

even those least obviously connected with the clerical profession—is very prominently represented by clergymen in America. The heads of the more prominent and influential colleges—Yale and Princeton, for example, and, until the other day, Harvard—are clergymen. They have all their chapels under the charge of some distinguished clergyman. The general instruction and government, moreover, of the several colleges are largely in the hands of clergymen,—so much so, that it has become of late a question, whether clerical influence in the colleges has not been carried too far. President Porter, of Yale, in facing this question, has given it as his opinion that this has been owing in a large degree to the self-sacrificing labours which clergymen have made for the American colleges. “The care, inquiry, invention, and correspondence, the personal cost and sacrifice, which devolve upon those who act as trustees of an infant, and often a well-established college, are such that few persons, except clergymen, are willing to undertake them.” Not only so, but clergymen in America, he remarks, as we have done, take the lead in all intellectual advance. “It is but the simple truth to say that there is many a country clergyman whose income is counted by hundreds, when that of his classmate, lawyer or judge, is counted by thousands, who knows incalculably more of science, as such, and of the way to learn and teach it, than the aforesaid judge or lawyer, whose reputation is the very highest in his profession.” The men “best qualified, by special culture, for many of the professorships, are oftener found in the clerical profession than any other.”*

A slight acquaintance with America is sufficient to confirm the truth of these statements. Knowledge of every kind—advancing views of science, of historical criticism, or of intellectual and social theory—circulate rapidly in American society, and are far more rapidly reflected from the American pulpit than from ours. This has its disadvantages; because that which is crude and false, as well as that which is both true and new, is apt to come in this way to the front.

* Dr. Noah Porter on the “American Colleges.”

Still it is also of great importance that the Christian pulpit should not plainly lag behind the best thought of the age, but should be ready to weigh and appreciate every advance of opinion, and to adjust its relation to the old truths of the Gospel. To a larger extent, we think, than at home, this function is discharged by the pulpit in America; and the most able of the clergy are found everywhere abreast of the men of science and of literary culture—a fact, the bearing of which upon their social and public consideration, it is hardly necessary to enforce.

But social position is, after all, everywhere largely dependent upon income, and it may be asked what is the average income of clergymen in America? I am sorry that I am unable to give any precise information on this subject, nor, I fear, could any knowledge of particular facts help us to a fair general conclusion. Clerical incomes, from all I could learn, vary more widely in America than even at home. (I do not, of course, refer to the Church of England, whose position in this respect is so exceptional amongst Churches.) The largest income spoken of is that of Mr. H. Ward Beecher's at Brooklyn, who is said to receive 15,000 dollars, or £3000; but there are other incomes in New York, such as those of Dr. Morgan Dix of the Church of the Holy Trinity, and Dr. Potter of Grace Church, (both Episcopal) and probably those of Dr. Hall, and lately of Dr. Adams (both Presbyterian) which are not much inferior. Both Dr. Dix and Dr. Morgan are said to receive 12,000 dollars. The highest salary in the Episcopal Methodist body is said to be 5000 dollars, and an average income is probably not above 1000 dollars, or £200, something like our own average.

2. As to the worship and teaching of the Churches, I have already spoken of the ability of the American pulpit. We are apt to associate with this pulpit that more pronounced and sensational phase of eloquence of which we hear most in this country. And it is true that there is more variety and freedom of utterance on the part of preachers in America than here. They break out into vivacities and *brusqueries* of expression that would startle a home audience, as