

ing their own. Nor is this alone true of Methodists and Baptists. With the exception of the Episcopal Church, whose remarkable growth in the cities and large towns cannot be said to be due to the special attractiveness of its pulpits, even those denominations that have never known the good or the ill of an unlettered clergy have been almost, in some instances quite, at a standstill. Complaints have been made against the kind of clerical training now universally prevailing as responsible for this want of progress, as unsuited to the times and ill adapted to fit men for the work to be done.

The most pertinent comment that can be made on the prevailing methods of training may be found in brief—as brief as possible—descriptions of at least three plainly marked classes of ministers now regularly produced by it.

The first of these classes, never a large one, consists of men who have made the best use they could of their opportunities; who reached high standards of scholarship at every stage of their progress; but who, on entering the Christian ministry, have achieved no corresponding measure of success either as pastors or preachers.

The second class consists of those who proved but indifferent scholars in all prescribed work while in college, doing but little better in the theological seminary, but who read omnivorously, ranging through various departments of English literature, swimming eagerly in the living current of every-day thought, and learning to express their own thinking as they best could. They went into public life knowing what men were thinking about, and familiar with their methods of thought and expression. Every college president and theological professor of any considerable experience in office can count a score or two of such men, who as undergraduates gave little promise of future success, but who have since won for themselves a hearing among the churches, and have been recognized as leaders by their clerical associates. They were neither lazy nor idle as students, but their tastes were more gratified by English literature than by the established curricula. They obtained an education, such as it was, but not by prescribed courses of study.

The third class, never a small one, consists of those humdrum, commonplace men who take up and perform with commendable diligence and to the full measure of their ability every assigned task—just so much and nothing more; to whom literature is only a name, no taste for it ever prompting them to roam in its pastures or saunter in its gardens; and who, when all prescribed courses have been pursued and they have entered on the work of the ministry, never cease to wonder, as over an inscrutable mystery, why the churches should regard them with so much indifference, while men of the second class above named, whom they, when fellow-students, had regarded as idlers, should be sought after and listened to as having messages worth the hearing.

Now of the reality of the above-named facts—of the three kinds of educated ministers—there can be no dispute; almost any class graduating from