

breathing thoughts and feelings; and of course they unconsciously draw their pupils into their own atmosphere of life and thought, and reproduce in them their own mental and spiritual habitudes. They are also scholars inflamed with a noble enthusiasm for their special studies, and in proportion to their abilities as instructors they awaken like enthusiasm among their pupils, and also initiate them into the first stages of scholarly life. But for all, except the few who are to become specialists, these beginnings must go no further, for as soon as the nascent minister passes outward through the door of the seminary he must begin to disuse and practically unlearn a large proportion of what he had there acquired, because it will not be called for.

In the continental universities all the studies are special and largely professional, and both their theological and biblical learning is of a high grade, suitable only for specialists. With them the ideal of the ministry is, that it is a learned profession rather than a pastoral calling for the cure of souls. The condition of the State Church in Germany, and, to a modified extent in the British islands, attests the inadequacy and infelicity of these methods. The Roman Catholics proceed upon a wholly different theory. Their secular or working clergy are men of the people, and not very far removed from them in thought and associations, and their efficiency as pastors appears to be largely due to that fact. In like manner our Protestant congregations require "pastors and teachers" rather than scholars, real or fictitious; and if our seminaries labor to give us only the latter kind rather than the former, they must assuredly fail of the most satisfactory results.

The Bible, it will be granted, is the principal text-book in all properly directed education for the ministry; and with most of those who compass the whole course of the schools, in their preparatory studies, the English Bible will still be their chief resource, while not a few who have read the word only in their vernacular have become mighty in the Scriptures. Still the study of the originals is not to be depreciated, though it may be doubted whether the prevailing methods are altogether felicitous. They seem to be quite too *microscopic* to answer the requirements of ordinary students. An undue amount of time and labor is devoted to minute details of grammar and literature, which may be well enough for the specialist, but of which only a few can make any practical use. New Testament exegesis is probably the very best matter of teaching and study for the minister of the Gospel; but to make this the most largely available, it should be extended as nearly as may be over the whole book, instead of exhausting itself upon the details and minutiae of a few brief paragraphs. But since the English Bible must be the minister's *vade mecum*,—his constant companion and instructor,—because out of it he must teach his people, it seems desirable that he should be most thor-