially when dealing with the ministerial office—writes fervently and impressively. He writes in the spirit of one who has felt deeply the gravity and dignity of the pastoral office, and few will dispute the position he occupies when he comes to deal with the most difficult passages of Baxter's career. The words of S. T. Coleridge, "I would almost as soon doubt the Gospel verity as Baxter's veracity," entirely describe the spirit in which Mr. Davies has worked. It is a remarkable feature in Baxter's life and character that it seems to possess a peculiar fascination for all who resolve to make intimate acquaintance with the man and his works. Archbishop Trench was in the habit of saying that he thought "Sylvester's Folio" was one of the most instructive books of the seventeenth century. Archdeacon Hare sometimes playfully tested the quality of a stranger's mind by the opinions he entertained of the affecting review of his ministry, at the end of Baxter's "Autobiography." Readers of the late Sir James Stephen's "Essays in Ecclesiastical Biography," will remember how carefully and lovingly he dwells upon the characteristics and peculiarities of Baxter.

It is to be feared that, in the present age of haste and hurry, the memory and the writings of Baxter are in some danger of being forgotten. It will, indeed, be a true reward for Mr.