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REVIEW SECTION.

I.—THE MENTAL DEMANDS OF THE MINISTRY.

BY PROF. T. W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

THE demands made upon the thought, sympathy, and personal energies of the Christian minister are manifold and pressing. Some of them are along social lines; some of them in the line of local, civic, and philanthropic effort; many of them, of course, in the special and all-important sphere of pastoral duty. Our reference, at present, is to no one of these related demands, but to those which, by way of distinction, may be said to be purely or mainly intellectual. Moreover, in what is said, we shall have in mind only those exponents of the sacred office who have a high and worthy sense of its mental responsibilities, and are conscientiously ambitious to meet its most imperative obligations and realize its noblest ends in this direction. It need not here be said, as if it were a novel statement, that there are not a few ministers of the Gospel who seem to have voluntarily surrendered, at the very outset of their work, all idea of specific intellectual growth, as if such growth were to be expected only in the province of the secular professions.

There are two distinct and yet connected fields in which the clergy are called upon to possess, develop, and express their intellectual character and life.

The one is in the work of sermonizing, as it includes the preparation, composition, and presentation of sacred discourse, while the other and more general field is found in the wide department of collateral study and reading, such study and reading being more or less intimately related to sermonizing itself. The two fields are those of the pulpit and the study. These provinces are characteristically mental, as they represent the minister of the Word as the preacher and the scholar rather than as the pastor and a man among men.

1. The work of sermonizing as a mental exercise.

As stated, such work, in its fullest sense, includes the preparation, composition, and presentation of sermons.