

spend much time in discussing their peculiarities in the presence of the people. He is supposed to know something of the Higher Criticism, but frequent allusions in public to the problems raised by it would certainly do more harm than good. It is well for him to have some knowledge of other religions, but it will very rarely be his duty to deal with them in his ordinary ministrations, at least in a Christian land. He should be at home in Apologetics and in the History of the Church, but rather for his own edification and the confirmation of his own faith than for the instruction of others. He should be well grounded in philosophy, both ancient and modern in order that he may have an intelligent appreciation of the source of many an error, but he will discuss philosophy only with a select few whose studies have been somewhat parallel to his own. He ought to have a grasp on the whole field of systematic theology, but he will draw a broad line between those portions which are certain as based upon the fair interpretation of Scripture, confirmed by the consensus of Christian opinion, and those things which are based upon the speculations of individual thinkers, however orthodox and famous. In other words, when he goes into the pulpit the preacher must leave behind him altogether a very large portion of what he has been taught at college, a very large part of that which forms the sub-

ject of his constant study, and confine himself to those subjects which make directly for the practical ends he has in view. Even these he must translate out of the technical terms of the schools into the language of the people, and treat them in such fashion as will be within the reach of the average intelligence of his audience. It is not that this knowledge is useless to him by any means. Every good teacher must know a great deal more than he teaches. If nothing else it will prevent him from saying a great many crude and foolish things which otherwise he might be tempted to utter. It will commonly influence to some extent the form of everything he says so as to give it greater weight. But it does not directly make part of his positive instruction to the people.

To put the matter in another way: Theology is an extensive science, which consists not simply in the statement of the truths contained in Scripture, or of the dogmas of the church, but discussions in defense of these to show their reasonableness and their consistency with each other as parts of a complete system. From the very nature of the case some of these truths are of minor importance in themselves and of value chiefly as rounding out the whole system, while the discussions are of necessity perpetually running up into problems of philosophy that lie altogether beyond the range of of the average mind, or involve speculations which can plead no au-