

tents 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, who on purely rational grounds sustains his opinions as best he can—opinions which make no pretence to direct support from revelation—a discipline very differently ordered would be the proper thing for him. To inculcate upon the student of philosophy that submission of heart and intellect to authority which is so indispensable in the student of God's Word would be absurd. When God's voice is heard we must be silent; but the utterances of all human teachers must be carefully weighed and verified.

We are not here arguing, be it observed, that clerical education has been always wisely directed, or that an excessive reverence for antiquity and Church authority has never been inculcated. On the contrary, our opinion is that some churches have erred and do err exceedingly in this regard, and that a large amount of *reprehensible* conservatism is thus to be accounted for. But our contention is that the necessarily dogmatic character impressed upon clerical education serves much to explain (without imputation of moral obliquity or dulness) the prevailing conservatism which has characterized the clergy. Though we regret and condemn this conservatism when it becomes obstinate and unreasoning, it were a poor remedy to train our religious guides to be doubters or mere critics of religion.

3. The responsibilities of public teaching and Church administration tend toward conservatism, and the bias of the clergyman's education is thus confirmed. Responsibility for administration in any department of life seems to develop the conservative side of our nature. In politics it is notoriously so. The vehement radical of the opposition becomes a cautious conservative when the weight of government is laid on his shoulders. The Christian minister feels his responsibility, and the more so in proportion to the sacredness of the interests with which he has to deal. Having to give account of his work not only to the Church but to God, he is not disposed to place excessive confidence in his own judgment when he differs from his brethren, and to strike out new paths for himself. Should his fond speculations in doctrine turn out to be miserable errors, or should his rash devices cause his work to fall to pieces in his hands, how shall he answer to his Master for his self-confidence and self-will? Reflections like these will surely occur to him.

4. The least worthy cause of clerical conservatism is self-interest. We should be glad were it not necessary to allege this cause. To what extent it has operated or is operating now we do not presume to say. To make an entirely reliable analysis of men's motives, separating the evil from the