Miscellaneous.

MINISTERIAL CULTURE. BY PROF. AUSTIN PHELPS, D. D.

The following is the substance of an address delivered to the Senior Class in the Andover Theological Seminary, July 13, 1867, at the close of the Annual Lectures on Sacred Rhetoric:

This, Gentlemen, completes the Courses of Homiletic Lectures, the delivery of which you have made a pleasure to me by the kindness of your attention to them. I am constrained by certain convictions which are often a burden to me, to add a few words of comment upon the general drift of the instructions to which you have listened, and the spirit in which they should be applied to your life's work.

My treatment of the theory of preaching has grown up in a course of years, on that model of homiletic teaching which the Calvinistic mind has generally held to be essential to the training of a preacher. The ideal of a preacher which I have uniformly had in view, is that of a scholar using his scholarship with the aim of an orator. (I have spoken to a group of scholarly hear-ers; and have aimed to help you to a more enlarged growth of scholarly culture. I do this every year, with an increasing convic-tion that, as it respects intellectual preparation for the pulpit, this high Calvinistic ideal of a preacher is the true one.

At the same time, I found alongside of this conviction, another which is also deepening with years. I have tried, in various parts of these lectures, to give you a hint of it in the way of warning. It is, that our Protestant denominations are not in all respects using this theory of high culture in the ministry in a Christian way. Somehow or other, it is not working altogether right in practice. I acknowledge some alarm at the prospect before us, if the present drift of things, in one respect, is not arrested. A scholarly ministry, taken as a whole, we must confess, is working away from the unscholarly masses of the people. Perhaps it would seem more strictly accurate to say that the unscholarly masses are working away from it. But practically this makes no difference. The ministry is in its conception, aggressive, not receptive. The commission is, "Go"-not "Wait."

You have heard from eye-witnesses of the relations of the masses to the pulpit, in the Protestant portions of Continental Europe. In Great Britain, the fact is attracting more attention every year, that the clergy and people are drifting asunder; and I repeat, it makes no difference which is anchored, if the other is moving. The religious Press of England and Scotland confesses the sundering. Infidel critics triumph over it. All parties discuss it, as a fact which no candid man will dispute. Reformers and Statesmen are looking about them for other agencies than those of the Church and the Pulpit, to elevate the degraded and control the "dangerous" classes. Is it not an ominous event, that, in a country which Christianity has civilized for a thousand years, vast masses of society should be so vast and so brutal as to be classified in the national mind by that title "dangerous?" They are no longer thought of by statesmen, as objects of hope, scarcely even of compassion, but simply as a threat hanging over the safety of the rest. They are given up to the police. .

In our own country, with the advantages of our voluntary system in the support of the Gospel, the same widening of the distance between the Protestant ministry and the masses is palpable. Politicians accept the fact, and act upon it. The secular press, to a great extent, treats it flippantly. Meanwhile, what are our churches and ministry doing about it? Much that is cheering, but somewhat that is not so.

In the Episcopal Church, it is frequently claimed as the mission, peculiar to that branch of the Church, to reach the cultivated strata of

Episcopal wisdom charges upon churches of Puritan origin, that they have in them the elements of low life; that their historical antecedents are not respectable; that their founders were low-born and low-bred; that their social affinities are not those of culture and refinement; and that therefore a reaction from them is periodically inevitable, in the direction of the Episcopate and the Prayer Book. From such argument for Episcopacy, one might reasonably infer that the chief glory of a church is to gather to its bosom the elite of cultivated life; to administer to the masses by churchly authority rather than by sympathy; and to rescue from low-bred sects,

Presbyterian group, the present, drift of things 18, not altogether, but to a considerable extent, in the same direction. The undercurrent may still be right in the main, but many of the surchurches, by which identity of social rank is made to mark practically the outline of churchmembership, and still more sharply that of Christian fellowship—are all tending the same way. It is not difficult to see whither. More than one minister, and theological student, and layman, who have abandoned churches of Puritan origin, have confessed to me that they were led to the change, not by convictions of conscience, but by cravings of taste. They wished to release the "low-born and low-bred."

Yet the complaint is universal among us, that a less proportion of uneducated masses, of American birth is to be a less to in them thus far: that for large extent—not enculture a nower instead of a fucury. Our temptirely—they either leave the clergy out of the question, or assign to them a false position. We the other way are creating vast organizations of lay-laborers, Sab-

bath schools, Mission schools, Mission chapels, Young Men's Christian Associations, Colporteurs, pit, as administered to our own wants and tastes, does not reach them. We are working, in great part, upon a system which takes it for granted that our own clergy, in our own churches, cannot reach them. In some cases, the avowal is whispered that we do not want to reach them there.

Even in the Methodist churches, the same complaint begins to be heard. Recent Methodist authorities say that they are losing, in some degree, their ancient hold upon the lower orders being of recent origin in the Methodist Church, tendency is to work away from those portions, of the people which are not so. Like seeks its like. The danger is that nature will outweigh grace. Their educated preachers and their humble class-

Christian laymen infer that our process of cultivation is a destructive one. It is not unnatural that one of them should say as he did: "Our ministers are educated to death;" or that another should write: "They are so trained as to make it difficult for the churches to support them | with their expensive tastes;" or that a third should believe that "they are so cultivated as to indispose them to become "pastors of rural churches;" or that a fourth should affirm, that "they are so made over, by ten years of scholastic seclusion, as to wither their godly sympathy with the people every where."...All this and much more is said by laymen in their conversations and correspondence on the subject. You perceive inklings of it now and then, in the reports of public assemblies. "

I do not endorse these criticisms; far from it. Indeed, so far as my observation goes, the men who make them do not express in them their own personal wants, but what they suppose to be the wants of others. Lhave yet to find the first layman, with intelligence enough to have a reasonable opinion on such a subject, who wants any other than the first, order, of intellect, and the most perfect culture in the person of his own pastor. Still, such criticisms contain a truth; and they may become wholly true, unless the clergy prevent that result, each in his own experience. The youthful clergy have a special responsibility respecting it. Dr. Emmons said that he never expected to convince a man of any thing which he did not already believe after the age of forty years. There is less of hyperbole in this, as applied to educated mind, than as applied to the illiterate. Clerical mind, especially after spending affector years in the pulpic, exercising there the authority of a religious teacher, is apt. from that time onward, to float on currents of opinion formed and set during those years. The justs, through which churches shall be gathered by the law of social affinity, instead of the law the currents of clerical practice, in they need

that you receive them with a spirit of practical siveness. Accept rather the calls of the "low-born and low-bred." Let it be said of you: "This things are the substance of the whole matter. I have tried to proportion the theory of preaching as symmetrically as I could. But in a thousand applications of it, you must do the work of patrician caste, sumptuous dress, and other forms adjusting its proportions. You must qualify rules. You, must balance principles. You must interpret precepts in the light of circumstances. You must judge when it is a use, and when it is an abuse, of any truth you may have heard here, to apply, it to your own practice: Good sense and piety should shape your applications of it, as of all knowledge, and always should so shape them, as to make your pulpit reach the masses of the people. I tell you frankly, that no theory of preaching is worth a farthing, which cannot be worked practically to that result. No theory of ministerial culture is either scriptural, or philosministerial culture is either scriptural, or philos-ophical, or sensible, which cannot bridge the gulf the other prize-holders concur that no gold medal between the clergy and the masses. The pulpit was awarded to any s-wing machine whatever. never can accomplish its mission on any such

theory-never. The methods of lay labor which are so popular at present for the evangelizing of the masses, and which in the main are so hopeful a sign of our the "Martyrs of Disgust."

Yet in our own churches and in the whole they assume to confine to laymen the duty of pertimes, are defective and will fail, just so far as sonal contact with the lower orders, and to exalt the clergy into an upper layer of influence, in which they shall simply be preachers, to select hearers, and teachers of teachers; reaching the face-currents, and certain local currents are not people only by proxy. No preacher can afford So. Our tastes in architecture; our craving, for that kind of seclusion. Such an adjustment of artistic music; in some cases a hankering for powers in the Church is hierarchical. The philiturgies; worldly views of what constitutes min-isterial success; and more than all else, the prin-genius of Qudaism and of Paganism. Nothing ciple of elective affinity in the gathering of could doom the clergy to a wasted life more fatally. If I could be persuaded that the theory of ministerial culture which I have tried to represent to you could result legitimately in any such drifting asunder of the pulpit and the lower orders of society, I would abandon the whole of it.
I would drop it as I would a viper. A preacher thad better work in the dark, with nothing but mother wit, a quickened conscience, and a Saxon Blble, to teach him what to do, and how to do it, than to vault into an aerial ministry, in which themselves or their families from association with only the upper classes shall know or care any thing about him. You had better go and talk the Gospel in the Cornish dialect, to those miners less proportion of uneducated masses, of American who told the witnesses summoned by the combirth, is to be found in Calvinistic churches, than was found there thirty years ago. Christian men "never heard of Mister Jesus Unrist in these are innocently wondering, and inquiring, "Why London Make your ministry reach the people; is this?" We are entering upon an era of experiments for remedying the evil. I have not a word to say against those experiments. They welcome as evidence that good men are feeling may be, but reach the people; with elaborate described if it welcome as evidence that good men are feeling may be, but reach the people; with elaborate described if it welcome as evidence that good men are feeling may be, but reach the people. The great problem of life to an educated ministry, is to make their or life to an educated ministry, is to make their or life to an educated ministry, is to make their or life to an educated ministry.

need. It is inconceivable to me how any educated man can see relief from our present Bible readers, etc., to reach the masses of the dangers, or from any dangers, in that people, because of the admitted fact that our pul-direction. Ignorance is a remedy for nothing. So, imperfection of culture is always a misfortune. Some remarks recently made at the meeting of our General Association of Massachusetts, suggesting, if correctly reported, a reduction of the term of years in our seminaries, for all students of theology, and hinting at the need of "recovery" from the influence of the training in Theological Seminaries, certainly had not the wisdom of the serpent. Every truly educated man knows better. We do not want inferior culof the people. They affirm that the spirit of ture if we can get any thing else. The world their denomination is rising in the direction of will not bear it from us, when it can command refinement, of education, of social position, and any thing else. But we do need consecration of pecuniary beneficence; but they are not lifting culture. This is the thing which the world is the masses with them. They are simply soaring blindly craving. We need subjection of the peroverhead. The ideal of an educated ministry sonal tastes which culture creates. We need contentment under the limitations of culture many carnest friends of culture there think they which the necessities of labor in our profession see that the work of clerical education is, not demand. Above all, we need faith in the Chriswholly a gain. They acknowledge that, as their | tian ideal of culture, which measures its value ministers become more highly cultivated, their by its use; its dignity by its lowliness; its height in character by its depth of reach after souls below it. This was Christ's own ideal of culture. He possessed no other; He respected no other; He denounced every other most fearfully. Not es are in peril of parting company, because they are in peril of losing sympathy.

In view of these facts, it is not strange if the whole question of clerical editation undergoes revision. It must not be wondered at, if many control of the strange is the strange in the control of clerical editation undergoes revision. It must not be wondered at, if many control of the strange is the strange in but elect and gilded hearers, with all the para-phernalia of elegance around him, and with culture expressed in the very fragrance of the atmosphere, while "Five Points," and "Boweries," and "Ann Streets" are growing up uncared for by any labors of his, within hearing of his Organ;

and his Quartette. Our guard against the peril here indicated, then, is spiritual as distinct from intellectual in its nature. The cry should be not 'Less intellect! Less study! Less culture!' but simply 'More heart! More prayer! More godliness! More subjection of culture to the salvation of those who have little or none of it!" I beg you to ponder the subject in this spirit; and to begin your ministry with a bold rejection of every thing that implies your personal seclusion from the poor and the ignorant classes. Reject every theory of preaching, which contemplates that seclusion as a necessity. Rectify the proportions of any theory, which though true in its parts, yet as a whole blocks your way to the hearts of the people. Prune down any theory, which for reasons yet unknown to you, you cannot work to advantage, so as to make your way to the people's hearts. Stretch your theory to the facts of your life's work, be they what they may. Hold no theory for a day, which is not elastic enough to compass the necessities of your position. I have failed in my endeavors to help you, if you have derived from my words any such

Esteem no institutions sacred which set you bove and aloof from the commonality. Revere no clerical usages, no laws of etiquette, no guards of your reputation, no proprietary claims, which require you to hold back from personal labor with the numblest or the most guilty. Yield to no churchly sentiments, or whispered arrangements, or tacit understandings, or unuttered disgusts, through which churches shall be gathered of benevolence; so that their pastors cannot get change.

I wish, therefore, to commit these homiletic discussions to you with the most solemn charge; of such churches, if they insist upon their exclusions to you with the most solemn charge; fuse to be tempted by churches in which pageantry of architecture, pomp of worship, operatic music making it impossible for the poor to be there if they would, and making them unwilling to be there if they could. The man was never borne who could long carry the load of such a church as that, with a Christ-like love of souls in his heart.—Congregationalist and Recorder.

SEWING MACHINES AT THE PARIS EXHIBITION. "There seems to be considerable contradiction among the successful exhibitors as to the awards made in this department. The recipients of the two gold medals severally advertise that theirs is the Happily, it is not our duty to decide this knotty question; but, be it as it may the Grover and Baker sewing machines have received the very highest prize above all medals—their representative in

Paris having been decorated by the Emperor with the Cross of the Legion of Honor."

We find the above in one of our English exchanges, and transfer it to our columns with satisfactors. Baker machine, which stands so high at home, should also receive the highest honor abroad. When it is remembered that one thousand Gold Medals were awarded at the Exposition, and only one hundred and fifty decorations, it will be seen that the Cross of the Legion of Honor was considered by the udges as a much higher award of merit than the Gold Medal. No other Sewing Machine at the Exposition received this distinction, showing that, in the opinion of His Imperial Majesty, and the judges, no other was equally deserving. This award places the Grover & Baker machine first in order on the official catalogue of the Exposition, as it is first in the estimation of the public on both sides of the Atlantic.—N. Y. Express.

Advertisements....

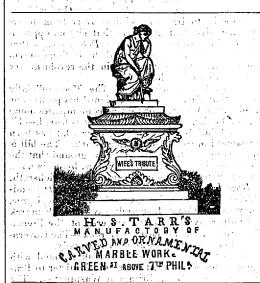
Just Issued at Heal Styleman as w. 3.5 Kg

A Pocket Edition of the well-known Family Bible, with Notes, Maps, and Instructions, has just been issued in 3 vols., 18mo., price \$3. Postage, 52 cents. The two volumes of the Old, Testament will be sold separately to accommodate those who have already purchased the third volume. Price, \$2 25. Postage, 36 cents. TRUETOR TOTAL TENS

American Tract Society, tolair of210 bChestnut Street, andimie

PHILADELPHIA.

This is a personal invitation to the reader to examine our new styles of Fine Clothing, Cassimere Suits for \$16, and Black Suits for \$22. Finer Suits, all prices up to \$75. Wanamaker & Brown, OAK HALL, Southeast corner of SIXTH & MARKET STS.



I C EL

ICE! INCORPORATED 1864.

MAS E. CAHILL, JOHN GOODYEAR. HENRY THOMAS, SUPERINTENDENT.

COLD SPRING Ice and Coal Company

Wholesale and Retail Dealers, and SHIPPERS OF EASTERN ICE AND COAL. We are now prepared to furnish to large or small customers, and deliver daily in any quantity Best Quality Ice and at the Very Lowest Market Rates. Customers will be served daily in any part of the paved limits of the Consolidated City, West Philadelphia, Mantua, Richmond, Bridesburg, Tioga, and Germantown. You can rely on being served with a pure article and

OFFICE, No. 435 WALNUT STREET

Southwest Corner Twelfth and Willow Streets. North Pennsylvania Railroad and Master Street. Lombard and Twenty-fifth Streets. Pine Street Wharf, Schuylkill.

SAMUEL WORK, STOCKS, LOANS, COIN, AND .

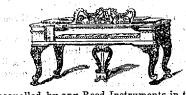
GOVERNMENT SECURITIES. Bought and Sold on Commission, No. 129 SOUTH THIRD STREET, (Second Floor, Entrance on Dock Street

STEAM

Dyeing and Scouring Establishment. MRS. E. W. SMITH,

No. 28 N. Fifth St., below Arch, Phila Ladies' Dresses; Cloaks, Shawls, Ribbons, &c., dyed in any color, and finished equal to new.
Gentlemen's Coats, Pants and Vests cleaned, dyed and

CARHART'S BOUDOIR ORGANS! CARHART'S CHURCH HARMONIUMS! CARHART'S MELODEONS!



Unequalled by any Beed Instruments in the world.

Also Parmelee's Patent Isolated Violin Frame Pianos, a new and beautiful Instrument. Sole agent, H. M. MORRISS, 728 Market Street.

NEW BOOKS.

A Story of a Chinese Boy in California, 16mo. Cloth \$1 25 Kitty's Knitting Needles, and Other Stories. By the author of "The Oiled Feather Series." 18mo.

Helpless Christie; or, Ernest's Bible Verses. 18mo Cloth. 45c. Answered Prayer; or, How Maggie's Prayer was

Answered. 18mo. Cl th. 30c. All the Way Across. An illustration of the funda mental doctrines of the Christian Faith, By Rev. John Hall, D.D., of Dublin. 18mo. 15c. The Old, Old Story. A Ballad. 18mo., paper, \$2 50

Children in the Wood. A new edition with beautiful illustrations. 18mo. 15c.

Just published and for sale by the

per 100 copies.

AMERICAN SUNDAY SCHOOL UNION. 1122 Chestnut Street, Philadelphia. New York: 599 Broadway, Chicago, Ills.: No. 3 Custom House Place.

WANTED.—AGENTS.—\$75 to \$200 per month, everywhere, male and female, to introduce throughout the United States, the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This machine will stitch, hem, fell, tack, quilt, bind, braid and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1000 for any machine that will sew a stronger, more rebeautiful, or more elastic seam than ours. It makes the Elastic Lock Stitch." Every second stitch can be cut, and still the cloth-cannot be pulled apart without tearing it. We pay agents from \$75 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address,

SECOMB & CO., Cleveland, Oh

CAURION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or other-the cours is the only genuine and really practical cheap mahine manufactured.

PUBLICATIONS OF THE PRESBYTERIAN

PUBLICATION COMMITTEE, 1334 Chestnut Street, Philadelphia. IN PRESS:—TO BE ISSUED OCT. 10, FOR SABBATH SCHOOLS.

Beggars of Holland and Grandees of Spain. By Rev John W. Mears, D.D. 477 pp., 16ms.
Eight Illustrations and a Map. \$1.60
A history of the Reformation in the Netherlands, illustrating the heroic constancy of the witnesses for the truth in Holland, and the cruelty of their Spanish persecutors. The efforts of Philip of Spain and the Duke of Alva to crush out liberty, civil and religious. from the Netherlands, and the resistance of the people, led by William of Orange, form one of the most deeply interesting chapters in history. It is one that our young people should understand.

Flora Morris' Choice.

By the author of "Bessie Lane's Mistake," "George Lee," &c. 320 pp., 16mo. Four Illustrations. 1.25

In this tale the author contrasts simple, Christian life with the conformity to the world so prevalent and so debasing to society. It is designed for young la-

dies and their parents.

Shoe-binders of New York.

By Mrs. J. McNair Wright. 237 pp., 16mo. Three Illustrations.

A thrilling picture of low life in New York City, illuminated by the loving labors of a Christian woman. It is shown that there is a power in the love of Christ, borne to the degraded, to raise them out of the depths of sin into a higher, holier walk. Weakness and Strength; or, Out of the

Deep:
By the Anthor of "Peep at Eaton Parsonage," &c.,
&c. 295 pp., 18mo. Four Illustrations. 85 This is a narrative that will chain attention. The thought is made real that human strength is unequa to the reform of the life, that it is weakness, and that God's strength is equal to the work. Ancient Cities and Empires; Their Pro-

phetic Doom.

See description below. A book that should have a place in every library for Bible classes and older pupils of the Sabbath-school.

STANDARD AND MISCELLANEOUS. Ancient Cities and Empires; Their Pro-

phetic Doom. By E. H. Gillett, D.D., Author of "Life and Times of John Huss," "History of the Presbyterian Church," "England Two Hundred Years Ago," "Life Lessons," &c. Twenty-two Illustrations.

302 pp., 12mo. 1.75
Keith on the Prophecies did a, good work for the truth, but modern research has opened rich stores of information then unknown, and a new book on the fulfilment of prophecy is called for. Such a book is this, enriched from many modern books of travel, and fully illustrated by wood cuts. Future Punishment.

By the late Moses Stuart. 225 pp., 16mo. .90
An examination of all the passages in the New Testament in which terms relating to Future Punishment occur, including the kindred Hebrew words of the Old Testament. This work is one of great value, and being entirely out of print has been reproduced. It will be found valuable by the popular reader as well

as by the scholar. Life Lessons in the School of Christian Duty.

By E. H. Gillett, D.D., author of "Ancient Cities and Empires," "Life and Times of John Huss," &c. 407 pp., 12mo.

A new edition of an already popular book, now first issued by the Presbyterian Publication Committee.

Parental Training.

By Rev. William Bacon. 209 pp., 16mo. 60 cts.

This book was announced on our April list; but an inavoidable deleg occurred in the issuing of it. It is now in press.

now in press.
What Then? or, The Soul's To-morrow.

128 pp., large 32mo. Flexible musin.

By the same author as "Life Lessons," and, like that book, now issued in a second edition.

Elliptic Hook, LOCK-STITCH SEWING MACHINE

MANUFACTURED BY

Wheeler & Wilson Manufacturing Co. Embraces all the attachments of their other well-known Machine, with many peculiar to itself, and in all the requirements

Family Sewing Machine, Is the most perfect of any in use.

The following extract from the report of the Committee on Sewing Machines at the New York State Fair, 1866, gives a condensed statement of the merits and excellencies claimed for this machine:

"We, the Committee on Sewing Machines, after a careful and thorough investigation into the respective merits of the various machines submitted for examination, find the Elliptic Lock-Stitch Sewing Machine to be superior to all others in the following points, namely:

Simplicity and Thoroughness of Mechanical Construction.
Ease of Operation and Management.
Noiselessness and Rapidity of Movement.
Beauty, Strength. and clasticity of Stitch.
Variety and Perfection of Attachment, and Range of Work.
Compactness and Beauty of Model and Finish.
Adaptation to material of any thickness, by an Adjustable Feed-Bar, and in the

Bar, and in the Unequalled Precision with which it executes the Lock-Stitch, by means of the Elliptic Hook: and we therefore award it the First

PREMIUM, as the
BEST FAMILY SEWING-MACHINE, BEST FAMILY SEWING-MACHINE,
and also, for the above reasons, the First PERMUM as the
BEST DOUBLE THREAD SEWING-MACHINE."
C. E. PATERS, HECTOR MOFFATT, Committee.
Agents wanted wherever not already established. Send for cicular to
KEEN & WALMSLEY,
General Agents for Elliptic Sewing Machine Co.,
For Pennsylvania, Delaware and New Jersey.
may2-1y
920 Arch Street, Philadelphia.

WM. H. MORGAN'S PHOTOGRAPH GALLERY

GILT FRAME MANUFACTORY, Nos. 142 and 144 North Ninth St., Philadelphia.

Photo-Miniatures executed in a superior style, at very low prices. SKYLIGHT ON GROUND FLOOR.

All styles of Frames on hand or manufactured at short notice



No. 43 Strawberry Street,

First Street west of Second, E SALANS PHILADELPHIA.