

take the reins of circumstances into his own hands, and be his own professor, appointing his hours of study, and prescribing his own work. By vigorous effort, and careful economy of time, a few hours can be found every week by the busiest pastor for regular study, apart from the ordinary work of pulpit preparation, which, of course, must ever be the first charge on a minister's study hours. And a few hours every week, if carefully improved, will keep a minister up to the times. If a minister, on an average, can devote two forenoons, say Tuesday and Wednesday, he will not only keep his college studies fresh, but will be able to make such advances in general study as will be most satisfactory to himself and valuable to him in his work.

Then as to the *absolute necessity* of this post-graduate study there can be no two opinions. In the very nature of the case it is a necessity. In the ministry of the Presbyterian Church, where pastorates may continue twenty or more years, it is especially necessary. Culture of the *heart* and *head* must go together, so that they may be something new and edifying which shall be as beaten oil for the sanctuary to instruct and comfort the hearer from day to day. No minister should ever dream of giving to the people what cost him little pains to provide. Every message should be fruit of earnest prayer and study.

In this age of intellectual vigour and activity, when knowledge is so generally diffused among all ranks of people, it is very necessary for the minister to be abreast of the times. The influence of the minister of the Gospel, other things being equal, will be the greater in proportion as he is the best educated man in the community, not simply in his own particular departments of study and research, but in others as well. It would no doubt be too much to expect the minister to

be better versed in law, medicine, politics, and commerce, than the lawyer, physician, statesman, or business man, yet if he be not entirely ignorant of these and other kindred things, it will be all the better, and his influence will be all the greater over those, who in turn have the greatest influence in the community. In order to this the minister must first obtain a broad liberal course of training, and then continue habits of systematic study on through life. Even if a man be a profound theologian, yet ignorant of many simple things our teachers, and business men are familiar with, he will neither command the same respect from, nor obtain the same influence over these and other men. And all this can be made subservient to the things of religion, and will render the minister who possesses it all the more efficient in his duty.

Another thing which makes continuous systematic study very necessary, is that the mental powers require it in order to be kept in the highest state of efficiency, and constantly developed. As polishing makes the dull metal shine, so vigorous study brightens up the faculties. As the unused weapon grows rusty, so the unemployed faculties of mind soon lose their acuteness. Nothing can be more dwarfing to the mental faculties than the desultory habits of study, into which ministers are very apt to fall. That superficial, incoherent, rambling, disconnected method of reading or study which needs effort to guard against, does much to weaken mental power, and to render even pulpit preparation less satisfactory, and its results less fresh and powerful. The more strong study a man engages in, within proper limits, the more athletic mentally, will he grow, and so if the mind would be kept in its best possible working condition, systematic and vigorous study must be kept