

rectly taken. The intellectual and spiritual poverty of no one is so quickly detected, and the riches of none are so gladly recognized and so loyally appreciated. But the moment one is seen to have exhausted his little store, and to be making no new acquisitions, the moment it is known that he has no intellectual and moral reserves, but is either repeating himself or serving the "cold victuals" he has picked up from other people's tables, his usefulness is gone. No one can hold the attention or command the respect of a people to-day who cannot instruct them, who is not, in his special line of knowledge, in advance of them, and is not every day taking in more rapidly than he is giving out. The larger his growth, if it be symmetrical, the more efficient will he become. And if all this be true of the individual, more than equally true is it of the ministry as a class. It would add immensely to their power if they could all rise to higher aims at development of all their powers, and at enlargement of their resources, by gathering from every open field of knowledge.

But it is in vain that one attempts anything like a complete discussion of the hundred points at which the ministry is susceptible of improvement. Suffice here to mention, in the briefest manner possible, a few of the obvious particulars in which improvement among a very large number is both possible and much to be desired: such as greater naturalness of manner, both in the pulpit and out of it; less of the style and spirit of a caste; a more complete eschewing of all cant and rant; more accurate and various knowledge, combined with completer mastery of the Bible and of whatever all ministers are expected to know; more interest and participation in whatever promises to alleviate human ills or promote human welfare; less regard for self in personal decisions, and more of a disposition to build on one's own foundations rather than on those of another man's laying; less regard for the growth of one's own sect or church, and more for the extension of the common kingdom of Christ; a livelier regard for the real essence of living truth, and less reverence for the mere dead letter of orthodoxy; a more vivid apprehension of Christ as an ever-living personality, and a profounder faith in the certainty and completeness of His final triumph in the world. If in each and all of these things the coming ministry could improve on the present, a corresponding improvement in effectiveness and usefulness would doubtless ensue.

III.—OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO, WITH WHAT LIMITATIONS?

NO. IX.

BY TALBOT W. CHAMBERS, D.D., NEW YORK.

A QUESTION now prominently before the people in various parts of the country is, whether the manufacture and sale of intoxicating

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