

PREACHING AND THE PREPARATION FOR IT.

FROM THE ANNUAL ADDRESS OF THE RT. REV. JOHN SPALDING, D.D., BISHOP OF COLORADO.

[From the *Living Church*.]

It is the verdict of experience that times of great financial depression are, if duly improved, harvest times for Christ and the Church. There should be more diligent and faithful pastoral visiting, more painstaking efforts with individual souls. There should be more frequent services. Preaching should be more evangelical and Scriptural, more carefully prepared for, more pointed and heart-searching. There should be more active use of all approved agencies for reaching the people and winning souls. Each pastor can ordinarily tend best his own flock. But there are doubtless cases in such times especially when it may be profitable to call in the aid of an experienced teacher from without, to hold a Quiet Day, a Retreat, or a Mission, the most careful preparation having been made and the utmost pains being taken afterwards to hold any advantages gained or good results achieved.

The Church is, if anything, a *teaching Church*. Rightly understood, the highest function of her clergy is to teach. All other duties may be performed, and are in danger of being performed, perfunctorily. Teaching can not. For if carelessly done, it is not done at all; it is not teaching, and fails utterly of its end. It is a fortunate thing that our clergy must teach through the services, the lessons of God's Word read, and the offices of the Prayer Book. But this teaching, though all-important, is incidental. They must do much more. They are required to be men of liberal education. They must spend some three years in special studies, preparatory to ordination as priests. So careful is the Church to train her clergy that they may be qualified as teachers of the people. They must know the Holy Scriptures critically, and the contents of all their several books, given in different times, under divers portions and manners, and all those branches of study that help to understand them. They must know the theology of the Bible and the Church, the unchanging Faith given once for all, and the history of its developments, by the meeting of heretical perversions, and its necessary adaptations to various peoples in their state of civilization and grades of culture. They must be intimately acquainted with the history of the Church and of Christianity, so as to fully appreciate how the Cross has triumphed over heathenism, how a purer, higher civilization has resulted, how souls have been won to Christ, how barbarism has receded, how Christ in His Person and work has been magnified, and His Gospel has proved itself the power of God unto salvation to them that have believed. They must know the Prayer Book in its origins, and history, and significance, and uses, and the whole science of liturgiology and the facts in liturgies, and what can be taught of pastoral theology.

They must know the *Evidences of Christianity* generally and as appealing to recent thought. They must be familiar with general and Christian Ethics, with the doctrine of morals and its applications. They must know the Biblical and historical teaching of the polity of the Church, the facts of the Historical Episcopate and its relations to the preservation of pure doctrine and the restoration of Christian unity. They must also be familiar with our canon law and something of ecclesiastical law, and of the relations of the common to civil law in England, and the basis of Roman ecclesiastical law in the false decretals. And what they have learned in our seminaries or in private study before ordination is but the beginning and the foundation for

future research and study. Why is all this required of those who would be the ministers of Christ and stewards of the mysteries of God? It is because they are to be teachers. It is through them to a large extent that the present teaching Church fulfills this, her high function. Their teaching is concerning the highest and most engrossing problems that can exercise the intellect or appeal to the mind and heart of man.

Learn, my dear brethren of the clergy, from what the Church requires of you in your studies, the mastering of which was the prerequisite to your being ordained, how great are the qualifications expected in her authorized teachers. And comparing her requirements with your present attainments, and noting your deficiencies, resolve to give yourselves henceforth more earnestly and devotedly to sacred study. Read the Ordinal of the Priesthood, and see how the importance and necessity of study is emphasized. How can the clergyman who does not study, teach? You cannot in such times as these depend upon your past attainments. You must be ever freshening your minds and memories. You must be ever adding to your stores of sacred knowledge, and building upon the foundations laid. You must, beyond all others, be ever ready to give a reason for the hope that is in you, and to apply and defend the Faith against its ever-varying perversions, banishing and driving away from the Church all erroneous and strange doctrines contrary to God's Word, and building up your people by the strong robust teaching which is unto edification.

Besides the teaching of the Holy Scriptures and the great facts underlying Christianity and the doctrines agreeable to the same, or that may be proved thereby, thus making intelligent Christians, there is particular need of 'teaching about the Church.' The world wants now the whole Gospel of the Kingdom of Christ, the King who demands loyalty and fidelity. The great need of organic, living, growing, corporate Christianity, inward and outward, of a soul and a body, the life of the Spirit in the Body of Christ. To that earnest and devoted love of the Church, which is essential to strong efforts for its extension, there must be added an intimate understanding of its polity as well as doctrines. There must be a full understanding of the grounds of steadfastly continuing in the Apostles' doctrine and fellowship, in the breaking of bread, and the prayers. The veriest child, however ignorant, nurtured in the Roman system, will quote texts: "Thou art Peter, and upon this Rock;" "Feed My sheep," "Strengthen the brethren." Every adherent of one sect will say to you: Baptism is immersion, "Be immersed for the remission of sins." Another will quote to you: "Whom He did foreknow, them He did also predestinate." And another stands on the one article, "He shall come again to judge the quick and the dead." We need a watchword. *It is the Historic Episcopate.* It means the episcopate in history, the order of Bishops historically continued, the Apostolic Succession, the teaching of the facts sets forth in the preface to the Ordinal, the ministry of Bishops as successors of the Apostles in the oversight and government of the Church, and of the priests and deacons, as well as the "royal priesthood" of the brethren. Everybody should be made to know our distinctive principles and the grounds of our receiving and insisting upon them. None whom we habitually instruct should be so ignorant as to believe that 'one way is as good as another,' that "all are right who are sincere," that "all are aiming at the same end and striving for the same goal," and are therefore equally in the safe way of salvation; or that the true Church, of which we are to be members, is "invisible," and therefore it is optional whether to obey the Apostles and "be baptized for the remission of

sins," and be the organs of Christ's humanity in His body, the Church, for the accomplishing in the world of "all which Christ began to do and to teach" in Judea, Samaria and Galilee, "until the day in which He was taken up" and "sat on the right hand of God," to fulfil His great promise. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

I need not go on to speak of the many other subjects with which in these days the clergy must be conversant for their own good, for the better understanding of the doctrines of Christ, and the duties of the Church on behalf of all sorts and conditions of men. There are other exceedingly important subjects of study in these times, though there are few that should venture to preach upon them; such as the principles of sociology, Christian Socialism so-called; something of the true relations of Capital and Labor, and the grounds of the promotion of harmonious relations and co-operation; the circumstances justifying strikes; the possibilities and ways of arranging terms of wise and fair arbitration.

I am only suggesting some branches of the studies of the clergy, some glimpses of the wide scope of the horizon of the knowledge which is desirable or necessary for the representatives of the Church in teaching.

The mentally indolent, those who are selfish in pleasure seeking, they who aim as their chief end at social or other amusements, and whose intercourse with the people is but social, and who cannot therefore give some of the fresh hours of every working day to hard strenuous studies, are not and cannot be Christian teachers. Are you, dear brethren of the clergy, such teachers of the people as the Church now requires? God help us all whereinsoever we are deficient to amend.

This great function I am trying to emphasize, involves the most careful honest preparation for preaching, whether sermons be written or extempore. I beg of you to give much time, study, and thought, to your sermons and lectures. It is *inevitably culpable* to go into the pulpit without a very clear and definite knowledge of precisely what you intend to say, and the feeling that what you are about to deliver is what at the time your people specially need, and what is best for them; and without previous prayer that God the Holy Spirit will so impress upon them what He inspires you to preach, that it may tend to their edification, holiness of life, and the fulfilment of their vocation and ministry.

THE HOME AND ITS INFLUENCE.

By JOHN GROOM.

In the family constitution there are two instruments of mighty efficacy over the hearts of children, neither of which can be dispensed with. The one is *tenderness*, the other *authority*; the first belongs peculiarly to the mother, the latter to the father. Thus in the double parentage of the domestic system, we have the harmonious embodiment of the two mightiest and most sacred principles in the Divine government, the principle of *law*, and the principle of *love*: the one embodied in the father, the latter in the mother. Yet must not these two ever be entirely separate from one another. The mother must command even while she loves; the father must love, even while he commands. It is now about two hundred years since Philip Goodwin of much venerated memory, addressed himself to the parents of the land on the subject of Family Religion, which was then in a state much requiring revival. That zealous man of God took a very sound view of the subject, correctly holding that