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## ARTICLE I.

THE ARTICLE ENTITLED “A THOROUGHLY EDUCATED MINISTRY” EXAMINED BY THE AUTHOR OF “AN INQUIRY INTO THE AGGRESSIVENESS OF PRESBYTERIANISM.”<sup>1</sup>

In essaying an answer to the criticism of our views contained in the April number of this REVIEW, we are aware that we undertake no light task. There are in the criticism elements of extraordinary strength. Judging from the admiration it extorts from a mind already satisfied to the contrary, it must have proven irresistible to others. As *a priori* reasoning, the argument amounts to a demonstration, but the strongest presumptive demonstration must yield to obstinate fact; and here, we think, lies the weakness of this otherwise strong paper. Its author has ignored some of the most conspicuous developments of the last half century; he has hung his votive tablet in the shrine of Logic, and right royally has the divinity responded to her devotee. We invoke the aid of her less brilliant sister, History.

Conviction is always strong; that of our author is so absolute

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<sup>1</sup> It is due to the writer of this article to say that it was received in time for publication in the July number of the REVIEW, but our space was already fully occupied with previously accepted articles.—EDITORS SOUTHERN PRESBYTERIAN REVIEW.

have done in the last fifty, what will be *our* relative position at the end of that time? Can we fall back then upon this pleasing portrait our author has painted? Can our readers accept it as satisfactory and compensatory even now? Is it the gospel ideal of a Church? Is it their ideal?

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ARTICLE II.

THE NEW TESTAMENT PLAN OF EDUCATING CANDIDATES FOR THE CHRISTIAN MINISTRY.

Christ, our Saviour and Redeemer, is the divine Head of the Christian Church. From him come all her ordinances, all her rights, all her powers, and all her life. Her ministers and officers derive all their authority and functions from him. And therefore all who are to enter the sacred office, all who are *candidates* for the exalted duties devolving on ministers of Christ, must be prepared, trained, and educated, not according to merely human methods and principles, but according to methods and principles either expressly set forth in, or deduced by good and necessary inference from, the teachings of the inspired word of God. And, although the Scriptures of the Old Testament are inspired, and testify, in all their parts, of Christ the Messiah, yet it is especially to the Scriptures of the New Testament given to us by the inspired evangelists, apostles, and prophets of Christ that we must look for the rules and principles to be applied by the Church in selecting and educating candidates for the Christian ministry.

Let it be observed that Christ, while on earth, availed himself of his omniscience as God, and set in motion examples and principles, the full meaning of which his chosen apostles and disciples themselves did not understand, but which were intended to provide a constant succession, a deathless band of ministers, who should follow each other in successive ages, and, as heralds, go into all the world and proclaim the gospel. He did not keep his chosen twelve constantly by his side or in his society, although,

from the time when he first chose them, he was constantly employed either in working miraculous works of love which they would have been glad to see, or in delivering sermons, discourses, parables, and instructions which they would have been glad to hear. His heart of divine love was already yearning over the thousands and tens of thousands of poor, lost, sorrowing children of Adam's race, who were in the country and the cities and towns of Palestine, but who, in the very nature of things, could not reach his person and see his works and hear his words. Therefore, we have those simple yet pathetic and deep-toned words of the first evangel: "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Here is the divine germ of all subsequent *candidacy* for the Christian ministry. Here is the solemn admonition uttered by the lips of the God-man, the Lord of the harvest, urging all Christians, and especially all Christian parents, guardians, and teachers, not merely to be ceaseless, earnest, importunate in prayer for laborers, but, as the logical outcome from such prayers, to use every prudent means in their power for finding, directing, equipping, and encouraging such laborers to enter the harvest field as soon as they are prepared for the needed labor.

It was immediately after uttering these words of heavenly cheer that Christ called his twelve apostles and sent them out from him into the field to preach the gospel of the kingdom. Matt. ix. 36-38; x., *pass.*; Mark iii. 13-15; vi. 7-13. And not content with the very limited number thus sent, he soon afterwards appointed seventy (perhaps seventy-two) other ministers of the word and sent them out on a similar mission. Luke ix. 1-6; x. 1-24. The authority and instructions given to each of these classes of preachers were substantially the same. Both classes were empowered to work miracles; both were instructed to proclaim the gospel. It is true, the mission of each class was, then, for a special and temporary purpose. They were sent to the mul-

titudes of the distressed and scattered people who were "as sheep not having a shepherd," to announce the coming and the presence of the "Good Shepherd," the "Shepherd and Bishop of souls." And in order to authenticate their mission, and to leave all men without excuse, if they rejected him, they were empowered to work miracles like his miracles—wondrous works of mercy and love. These miracles were to be continued in the Church and in the hands of the apostles and ministers of Christ, as instruments, for such time as might be needed and reasonable, in order to prove the divine power and mission of Jesus of Nazareth as the Son of God, and then were to cease. Matt. x. 8; Luke x. 17-20; 1 Cor. xiii. 8-10.

But the example given, in the sending forth, first of the twelve apostles, and then of the seventy *other* (*ἑτέρους*) ministers of Christ to preach to the poor, distressed, and scattered people, and to act as under-shepherds to them, was *not* temporary in its effect, nor special in its design. It was the type and forerunner of the permanent and undying Christian ministry in the world. As to this permanent duty, no distinction was established between the twelve apostles and the seventy *others* sent forth. This is proved by the words used in establishing the two missions. *Both* are preceded or accompanied by the same divine words: "The harvest is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." "Go your ways: behold, I send you forth as lambs in the midst of wolves." And as to the seventy, the word used to signify their appointment by Christ is very strong—*ἀπέδειξεν*—he manifested them, showed them forth, held them up as torches in the darkness. In fact, it is the same word from which comes the noun in Luke i. 80, applied to the mission of Christ himself to the Israel of God. And moreover, it is declared of these seventy that Christ *ἀπέστειλεν αὐτοὺς*. He *apostled* them—sent them on the same mission as he sent the twelve apostles, so far as the high functions of preaching the gospel and being under-shepherds to the scattered sheep were concerned. Hence the inference is proximate and reasonable that these seventy, or some of them, composed a part of the company of favored ministers and dis-

ciples who were gathered together just before the ascension of Christ, and to whom the two from Emmaus came, and who are thus described by the same inspired evangelist, Luke, who has preserved to us the only account we have of the appointment and mission of these seventy; "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, *and them that were with them* (*καὶ τοῖς σὺν αὐτοῖς*), saying, The Lord is risen indeed, and hath appeared to Simon." It seems manifest, from the continuous narrative in Luke xxiv. 33-53, and also from that in the Acts of the Apostles i. 1-26, and especially verse 15, that, besides the eleven, other ministers of Christ (included in the expression "and them that were with them," and included in the one hundred and twenty who were addressed by Peter, and who took part in the prayers and the lot which designated Matthias, the twelfth apostle) went out to the scene of the ascension; and that to all these apostles and ministers were delivered the words of the divine commission: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; *teaching* them to observe all things whatsoever I commanded you: and lo! I am with you always, even unto the end of the world."

The qualifications and functions of the twelve apostles of Christ, so far as they were miraculous and special, were such that they formed a class strictly *sui generis*, so that it was impossible that they could ever have successors. They were all his own chosen and personal companions; all had seen his human personality (for even Paul was no exception to this rule, having, at his miraculous conversion, seen Jesus of Nazareth, whom once he persecuted); all were witnesses of his life, his miracles, his sojourn on earth after his resurrection from the dead, and of his ascension to heaven. All were auditors of his heavenly lessons and of his final commission. And all were to aid in the great work of laying the Christian foundation. But in respect to the functions of preaching the gospel, heralding salvation to all ages and all peoples, administering the sacraments and ordinances of his Church on earth, and acting as under-shepherds until the Chief Shep-

herd (*ἀρχιποίμην*, 1 Peter v. 4) shall appear, these twelve apostles never claimed and never had any preëminence over their fellow-ministers. Philip i. 18–21; 2 Tim. iv. 1–5; 1 Peter v. 1–4.

Christ knew well that all his apostles and ministers, personally chosen and sent out by him, would soon die. He himself predicted the death and mode of death of one of them. In using, therefore, the words, “Lo, I am with you alway, even unto the end of the world,” he assuredly contemplated and provided for their successors, a ceaseless band of ministers, of heralds of the cross, who, in all subsequent ages and in all nations, should proclaim salvation through his atoning blood and his spotless righteousness. Under no other conditions could the ample terms of his grand commission be fulfilled. By no other means could his intercessory prayer, rising from the depths of his all-compassionate heart, and uttered in immediate view of his sufferings and death, be answered, and its petitions granted by the Paternal Power and Majesty. John xvii. 16–24.

If, then, an unending succession of ministers of the word was contemplated and provided for, they were to be chosen, trained, and educated for their sacred duties. The idea of a set of men spontaneously choosing and appointing themselves, and going forth untrained, uneducated, illiterate, to perform the highest function of *teaching* others that the world has ever known, is an idea condemned and repudiated by the whole tenor of the inspired word. Even under the Jewish dispensation, although the duties of the priest involved, to a very small extent, the function of *teaching*, and were, to a great extent, matters of ritual and formal routine, yet no man was permitted, spontaneously and of his own mere choice, and untrained and unfitted by education, to enter the sacred courses of the priesthood. “No man taketh the honor unto himself but when he is called of God, even as was Aaron.” Heb. v. 4. And if the priest of the abrogated dispensation and bloody sacrifices dared not come uncalled, uneducated, and unfitted, how much less can the minister of Christ, whose paramount function is to *teach* to others the way of eternal life, venture to come to the discharge of so exalted a function unless called by the voice of the Church, which is the voice of God speaking

through his people, in whom is his Spirit; and unless trained, educated, and prepared for duties so solemn and issues so momentous! Without such call, and without training and education, he will be but "a blind leader of the blind, and both shall fall into the pit." Matt. xv. 14.

The inspired *exemplars* given to us in the New Testament all tend to prove that ministers of Christ must be called, not merely by the inward call of their own spontaneous inclinations and convictions, but by the outward call of Christ, which, ever since his ascension and the death of his apostles, has been made by the action of his visible Church on earth. And they are never so called until they are fitted by training and education for their arduous and exalted duties. To expect a man to *teach* others who has never been *taught* himself, is to expect a miracle for which there is no precedent even in the varied miracles recorded in the Scriptures.

The days of miracles ceased with the authentication and establishment of the divine mission and teachings of Christ and his apostles. Yet even in those days of miracles, the ministers of Christ were all trained and *educated* for their duties by processes not necessarily nor entirely miraculous. The apostles of Christ were, for three years, in a theological school taught by the divine Teacher himself. And all of his heavenly teachings which he deemed needful for the permanent regeneration and instruction of fallen man, are preserved in the New Testament. There they are in the Greek language, and containing depths of holy meaning which the close studies of eighteen hundred years have not sounded. Can it be pretended that no training, no education is needed for the man who undertakes to unfold those heavenly meanings?

And Paul, the great Apostle to the Gentiles, and the inspired writer of a large part of the New Testament, was a *thoroughly educated man* in secular and Jewish learning before he ever entered the Christian ministry. He had studied the marvellously beautiful and flexible Greek language with sedulous care, and he had read, with taste and discrimination, the philosophy, natural, mental, and moral, and the poetry recorded in that language.

And he had studied ancient Hebrew, and all the law, the prophets, and the Psalms, under the accomplished Jewish Rabbi, Gamaliel. Acts v. 33-40; xvii. 16-31; xxii. 2-4, 39, 40; xxi. 1-21; xxvi. 1-29; 2 Cor. xi. 5-7, 22, 23.

Yet, after he had acquired all this profane and Hebrew learning, when he was converted to Christ, he was not at once admitted to the active duties of the Christian ministry, but went down into Arabia, and after a time returned to Damascus, so that a period of three years passed between his baptism as a Christian and his public assumption of the character and duties of a minister of Christ. That these three years were spent in study and thought, and furnished a very important part of his theological education, cannot be doubted. Gal. i. 15-24. It is true that parts of his studies were inspired and miraculous, but we have reason to believe all were not so, and that many of his studies were the ordinary workings and reflections of a regenerated and vigorous soul on the already recorded revelations of the Old Testament, and on the facts furnished to him by human history, philosophy, and science. 2 Cor. xii. 1-10; Romans and Hebrews *passim*; Acts xiv. 1-18; xvii.

Therefore, the life and career of the Apostle Paul furnish positive proof that Christ requires training and education to be applied to the man who is admitted to the high honor of being his minister. And the same is true as to the life and career of Peter, James, John, Thomas, Philip, Timothy, Titus, Apollos, Barnabas, Silas—in short, of every man concerning whom the New Testament furnishes evidence that he was a minister of Christ. *No education—no minister*, is the constant verdict of inspiration. To teach others, the teacher must himself have been taught.

From these premises we draw the inevitable conclusion that there must be *candidates* for the ministry before there are ministers. If we needed express scriptural authority for this conclusion, we should find it in the case of young Timotheus of Lystra, who was instructed in all the Messianic and ethical knowledge that could be drawn from the inspired Hebrew Scriptures, by his grandmother Lois and his mother Eunice, concerning whose “unfeigned faith” the Apostle Paul testifies, 2 Tim. i. 5. Yet he did not

hurry into the holy office, but studied still, and doubtless heard from the lips of Paul that grand sermon against idolatry and in favor of *natural theism*, delivered to the idolaters of Lystra when the priest of Jupiter (after the healing of the impotent man) brought oxen and garlands and would have offered sacrifice to Paul as Mercury and to Barnabas as Jupiter. A considerable time passed between the first visit of Paul to Lystra and his second visit, when he introduced Timothy (with the laying on of the hands of the Presbytery) to the full and active duties of the Christian ministry. During this interval, it is but a reasonable inference from the inspired records on the subject, that Timothy was, as a candidate, diligently prosecuting his theological studies, and especially improving daily his knowledge of the Holy Scriptures which "were able to make him wise unto salvation through faith that is in Christ Jesus." Acts xvi. 1-5; 1 Tim. iv. 6, 7, 13, 14, 15, 16; vi. 20, 21; 2 Tim. i. 13, 14, 23; iii. 14-17. Therefore, before a man can be a minister of Christ he must be a *candidate* for that high office and must pass the trials needed to ascertain whether he have the vocation and the training and education requisite therefor.

Thus we are brought to the inquiry, What are the teachings of the New Testament as to the qualifications and education which ought to be required of every man who is admitted, by the visible Church, to the office of a minister of the gospel of Christ? We are to gather these teachings from the express words of Scripture, or from good and necessary inferences deduced from such express words.

*First*, then, we say that the candidate must give credible evidence by his profession and his walk, conversation and conduct, his words and his deeds, that he is himself a truly regenerated and converted man, a child of God, a believer with the *heart*, *i. e.*, the whole spiritual nature, in the Son of God, in Christ the only Saviour and Redeemer of mankind. Nothing of natural or acquired gifts, of genius, of talent, of learning, human or divine, of eloquence, or of penetrating insight into human nature can compensate for the want of spiritual life, of humble and vital godliness in the candidate. To teach others a knowledge of

Christ, he must himself have that knowledge; to teach others the way to heaven, he must himself be in that way, so as to be able to walk therein before them.

This indispensable condition precedent is required in the candidate for the holy office, by many teachings of the New Testament. We have seen that the seventy preachers mentioned by the Evangelist Luke, though sent on a special and temporary mission, were yet appointed, commissioned, and instructed with so much of the solemnity appropriate to the mission of the apostles, that they must be considered as types and exemplars of the ministerial succession in all subsequent ages. What, then, was the paramount qualification possessed by them prior to their appointment and mission? It appears in the very words of Christ. They returned from their evangelistic tour *with joy*—a joy which, although spiritual and justifiable in its basis, had in it an alloy of human ambition and pride. Their joyful report to Jesus was, “Lord, even the devils are subject unto us in thy name!” His answer contained an indulgent appreciation of their triumph (through his power) over Satan and the powers of darkness, and a promise of the continuance to them of miraculous protection, but it closes with a divine admonition in these words: “Howbeit, in this rejoice not that the spirits are subject unto you: but rejoice *that your names are written in heaven.*” Luke x. 20. Without regeneration and a title to heaven, all intellectual, spiritual, and even miraculous successes in a candidate for the ministry of Christ will be worse than nothing.

And this same lesson as to the absolute necessity for genuine personal Christianity in candidates for the sacred office is taught by the inspired Paul in the ninth chapter of his first Letter to the Corinthians, wherein, after declaring the fixed law of Christ's earthly kingdom in the words: “Even so hath the Lord ordained that they which preach the gospel should live of the gospel,” he proceeds to give the true ideal of a faithful preacher, and ends with the impressive words: “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” 1 Corinthians xi. 14, 27. The word *ἀδόκιμος* here used and rendered “a

castaway" occurs eight times in the New Testament, and means "disapproved, rejected, reprobate" in the strongest significancy of those words. How all-important, then, is it that the Church shall use all the vigilance and means in her power to bar the very outer doors of the holy temple against men concerning whose piety and Christian character there is even a shade of reasonable doubt!

And this same lesson Paul farther teaches in the close of the twelfth and in the thirteenth chapter of that same inspired Letter, wherein he shows that gifts of tongues, miracles, prophecy, mysteries, knowledge, faith to remove mountains, yea, even the enthusiastic devotion to a cause or a party which is sufficient, in many cases, to generate a martyr and to carry a man who is *not* a Christian triumphantly to rack, fagot, stake, and scaffold—all these gifts and qualifications, which would seem so peculiarly to adorn a minister and to fit him for his high office, will not compensate for the want of that genuine Christian *love* which is the first fruit of the Holy Spirit in his regenerating act and sanctifying work on the fallen spirit of man. 1 Cor. xii. 12–31; xiii. *passim*. And this same lesson is repeated in new and impressive forms in the fourth chapter of his second Letter to the Corinthian church; and is wrought into the very texture and essence of his inspired Epistles to Timothy and Titus.

Better, therefore, would it be for the visible Church of Christ that she had *no ministers* at all, and that she trusted the question of her maintenance and progress in the world to the blessing of her divine Head on the prayers and exertions of her private members, than that she should clothe with the outward forms of the holy office men calling themselves *ministers*, and yet destitute of the inward gifts and graces coming from the Spirit of God. And as the candidate is the minister *in embryo*, and as no prescience of the visible Church is adequate to predict that a man not now a true Christian will ever become one, the scriptural argument, requiring that the *candidate* for the ministry shall be a truly regenerated and converted man, is overwhelming in strength, and increasing rather than diminishing in its inspired admonitions to the Church, urging her to vigilance, fidelity, honesty, and firmness as to the reception and *status* of candidates.

*Second.* In addition to satisfactory evidence that he is a genuine Christian, the visible Church must be satisfied, upon adequate evidence, that the candidate is a prudent and reasonably well-balanced man in respect to mental equilibrium. In other words, he must be a man competent to exercise a reasonably sound judgment as to the facts and events of life which environ him, and to carry out the decisions of such judgment in prudent practical conduct. This qualification is important, for it is well known that some truly sincere and pious men are yet so wanting from their childhood and youth in common prudence and sound judgment, that they cannot be intrusted with the projection and conduct of important worldly affairs; and therefore *much less* can they be intrusted with the momentous interests of the Church of Christ. Such men are sometimes useful both in the Church and in the world, but they can only be relied on when they are kept working in subordinate positions, subjected to and sustained by the constant care and *surveillance* of more prudent people. Yet in deciding on such disqualification, great caution and discrimination must be exercised by the visible Church. Mere eccentricity, mere departures from the ordinary and normal modes of thought and word and action, even as to important matters, must never be mistaken for incurable imprudence and chronic unsoundness of judgment. Some of the most eminent and useful men that have ever worked either in the Church or the world, have been marked out, in youth and early manhood, chiefly by their eccentricities. On this head of disqualification, therefore, no certain and specific rules can be laid down, because no definite *indicia* exist for determining the judgment. The question must depend upon the preceding and surrounding facts in each case presented, and must be brought under the principle laid down by the learned Grotius in a form slightly extended beyond his words: "*Lex non exacte definit, sed arbitrio boni (et sapientis) viri remittit.*"

But, while giving full effect to these cautions and urging on the visible Church the kindest spirit in deciding upon such an alleged ground of disqualification, it must not be forgotten that the ground often exists, and is fully recognised and insisted on by the Holy Spirit in the New Testament Scriptures. It is laid

down by the Apostle Paul in his inspired Letters to Timothy and Titus. In the first, in giving the qualifications to be required of the teaching presbyter or bishop charged with the *oversight* of souls—that is, of the minister of Christ whose duty it is to labor in word and doctrine, Paul uses two very expressive Greek adjectives *σώφρων* and *κόσμιος*. And of these, the first is repeated in the Letter to Titus, wherein the *presbyter* is even more distinctly identified with the *bishop*. These Greek words are rendered in our common version “sober” and “of good behavior,” but in the revised version of 1881 they are, with far greater accuracy, rendered “sober-minded” and “orderly.” Yet even these English words do not give full and adequate expression to their meaning. The first conveys the exact idea of a prudent, well-balanced judgment. It means “of sound mind and good understanding,” “discreet,” “prudent,” “wise,” “moderate,” “having a well-regulated, well-balanced mind.” And *κόσμιος* is even higher in its meaning, being derived from a verb which means “to set in order,” “to adorn,” “to decorate,” “to embellish,” “to beautify.” When such words are used by the Holy Spirit to express the qualifications to be looked for by the visible Church in her candidates for the holy ministry, we cannot doubt that, in addition to genuine piety, the qualities of prudence, discretion, sound judgment, and love of order are, in reasonable measure, to be required. And they are specially needed in the private pastoral duties of the minister—in visiting, admonishing, encouraging, and counselling his people.

*Third.* The visible Church of Christ has no right to receive as a candidate for his ministry any one who does not give sufficient evidence that he possesses those native powers and qualities of mind that will fit him to be “a teacher” of others. This qualification is plainly required in the inspired Letters to Timothy, where Paul declares that the minister and servant of Christ called by the Church to labor in word and doctrine must be *διδασκικόν*. This word is twice used, viz., in 1 Tim. iii. 2, and in 2 Tim. ii. 24. Our common version translates it by the expressive phrase, “apt to teach,” and the revised version does the same. The phrase, in its full meaning, can hardly be improved. It indicates

that peculiar mental power which some men, by the gift of nature, have, by means whereof they are able to impart and communicate thought and knowledge to others in a manner that excites the attention and takes hold of the intellect and gains the affections of the hearer. Some men have this native power to such extent and in such concentration that it amounts to *talent*—sometimes even to *genius*. Other men have it by nature in a much inferior degree. And in all men who have it at all, it is capable, like every other native power, of great improvement and expansion under the influence of culture and exercise. But, be it ever remembered, that there are some men *born entirely without it*. They have not one particle of *native aptness to teach*. They are evidently designed by Providence for some other department of exertion in which they may be really useful. Men born without “aptness to teach” may be good citizens, laborers, artisans, agriculturists, clerks, merchants, doctors, even lawyers, in the plodding sense which is frequently the money-making sense of the word lawyer; but no amount of reading, study, or culture will make them “teachers” of men; because the native foundation being entirely wanting, it is vain to attempt to create something out of nothing. To receive such men as candidates for the Christian ministry and to induct them into the office is to do violence to the inspired word, and to bring reproach on the cause of Christ. For it must be borne in mind that the candidate is intended to be not merely “a teacher,” but a teacher in a peculiar sense. His mode of teaching in general is to be by *heralding* salvation with the voice and the eye and the hand—by *preaching* the gospel to hearers whose attention and sympathies *must* be gained in order to accomplish to any extent the end desired. The Holy Scriptures nowhere encourage the notion that men not “apt to teach” are to be received as candidates, and to be inducted into the sacred office merely because they are good zealous Christian men and desire to be endued with the office of ministers. God can indeed work good by means of instruments which seem little fitted for the purpose. But such is not his ordinary and indicated method. Therefore his inspired word forbids the Church to receive candidates and to send forth ministers

who are not "apt to teach" in the best and highest sense. Hundreds of such men have been admitted, either by honest mistake or by sinful dereliction of duty on the part of the Church. It would be far better for themselves and for the unfortunate people who from sense of duty are compelled to sit quietly in the pews and *appear* to listen (for real attention is out of their power), and far better for the honor and progress of the Christian Church, if such men were otherwise employed.

But let us beware of misconception or mistake on this subject. The holy word nowhere encourages the Church to seek as her candidates only such persons as may become what are called "popular" or "eloquent" or "sensational" preachers. What the New Testament requires is simply "aptness to teach," that is, "the art of being listened to," the capacity to enlist the attention of and to impart scriptural and saving knowledge to fallen or imperfectly sanctified human souls. Apollos was an "eloquent" man, and he was a very useful minister. Therefore eloquence is not to be despised or undervalued. But Paul is never called "eloquent" in the holy word. On the contrary, if we may judge from his style in his inspired Letters, we should judge that he was didactic, severe, and logical rather than "eloquent." Indeed, he several times declares that, in his own opinion and that of others, he had not the graces and charms of the orator. He says he "came not with excellency of speech or of wisdom," meaning worldly wisdom (1 Cor. ii. 1); and that his speech and preaching were not in persuasive words of wisdom (4th verse), and that though he be *rude* in speech (*ιδιότης τῷ λόγῳ*) he is not so in knowledge; and that those who opposed him drew a disparaging comparison between his written compositions and his oral addresses. "For his letters, they say, are weighty and strong; but his bodily presence is weak and his speech of no account"—*καὶ ὁ λόγος ἐξουθενημένος*. This Greek participle strongly expresses the idea that, in the opinion of some of his hearers, Paul was not considered a very eloquent or impressive speaker. Nevertheless Paul was "apt to teach" in the best sense. His words conveyed his thoughts which flowed out from a soul on fire with love to Christ and desire to save souls. Therefore no preacher

of whom we have any knowledge ever had greater success in winning souls than Paul. And since his time, many faithful ministers who were not "popular" or "eloquent" or "sensational" in the modern sense of those words, have proved themselves to be, like Paul, "apt to teach," and have been blessed with abundant fruits in their ministry.

*Fourth.* Candidates intended for the Christian ministry must be men who "have a good report from them that are without." This is insisted on in the inspired word (1 Tim. iii. 7) with a distinctness and emphasis which may well challenge our earnest attention. The expression, ἀπὸ τῶν ἔξωθεν, is too general and broad to authorise us to confine the meaning only to those outside of the ministerial office. It must mean outside of the visible Church, which is the power that receives and tries and inducts the minister. It is true that in the case of Timothy himself we read only that he "was well reported of by the brethren that were at Lystra and Iconium," (Acts xvi. 2) at the time when Paul received him into the ministry. But this very fact gives a wider meaning to ἀπὸ τῶν ἔξωθεν, "by those outside," as here used in the Letter from Paul to this same Timothy. Therefore the teaching of the word is, that candidates for this high office must be well reported of both by the Church and the world. To gain such double and apparently incongruous testimony may not be easy, but it is necessary if the candidate is to be admitted to the ministry of Christ. Of course, it is not meant that the candidate must stand well with the world because he is "of the world" and worldly in his spirit and character. That would run counter to all the spiritual and heavenly-minded qualifications elsewhere required in such candidate, and which have been heretofore dwelt upon herein. It is not meant that any ridicule or scoff or insolence of the worst part of the world cast upon him as a "saint" is to be regarded by the Church as any reason against his admission to her ministry. They may sometimes, and with proper discriminations, be regarded as testimonies in his favor. But the true meaning is, that he must have a *good* report from the world as to those virtues which the world and the Church unite in admitting to be virtues, such as honesty, truth-telling, integrity in

business so far as he has come into contact with worldly business, courtesy and proper attention to the rights and feelings of others, and that sober-minded prudence and sound judgment as to worldly affairs, the want of which "those that are without" are not slow to detect, and to impute to ministers as a serious hindrance to their usefulness in their high vocation.

*Fifth.* Having completed the survey of such qualifications in candidates as the New Testament requires rather as *conditions precedent*—as foundations for their subsequent training than as that training itself, we are now to examine the teachings of this inspired word as to the actual *education* or studies through which the candidate must pass before he can be rightfully and safely endowed with the ministerial office. Therefore, next we say that the Scriptures require him to be well acquainted with and able to use his own language, his own vernacular, as a ready vehicle of thought. Even if he is to be a foreign missionary and preach to the heathen, he ought first to be well acquainted with his own language, because otherwise he will never be able to deliver in a foreign tongue thoughts which have theretofore always presented themselves in the words of his own language. All the apostles and primitive ministers were, in a very real and important sense, foreign missionaries. But we must carefully note that before they were miraculously and for a temporary purpose taught other tongues, they had all learned their own native tongues, and those who had attended upon the personal ministry of Christ had heard in that native tongue (the Syro-Chaldaic) which he used, lucid, beautiful, and soul-moving discourses and parables which they were expected afterwards to use in teaching their hearers. Mark v. 41; vii. 34; xv. 34; Acts ii. 1–11; xxi. 40; xxii. 1, 2; 1 Cor. iv. *passim*. But in general the minister is expected to "preach the word" in the language of his own country. He is therefore to master that language, its grammar, its rhetoric, and so much of its literature as will best enable him, with his opportunities and in his sphere, to proclaim salvation by expounding the holy word to those to whom he ministers. He is never excusable for using false grammar, or incoherent rhetoric, or offensive pronunciation or emphasis. For, while many in his congre-

gation may not be thereby offended, one or two or three may be, by such violations of the purity of their language, so shocked and wounded, that all the teachings and appeals of the sermon will be lost to them, and their only recollections of it will be painful and discouraging. The inspired words of God never violate the laws of sound grammar or rhetoric. If, from time to time an ellipsis or unwonted construction occurs, causing obscurity to human minds, it is susceptible of final vindication, and is intended only to increase the disposition to study the word.

*Sixth.* The candidate for the high functions of the Christian ministry is required by the principles laid down in the New Testament, to study the original languages in which the inspired word was written. He is not required so perfectly to master those languages as to be able to read them, speak them, and write them as well as he can his own vernacular. Neither is he required so to study them as to become a professed philologist therein and to spend his days and nights in studying their difficulties and niceties. All that ought to be required is that he shall diligently study the grammar, the constructions, and the vocabularies of those languages until he is able, with such reasonable aid of lexicon and grammar as he may provide for himself, to test the translation into the forms of his own language, which he received or any revised version may give of any passage of the Old or New Testament, and to obtain from his examination such suggestions and aids as to the true meaning of the Holy Spirit in using or authorising the original words as may help him rightly to expound to his congregation the word of truth.

Less than this cannot ordinarily be required of the candidate, consistently with the teachings, direct or inferential, of the New Testament. It is known that the inspired Scriptures of the Old Testament were originally recorded in Hebrew. The few passages from the books of Ezra and Daniel which appear in Chaldee or East Aramaic, are so little different from the pure Hebrew of the rest of the Old Testament, that very small additional study is needed for them. And all the inspired books of the New Testament are in Greek; for if a Hebrew copy of the Gospel of Matthew was ever in existence, it has long since disappeared.

Therefore, the study of the Hebrew and Greek languages, and the reading and careful grammatical examination of considerable portions of both the Old and New Testaments in those languages respectively, is indispensable to the candidate who intends to conform his education to the New Testament standard. For that standard lays down the fixed rule that the great duty of the minister of Christ is to "preach the *word*;" and by the word is meant the inspired word of God; all those Scriptures which are given by inspiration of God, and are "profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Tim. iii. 16, 17. It is obviously impossible that a man unacquainted with the original tongues in which the inspired Scriptures were given, shall know that he is "preaching the word." For if he be compelled to trust entirely to a translation, he may be preaching the word of man, and not the word of God, and no means are in his hands to avoid this grave error.

In the New Testament, *six* distinct verbs are used in expressing the duties of the minister in proclaiming the salvation of Christ. These verbs are all significant; and although they are all used in reference to the same high duty, they all stand apart, each with its own separate meaning. In order to obtain all the light as to the *education* of candidates which the inspired Book furnishes, we must pass these six words in review before us. They are:

*εὐαγγελίζω*, to evangelise, to declare the glad tidings.

*κηρύσσω*, to herald, to proclaim as a herald.

*διδάσκω*, to *teach*, in the widest, purest sense.

*μαθητεύω*, to disciple, to instruct as a disciple.

*παιδεύω*, to train up, to educate as a child.

*κατηχέω*, to sound out, to instruct orally.

Of these, the *first* is used in the New Testament fifty-seven times; the *second*, fifty-nine; the *third*, ninety; the *fourth*, four times; but its derivative noun, *μαθητής*, a *disciple*, is used two hundred and fifty-three times; the *fifth*, twelve times, and the *sixth*, eight times. This simple recital of facts will plainly manifest how important the subject of education for the ministry is in the view of the Holy Spirit. And from every one of these words

thus used to indicate the function of *teaching*, which is the paramount function of the Christian minister, the duty of acquiring a competent knowledge of the original languages of inspired Scripture is legitimately derived. For the gospel—the glad tidings of Christ, the Messiah, and of salvation through him—appear in the Old Testament from Genesis to Malachi. They appear in forms gathering brighter and brighter light in type and emblem and slain lamb and sprinkled blood and in Him who was wounded for our transgressions and bruised for our iniquities, and who hath borne our griefs and carried our sorrows, until, in the closing book of the Old Testament, we comfort our souls with the coming light of the Sun of Righteousness with healing in his wings. How are these premonitions of the gospel—the glad tidings—to be understood and brought out in their divine force, without knowledge of the vehicle and form of holy thought which originally conveyed them? And the word meaning “to proclaim as a herald,” gives the true idea of the Christian minister. He is not a *priest* in any other sense than that in which every true Christian is a priest. He is a *herald*, commissioned by the court of heaven to proclaim terms of peace and reconciliation to the revolted province of earth. These terms are set forth in the Holy Scriptures in all their inspired fulness of meaning. No herald ever employed has been considered competent, even according to the standards of earth, unless he was well acquainted with the *language* in which the commission and terms of peace intrusted to him by his sovereign were expressed. The word *διδάσκω*, *teach*, necessarily implies a competent knowledge of the original languages of Holy Scripture; for how shall a man *teach* who has not *learned*; and how shall he learn if he be ignorant of the meaning of the very words which the Holy Spirit originally used or suggested in conveying the messages of God to man? The word meaning “to instruct as a *disciple*” is still stronger in its inferential requirement. For the disciple is not only one who has entered, by gospel invitation, the school of Christ, but who continues in it as a learner through all the rest of his life; and for his continuous instruction the minister needs all the lessons, illustrations, analogies, precepts, warnings, and promises that

he can draw from the holy word in its entirety; and how shall he master these, if he know nothing of the meaning of the words in which they were originally written? The word meaning "to train up, to educate as a child," is equally strong in its exaction on this point; for all experience has shown that, in order to educate a *child*, a deeper insight into the true nature, both of the pupil and of the truths to be taught to him, is required in the teacher than in the case of an adult. The teacher ought not to attempt to teach the child Hebrew and Greek; but he must himself read and understand Hebrew and Greek, in order to draw out the genuine teachings of the word of God; to distil them to their purest essence; and, in that form, to saturate in them the young and receptive mind, so that they shall never be forgotten. And finally, on these six expressive words, that which means "to sound out, to instruct orally," conveys the inmost idea of "preaching the word," rather than reading it, or reading discourses founded on it, and presupposes a competent knowledge of that word, which can only be obtained by knowing its original forms, and what ideas they convey.

But we have in the New Testament even a more potent requirement on this point than any yet presented. Paul, in his Second Letter to Timothy, exhorts him thus: "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15. (N. B. The revised version, 1881, is pitifully faulty on this verse.) The original Greek here is very significant: ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. The idea indelibly impressed is, "cutting straight," or "cutting correctly," or, in the happy words of our common version, "rightly dividing the word of truth." Now, the lesson here conveyed is, that the minister of Christ shall, by previous study, know how to divide aright that marvellous book called "The Bible," so as to understand, himself, and to teach to his hearers its true meaning, and each meaning in its true proportion and in its relation to other truths. To do this aright, a competent knowledge of the original forms of the inspired teaching is indispensable, and is even more important now than it was in the days of Paul and Timothy. For, in our day, every version of the Holy Scriptures in common

use has been divided up into chapters and verses, by well-meaning but uninspired men; and though their work has, in general, been well done and has contributed much to the convenient study of the word; yet in many instances the division has been not only *not right*, but specially unfortunate, so as to obscure the meaning intended by the Holy Spirit. For this, the only adequate remedy is such knowledge of the inspired original and of its meaning as will enable the candidate for the ministry *rightly* to divide the word of truth.

*Seventh.* The New Testament teaches to the visible Church, not in direct and express words, nor by any necessary inference from such words, but by suggestions and intimations which the Church ought to notice, that her candidates for the ministry ought to acquire a competent knowledge of the *Latin* language. Although no part of the inspired Scriptures was originally recorded in Latin, yet facts pointed at and statements made in those Scriptures tend to prove that a knowledge of that language is needed by the man who is to teach the truth of God, and to distinguish it from the conflicting errors and falsehoods which man has invented and sought to maintain as truth. It was not without a profound and far-reaching lesson that the Holy Spirit has inspired the Evangelists Luke and John to record the fact that the Roman Procurator, Pilate, caused a superscription to be placed over the head of our Lord and Redeemer, Jesus Christ, even while he was yet alive and hanging on the cross, "lifted up and to draw all men unto him," John iii. 14, 15; viii. 28; xii. 32; and that this superscription declared him to be King of the Jews, and was written in three languages—in *Hebrew* and *Greek* and *Latin*. Luke xxiii. 38; John xix. 20. No hesitation is here felt in declaring that this fact is testified to by Luke as well as by John. It is true that the learned Doctors Westcott and Hort exclude this statement from the text of Luke, in their critical edition of the Greek Testament on which the revised version of 1881 is supposed to be founded. But the principles of recension confessedly acted on by these erudite editors have never yet gained the assent of the best students of the holy text, and have been openly condemned by many such students, and have be-

trayed those editors into patent errors which have already shaken faith as to the soundness of their work, and of the English version founded on it. Drs. Westcott and Hort, in their "notes on special readings," give no reasons for excluding this statement from the text of Luke; and as the "Textus Receptus" and the most generally approved editions retain them in Luke, we are not yet at liberty to discard them. The very fact that Luke gives his testimony on this point in a different form from John's, is evidence of original and independent record.

The use of these three languages on this occasion by Pilate was doubtless, so far as he was concerned, only the result of a desire to perpetrate a grim sarcasm at the expense of the Jews, and to give it currency in languages, one or another of which would be intelligible to all present. But the declaration of the Kingship of Christ thus made on the hill of Calvary, and recorded in Hebrew and Greek and Latin, gave to those three languages a Christian significance never afterwards lost. From the time of the death of the Apostle John, onward, all ministers of Christ who have really desired to be workmen that need not to be ashamed, have diligently studied those three languages.

And we have in the New Testament other teachings tending to show the value and importance of a competent knowledge of the Latin tongue to the minister of Christ. In the time of our Redeemer's life, death, resurrection, and ascension, and in the days of his inspired apostles, Rome had become the mistress of the world, and she continued so for many centuries afterwards, and, in an important religious sense, claims to be so to this day. Paul looked on the city of Rome and her secular dominion, which was then spread over most of the civilised world, as presenting the fairest of fields and prospects for extending the gospel of Christ. Hence, he valued very highly his freedom as a Roman citizen, and availed himself of it for his own protection, and for the furtherance of the cause of Christ. Acts xvi. 37, 38; xxii. 25-29; xxiii. 27. In all his previous journeyings and evangelistic tours, he never forgot the city of Rome, and always made it the objective point towards which he persistently tended. Hence, we read that "Paul purposed *in the spirit*, when he had

passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must also see Rome." Acts xix. 21. And so through many perils by land and by sea, he made his way to Rome, and long abode and preached there, until the gospel of Christ had even penetrated into Cæsar's household. Philip. iv. 22. And even before Paul ever visited Rome, that church of the faithful was collected in that city to whom was addressed from Corinth that wonderful Epistle which, in all subsequent ages, has moulded the religious thinking and inspired the hopes of the people of God.

From that time onward, through many subsequent ages, Rome, her influence, and her language, became more and more important in their bearing on the Christian Church. The Latin language was not only the language of the city of Rome and of millions in the vast empire over which she ruled as head, but during the Dark Ages, and the dawning light of the Middle Ages, and the clearer light of the Reformation ages, it was the language in which all Christian thought and doctrine and admonition found expression. It was the vehicle for conveying, not only precious and saving *truth*, but pernicious and ruinous *error*, to the minds and hearts of men. And when we remember how large a part of all the best and the worst of human thought concerning the truths taught in Holy Scripture, and especially concerning the doctrines and ethics of Christianity, yet retains its genuine original form only in compositions existing in the Latin language, it is not easy to see how a candidate for the Christian ministry can be soundly prepared for his work without any knowledge of this tongue.

But, having said thus much, we feel it to be our duty also to say distinctly, that we do not herein claim that the New Testament, either by express words or by good and necessary inference, teaches that the visible Church is bound to require in her candidates a knowledge of the Latin language in order to their admission to the ministry of the word and ordinances. Holy Scripture often suggests and intimates as desirable and important what is not absolutely required as a duty.

And this leads us logically to the admission of the right which

the visible Church has, in all ages, exercised of inducting, in extraordinary cases and for extraordinary reasons, men into the sacred office and functions, who are not fully equipped with the needed education, but who, being men of proved piety and Christian zeal and being well grounded in their own vernacular and having shown themselves to be "apt to teach," may be, in extraordinary emergencies, sent forth as licentiates or evangelists to preach the gospel of Christ and to draw sinful and needy men into his kingdom. This provision for "extraordinary cases" seems to find its sanction in the example of Christ and his apostles, and in the primitive ages of the Church. Yet, when we come to look at the actual facts recorded in the New Testament which may be supposed to require, or at least to justify, such extraordinary departure from the safe line of precedent, established in Holy Scripture, we will find it difficult to demonstrate, by competent evidence, any such exception to the sound general rule.

Those who contend that such extraordinary cases ought, in our day, to be so much recognised and acted upon as to become the rule instead of the exception, and who seek to support such opinions by telling us that even the Apostles Peter and John were spoken of, after they had fully entered upon their ministry, as "unlearned and ignorant men," Acts iv. 13, will find the ground they thus attempt to take and hold, give way beneath them. Peter, filled with the Holy Ghost, had just delivered that brief but powerful and incisive discourse of which the very words are recorded. *Ibid*, verses 8-12. Now, it does so happen that this short discourse is not only on fire with mingled fact and logic for Christ, but that it contains a quotation from the cxxviii. Psalm, and quotes it in such form as to show that Peter was not only familiar with the lessons taught by the lips of Christ himself, but familiar with the Greek Septuagint version of the Scriptures. This certainly was not the vernacular, the rude native language of Peter. And we have something even more decisive on this subject. Although the narrative tells us that the "rulers, elders, and scribes" had perceived that Peter and John were "unlearned and ignorant men" (the epithets used are ἀγράμματοι καὶ ἰδιῶται,

meaning illiterate and private men; *i. e.*, men in a private and humble sphere of life), yet it is evident that this notion had been obtained, not from what they saw and heard of Peter and John on that occasion, but from what they had otherwise seen or learned about them. For we have immediately the significant statement, "and they took knowledge of them *that they had been with Jesus.*" Here was the fact as to their education. They had been for three years in a theological seminary taught by Christ himself! And their education had been completed on the day of Pentecost by the Holy Ghost; so that, instead of being confined to their own vernacular, they spake all tongues of peoples then within proximate reach of the gospel call! Were these "unlearned and ignorant men"? When such men, so educated, shall present themselves to the visible Church, and ask to be inducted into the ministry, no appeal to the principle of "extraordinary cases" will be needed for their admission.

It seems evident, therefore, that when the Church is requested to dispense with the education required by the New Testament, and to admit an applicant for ordination upon the ground that his is "an extraordinary case," it ought to be proved that it is, indeed, "extraordinary." We are not, in this brief treatise, dealing with such cases. They must be dealt with by the Church as exceptions, and exceptions like angels' visits, "few and far between." Each of such cases must stand on its own merits, and be separately disposed of. Our duty now is to continue the presentation of the form and the substance of the educational qualifications of candidates for the ministry, required in the New Testament. Therefore we say that—

*Eighth.* The candidate for the high office of *teacher* in the Christian Church must, by careful reflection and study, acquire adequate knowledge of *mental philosophy*. He cannot expect to gain the attention of, and influence healthfully the minds of, others, unless he knows the faculties and powers of mind, and especially those laws which regulate *association of ideas*. The New Testament has its own system of metaphysics, partly expressed in plain words, partly suggested by fair inferences. When Christ our Saviour declared that the first and great command-

ment of the law is "to love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength" (Matt. xxii. 37; Mark xii. 30), and commended the scribe who interpreted his words as meaning "to love God with all the heart and with all the understanding and with all the soul and with all the strength," he recognised those distinctions in the spiritual nature which mental philosophy designates as the *affections*, the *memory*, the *imagination*, or representative faculty, the *reason*, and the *will*. Moreover, without some sufficient and systematised knowledge of the powers of the mind or spirit, it is hardly possible to study intelligently the seventh and eighth chapters of Paul's Epistle to the Romans, in which the Holy Spirit led the great apostle into the very "arcana" of the human soul in its fallen state, and in its renewed and partially sanctified state, wherein the conflict between the *φρόνημα τῆς σαρκός*, the spiritual product of the flesh, and the *φρόνημα τοῦ Πνεύματος*, the spiritual product of the Spirit, begins and continues unto the day of the Lord Jesus, of perfect sanctification. In truth, as the paramount function of the minister is to bring human souls to a saving reception of the truth as it is in Christ Jesus, a knowledge of the distinctions between intellect, judgment, memory, imagination, affections, and will, is indispensable, in order to enable the minister to expound to his hearers that faith of the *heart* (Romans x. 10), that is, of the whole spiritual nature—which saves the soul, and which is different from and far beyond the mere assent of the intellect to the historic facts concerning Christ. A sound system of *mental philosophy*, therefore, lies at the foundation of all knowledge, and of all faith, whether it be merely intellectual assent, or the faith that is unto righteousness and salvation. And mental philosophy, in its widest meaning, embraces a knowledge of *logic*, which is neither more nor less than knowledge of the laws of the human mind soundly applied to the process of reasoning from premises to conclusions, so as to elicit *truth*. The discourses of Christ and the inspired letters of the New Testament exhibit constant illustrations of the rules of sound logic applied to the conceded facts of mind and matter.

*Ninth.* The New Testament, by necessary implication, requires

the candidate for the Christian ministry to obtain a competent knowledge of mathematical and natural science. He need not, indeed, aspire to be either a finished mathematician or a profound *scientist*, especially in the modern sense of that word. But at the time when Paul lived and wrote, Euclid and Hypsicles, Plato and Aristotle, had all lived and written, and therefore it is certain that *exact* science had arisen and made considerable progress, and that *natural* science had at least made its appearance. And already *materialism*, which denies the existence of Spirit, and therefore of God and of individual immortality, had been taught by Democritus and Epicurus of Greece, and by Lucretius of Rome. The Greek word *γνώσις* had already passed beyond its primitive meaning of "knowledge," and had taken to itself the idea of "science," in its modern sense, viz., knowledge formulated into system. There was abundance of science falsely so called in the civilised world then as there is now. Hence the indispensable necessity that the minister of Christ should be able to distinguish between *true* science and *false* science; and the only effectual mode of doing this was to study and learn *true* science; for it is certain that the man who has never seen and carefully examined true and honest coins, will never be able to detect their counterfeits.

Therefore Paul, by necessary inference, admonishes both Timothy and Titus to make themselves acquainted with true science. As far as exact science, whether arithmetical or geometrical, was known at that day, it was as true then as it is now. But natural science had made very little progress, and pretensions to it had already seduced many bright minds into atheism and its inevitable pollutions. Hence Paul warns Timothy with an interjection of solemnity: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of *science* falsely so called," τῆς ψευδογνώσεως. 1 Tim. vi. 20. And the same lesson in substance is repeated in chap. i. 4, 5, and iv. 7, and 2 Tim. ii. 14, 16, 23, and Tit. i. 14; iii. 9. The word rendered "babblings," both in the common and revised versions, means, literally, "empty sounds," "vain disputings," and conveys a lively prophetic idea of what was coming from

false science in our age. These oppositions of science falsely so called, led men away from divine truth in that age as in this, for we read in the succeeding verse as follows: "which some *professing* have erred concerning the faith." How many modern *professors* of science falsely so called would this inspired description include? The indirect lesson, therefore, taught in the New Testament to the candidate for the Christian ministry, is plain. To detect and overthrow the errors and unchristian teachings of false science, he must study and know true science, with the fixed assurance that no *truth* will ever be finally found to be in conflict with a sound exegesis of the word of God.

*Tenth.* This naturally leads us to the fact that the New Testament, by its whole tenor and its special teachings, requires the candidate for the sacred office to study *theology*—that is, the knowledge of God—both natural and revealed. Inspiration constantly testifies that the intuitions of the human soul and the light of nature suffice to teach us the being of God, the leading attributes of his nature, the substance of his law, our duty to obey, our dereliction therein, and our consequent guilt and just condemnation. Acts xiv. 14–18; xvii. 16–34; Rom. i. 18–32; ii. 1–16. But the deepest questionings of the soul and the voices of nature are alike impotent to reveal how a sinner may be saved; how God may be just, and yet justify the ungodly. This "knowledge of God" can only be learned from his revealing word, accompanied by his revealing Spirit. Therefore, the systematic study of what the Holy Scriptures teach concerning God and his divine Son and his Holy Spirit, and the part borne by each in the salvation of sinners—this must ever be the duty of the minister of Christ, not only during his preparation as a candidate, but during all his subsequent career as a herald of salvation. John xvii. 3, 17, 20, 21; Rom. iii. 26; 2 Tim. iii. 15, 16, 17.

*Eleventh.* From this required study of the holy word, the candidate will learn all of the science of *ethics* that he needs, especially of Christian *ethics*, which he must seek, as rapidly as possible and as far as his influence will extend, to substitute for every system of so-called morality taught by the world. There is no sound foundation for morality except the will of God, which is

the active expression of his moral attributes. And so complete are the teachings of the word, so vast is its sweep of thought, so manifold are its illustrations, and so minute and pointed its moral lessons that it may be safely declared that no ethical question can arise in public or private life, in society, in business, in recreation, or in work, to which this inspired word does not furnish a sound and sufficient answer. 1 Peter ii. 1-10.

*Twelfth.* This holy word will also teach the candidate all that he needs to know on the subject of *Church government*, and it is his duty to seek for full instructions on this question, so as not only to confirm his own preferences, whether they be traditional or acquired, by the inspired teachings of the word of God, but to give light and information to all who need instruction on this subject. 1 Peter iii. 15; Romans xiv. 5; Acts xiv. 23; xx. 17-31; 1 Tim. v. 17; Titus i. 5-9; 1 Peter v. 1-3.

*Thirteenth.* The New Testament requires the candidate for the sacred office to learn especially from the inspired word the *sacraments* of the Church of Christ, their number, essence, nature, and design, in order that when he comes to administer them as a steward of the mysteries of God (1 Cor. iv. 1) he may be able so to explain and unfold and apply them that they may, being accompanied by the blessed Spirit of God, carry with them grace and mercy to the recipients. Mark i. 14; Luke iii. 3; xx. 4; Acts xix. 4; 1 Peter iii. 21; Matt. iii. 11; Luke iii. 16; John i. 33; Acts viii. 38; 1 Cor. i. 14-17; Acts ii. 38, 41; viii. 16, 36; xvi. 15, 33; Matt. xxvi. 26, etc.; Mark xiv. 22, etc.; Luke xxii. 19, etc.; 1 Cor. xi.; John vi.

*Fourteenth.* The teachings, examples, and discourses set forth in the New Testament all admonish the candidate for the Christian ministry to inform himself thoroughly in *history*, both sacred and profane. Christ in his impressive discourses, delivered while he was on earth, constantly referred to the historical characters and events recorded in the Old Testament, and did not confine his lessons to the strict lines of Church history. Matt. v. 21-23, 33-36, 38, 39, 43; x. 34-42; xi. 20-24; xii. 3-8, 38-42; xv. 1-10; xix. 3-8; xxiii. 1-4, 13-18; 34-39. Stephen, the first Christian martyr, in his strong discourse to his persecu-

tors, showed by an extended historical review the dealings of God with the Jewish people, and the prophecy of the Messiah furnished by the person and character of Moses. And Paul, James, Peter, and Jude frequently illuminated their divine lessons by the light of past history. On the subject of Church history and secular history, we cannot better sum up the true lessons of the New Testament than in the words of one who has deeply studied them, and who knows their value. He says: "They differ as Church and state, as Christianity and humanity, as the order of grace and the order of nature; yet they are inseparably connected, and the one cannot be understood without the other. Among the Jews, the spiritual and secular history together form one history of theocracy. Both currents intermingle in the Byzantine empire, in the European states, and the Latin Church during the Middle Ages, in the period of the Reformation, during the colonial period of America, and in all countries where Church and state are united." "The study of history enables us to understand the present, which is the fruit of the past and the germ of the future. It is the richest storehouse of wisdom and experience. It is the best commentary of Christianity. It is full of comfort and encouragement. It verifies on every page the promise of the Saviour to be with his people always, and to build his Church on an indestructible rock. It exhibits his life in all its forms and phases, and the triumphant march of his kingdom from land to land and generation to generation. Earthly empires, systems of philosophy have their day; human institutions decay; all things of this world bloom and fade away like the grass of the field; but the Christian religion has the dew of perennial youth, survives all changes, makes steady progress from age to age, overcomes all persecution from without and corruption from within, is now stronger and more widely spread than ever before, directs the course of civilisation, and bears the hopes of the human race." Dr. Philip Schaff, in *Schaff-Herzog Encyclop. of Rel. Knowl.*, I., 480, 482.

*Fifteenth.* Finally, the New Testament, in assigning to the minister of the word the high duty of preaching the gospel, proclaiming salvation, and expounding orally the inspired Scrip-

tures, requires that the candidate shall study and, as perfectly as possible, master the arts of *composition* and *eloquence*. He ought to learn, by previous study, reflection, and the use of his pen, to construct language in its best, most incisive, most effective forms for conveying thought. And after having thus faithfully studied in private, he ought to strive to deliver orally (not by *reading*, but by *preaching*) the thoughts thus prepared to his hearers, with such earnestness, fire, and magnetic power, and with such perfection of manner, gesture, pronunciation, accent, emphasis, and ease, as will give all the human elements that the Holy Spirit, may use and bless, so that the word of the Lord may have free course and be glorified. 2 Thess. iii. 1; Acts xviii. 28; 2 Cor. v. 11, 12, 20; vi. 4-8; 1 Tim. iv. 15, 16; 2 Tim. ii. 14-16; iv. 1, 2; Titus ii. 15. This, at the least, should be the ideal of every faithful minister—the goal to which he should constantly run, and to attain which his earnest, persistent, prayerful efforts should be directed.

And now, having laid down the rules and principles set forth in the New Testament for the selection, training, and education of candidates for the Christian ministry, the question may well arise: "Who is sufficient for these things?" 2 Cor. ii. 16. The tendency of many in the visible Church is to ask: "Is such a standard practicable? Is it not too high? Ought not the Church to avoid the delays necessarily incident to a scheme of education so extended and complete, and to send out her ministers with less of learning, less of intellectual culture, if she be satisfied only that they are truly pious and regenerate men?" And already this theory of a lower standard has taken form and method; and the inquiry is pressed on the Church whether she ought not to be content to ordain and induct her ministers when they shall be furnished simply with the elements of a sound English education?

To this we answer: No! never! unless the Church of Christ is prepared to reject the authority of her divine Master, to throw off his laws, and to discard the teachings of himself and of his inspired apostles and holy men who wrote the New Testament, who spake and wrote as they were moved by the Holy Ghost.

That the Church has not come up to the full measure of her

duty in her aggressive movements upon the world, is only too apparent, and is frankly admitted. That her subordinate officers and functionaries, her ruling presbyters, her lay-readers, her deacons, her stewards, have not put forth the powers and energies for impressing and converting fallen souls which legitimately belong to such officers, and which it is their solemn duty to exercise, is sadly true, and is the cause of a large part of the inefficiency attributed to the visible army of God. And that her private members (each of whom has the warrant of holy Scripture for proclaiming to others the joys of salvation, and seeking, by a Christian life and Christian counsels, to bring others to Christ, Matt. v. 16; 1 Peter iii. 1; Rev. xxii. 17) have fallen far below the standard of their duty, is too plain for doubt.

But no considerations of supposed wisdom or expediency or immediate efficiency can justify the Church of Christ in the slightest lowering of the standards of training and education for her candidates for the sacred office required in the New Testament either in express words or by good and necessary inference from such words. By whatever name her ministers may be called, whether pastors, or rectors, or evangelists, or preachers, or heralds, or teaching presbyters or elders, or bishops, or ambassadors, or angels of the churches, their training and education, in order to conform them to the requirements of the New Testament, must be in substance what are herein laid down. So far from being lowered, the exigencies of the age in which we live inexorably demand that they be maintained.

When these requirements shall be disregarded and the visible Church shall begin to admit men to the sacred ministry who do not conform to them, then on her brow will be written the word "Ichabod": "the glory will have departed from her;" and the world will immediately begin to relapse into darker ages than any it has yet known.

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