

in a perfunctory sort of manner which, as a matter of course, did not result in any particular good, either to her or to himself. But now these meetings have resulted in so reviving and strengthening her that she is deeply anxious to do what she can to point sinners to Christ, as they call to see her, and to speak words of cheer to the discouraged. Her pastor reads some of his sermons to her, those especially which are calculated to confirm her faith and impart consolation to her. Now every pastor ought to esteem it a high privilege to thus serve those invalid members of his church who cannot meet at the usual appointments of God's house. Try it, brethren, if you never have, and thus make your ministry doubly fruitful and particularly pervasive.

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Not Too Many Preachers.

THE question has been raised in the REVIEW whether there are too many preachers, and Mr. W. R. Goodwin says emphatically and unqualifiedly *yes*.

The answer, it seems to me, must be *yes* and *no*, according to the idea one has of the meaning of the term *preacher*. In common, every-day speech any one who publicly proclaims what he may *call* religious truth is a preacher. Thus every sect, no matter how far from the truth may be its teachings, has its preachers. In this sense of the term we have Mormon, Universalist, Catholic, and all sorts of preachers; in this sense we certainly have too many.

In the scriptural sense of the term, one is a preacher whom God has called to the special work of proclaiming the Gospel of Jesus Christ. To say that there are too many preachers in this sense of the term is to say that God has made a mistake in calling so many men to the service. Certainly no Christian man will maintain this view. There may be too many *men preaching* (I use

the term in its broad sense), but there cannot be too many *preachers*.

But, from reading Mr. Goodwin's rejoinder in the last number of the REVIEW, I apprehend that he does not mean what he really says in the July number. In that his answer was an unqualified *yes*; now he says there are too many "*in the towns*." That there are too many preachers *congregated in some places* is a different proposition, and one which perhaps no one will deny. There was a time, in the first days of Christianity, when there were too many preachers in Jerusalem. Christ commanded the Apostles to remain in Jerusalem until they should receive the Holy Spirit; but they remained a long time afterward, until God sent upon them persecution, and scattered them abroad. There were too many preachers in Jerusalem, but the world was perishing for lack of preachers. There may be now too many preachers in the towns and cities; but when we consider the length and the breadth of the field, who will say there are too many?

What Mr. Goodwin says about too many denominations is foreign to the question. Are there too many preachers is one question; should there be more than one denomination in a given town is another, and foreign to the subject under discussion.

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STILL ANOTHER.

WELL, is there any other line of business that is not equally crowded? Is there a deeply felt want of lawyers, doctors, teachers, editors, merchants, mechanics farmers or day laborers? Is there a thriving village where there are not six grocery stores to do the work of two, and four or five shoemakers doing the cobbling that would fail to enrich one?

The laborers combine to keep down the number of competitors; the farmers are unanimous in the declaration that farming don't pay; if a doctor dies, three or four young physi-