

where little speculative denial of it exists. It is a part of the religion which men are seeking to construct for themselves to hope that the imperfection of their works will be overlooked through the clemency of the Judge; and that some mode of deliverance will be discovered at the last, by which to escape the full pressure of divine wrath. This latent unbelief of the carnal heart is not the skepticism named in these questions. It prevaricates with truth, rather than openly denies it. It is more the expression of dread than the consciousness of security. It is the indulgence of a vague and aimless hope, rather than a well-reasoned and clearly formulated conviction of the judgment. Fearful as this insensibility to the evil of sin may be, it does not so completely debauch the conscience as the consolidated skepticism which overturns all law and explodes the very conception of justice.

FROM JOSEPH COOK, BOSTON.

I should answer both questions with a decided affirmative. My engagements are such that I cannot possibly prepare a longer paper on the subject.

### LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

No. V.

VIEWS OF PROF. THEODORE W. DWIGHT,  
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"How can the service of the Christian ministry be made more effective than it is to-day?" is a very broad question. It involves two points: how to secure the best men, and how to make their work most effective. We must rely upon the literary colleges to procure us the best men. It is true that that class of men cannot at present very largely be obtained. I think one of the principal reasons is that there is a great want of inducement for them to go into the ministry, as compared with other professions. There is an element of weakness in the voluntary system in the United States as compared with a State Church as we see it in England.

The State Church holds out prizes for men of ability, advancing them to deaneries, bishoprics, archbishoprics, etc. These give them a wide scope for their ability, and promote the social standing of themselves and their families.

In the voluntary system, on the other hand, the clergyman depends largely for his success on his continuous power to please, attract, and fill the church. This remark includes not only the thoughtful persons in the community, but also the less educated classes; and, when his power to please is lost, his work is substantially at an end, notwithstanding that his ability to instruct remains. Accordingly a great many men are shelved in middle life, although their capacity in other respects, beyond the power to attract and please, is unimpaired.

On the other hand, in the legal profession the business of an able practitioner will continue in many instances to great age, since the question of success there is not merely the power to please, but capacity in doing business and in winning causes. Young men in determining what profession they will follow, naturally consider these points, and, having a conviction that they can be as useful in the legal and the medical professions, or in the walks of business, as in the ministry, naturally select an employment which will give scope to their capacities to the end of life. It is not easy to determine exactly how to meet this difficulty. The churches, however, should, by way of reducing its dimensions, provide some system of endorsements, or life insurance, that would secure a pastor a support in later life, or make it certain that his family will be properly sustained on his death.

Some may think that these suggestions are based on too low and commercial a view of the motives that prevail when men select the Christian ministry as a means of usefulness and conscientious service in the Church. It is, however, impossible to ignore it. The candidates for this sacred calling are young and immature. They are at school or