

brief or analysis. In such a method the process is purely mental and disciplinary. We refer to sermons in manuscript form, and so presented, when we insist that even in their delivery mental factors and functions should be prominent. Something more is needed than mere elocution, as expressed in tone and gesture, and physical attitude and action.

Preaching is far more than "from the teeth outward." It is from the soul and mind outward, the oral utterance—that is, outer-ance—of the writer's most interior self. As style, correctly viewed, cannot be divorced from thought, so oral address must also maintain its ideal relation to the thinking man behind it. There is a style that is mere verbiage, and a delivery that is mere sound, especially out of place in the Christian pulpit, as the poet Cowper has taught us. It is eminently seeming that sacred oratory should be thoughtful, the presentation of truth in such a manner as to affect the conscience and mold the character of men.

2. Collateral study and reading.

Here is another distinctively intellectual side of ministerial work, not as primary as sermonizing, but essential to sermonistic success, and including an area that is even wider. In fact, the field is limitless, and exacts the best judgment of the student to know what to accept and reject.

There is here, first of all, and quite sufficient in itself, the rich department of biblical study; the original languages of the Bible; textual and exegetical criticism; biblical history and customs; the fertile province of what is now known as biblical theology; the study of dogmatics, apologetics, and kindred subjects. A glance at "The Select List of One Hundred Books," recently prepared by the librarian of Princeton Theological Seminary, will reveal what is to be done in this direction. In addition to this, the public teacher of the Word must have at hand a line of related reading, to which he must give not a few of his valuable hours. No two subjects are more important in this connection than those of philosophy and ethics, and these as intimately affecting each other. History and sociology must also have a place, as also modern science in its bearings on biblical criticism and the development of Christian doctrine, not to speak of English and general European literature as entitled to an important place in the minister's library.

Such is a partial view of the field of study and reading, and who can possibly compass it? The best that can be done is to apply the law of natural selection or elimination; to be jealously eclectic of the best that presents itself in this golden age of books.

Such study and reading, it is to be noted, is an intellectual exercise when rightly pursued. The study must be profound and thorough, and the reading must be studious,—what Bacon would call a reading in order "to weigh and consider" such a quality of work—expressing