

life of the Church, which must at all hazards be preserved ; but, nevertheless, it is an historical fact that the best and holiest ministers and members of the Church have often so identified doctrinal errors with the true teaching, and abuses of administration and discipline with a Divine constitution, that they failed to recognize the necessity of reform or improvement. And, again, when the presence of errors and abuses was undeniable, when the false growths could not be concealed, good men have shrunk from the apprehended risk in applying the pruning-knife. Staupitz was not so admirable a man as Luther, but he was a true servant of Christ. Many a one does not add "virtue" to his "faith."

2. The special education of the clergy partly explains their conservatism. In most countries and periods the clergy have had a liberal education, and for centuries learning was a monopoly of theirs ; they were the "learned clerks." In the education and studies of the clergyman much attention is necessarily given to Dogmatics. The *credenda* of the Church is presented to the ministerial candidate for personal belief and as the matter of his teaching when he shall receive official authority. He is carefully taught to interpret and defend the system of doctrine which is deduced from Scripture and embodied in the formularies of his Church. A general training in languages, philosophy and science could not adequately qualify him for his duties ; he must have a full and accurate knowledge of the *depositum* committed to the Church, whatever may be peculiar in the construction which his Church puts upon the deposit. The object is to build him up in faith and knowledge, and thus fit him to be an earnest and effective teacher of others. The Bible, or the Church it may be, is regarded as the unerring fountain of Divine truth, and the creeds or formularies authorized by the Church—even at the lowest estimate of them—have the stamp of the Church's best judgment upon them after their contents have been sifted and tested for centuries. A merely critical training in relation to religion, the Bible and the Church would be entirely inadequate for those who shall be appointed to teach and preach. Such a training would easily lend itself to rationalism, but could not be suitable for those who are to teach positive truth, and whose object is to produce and strengthen faith in God, the soul, redemption, immortality. Were the position of the Christian minister merely that of a speculator in philosophy,