

scant upon "natural" and "revealed" religion; now the mysteries of scholastic divinity, viz: "eternal generation," "the origin of moral evil," "the freedom of the human will," "eternal, unconditional election and reprobation," "the generality or speciality of the atonement," &c., &c., are to him as commonplace topics. After being a year or two at the feet of Gamaliel, he appears before the presbytery or some other ecclesiastical tribunal; he delivers a sermon on which he has spent two or three months, first, in collecting or inventing documents, then in writing, and lastly, in memorizing the whole. When he has it well committed, the only thing preparatory yet remaining, is to fix upon the proper attitudes of body, tones and gestures suited to the occasion; and, above all, he endeavors to conceal all art, that it may appear to flow from unfeigned sincerity. The sermon is pronounced and approbated, with with a small exception or two. On the whole, it was a finished piece of mechanism. He lifts his indentures and after another specimen or two, receives a license, which places him on a footing with those of other trades called journeymen. Indeed he is for a time hired by the day, and sent hither or thither at the will of his superiors. This, however, contributes to his ease, inasmuch as it saves him the toil of preparing new sermons, the same discourses being always new to a strange congregation.

Such is the common training of a clergyman. It may not be so extensive, or it may be more extensive; he may commence his studies at an earlier or later period; he may be sent by his parents or by others, or he may go of his own accord; he may be a beneficiary, or he may be able to pay his own way. These circumstantial differences may and do exist, yet the training of a clergyman is specifically the same in all cases.

To this course, which is, with some very small differences, the course pursued by Romanists, Episcopalians, Presbyterians of every grade, Congregationalists, and perhaps, by some others, it has been objected that there is not much grace nor much dependence upon grace in the plan. This is, perhaps, a futile objection; for what need is there of grace, or what cause for dependence upon the grace of God, in a person so well qualified by art for this reverend office? A clergyman, thus qualified, can deliver a very popular and orthodox sermon without any grace; as easily too as a lawyer can plead the cause of his client without grace. If a lawyer can be so much interested in the cause of his client as to be warmly eloquent; if his soul can be so moved by sympathy, as it often is, even to seek relief in copious tears, without the influence of grace or supernatural aid, why may not a clergyman be elevated to the same degree, or to a higher degree of zeal, of warmth, of sympathy, of deep distress, in his pathetic addresses from the pulpit? Again, if one so well versed in theology as to be able to comprehend, in one view, all the divinities from the crocodiles, the gods of Egypt, up to Olympic Jove, or the venerable Saturn, as any clergyman from his youthful studies, and competent acquaintance with the sublimities of natural religion, and the philosophical mysteries of scholastic divinity, is, cannot be eloquent, animated, and orthodox, without grace, he must indeed, be as stupid as an ass.

But there are some who think that there is some kind of an almost inseparable connection between clerical acquisitions and the grace of God—that none can be eminently possessed of the former, that does not possess a competent portion of the latter. How can this be? If a parent who has three sons, A, B, and C, educates A for a divine, B for a carpenter, and C for a doctor of medicine, why should

A possess the grace of God or the faith of the gospel rather than B or C? If such were the case, how could it be accounted for? Has the parent any divine promise that A shall possess the heavenly gift rather than B or C? Is there any reason in the nature of things, that the training of A, B, and C, will secure grace to A, rather than to B and C? If so, then there is a connection between Latin and Grecian languages, mythology, science and the grace of God, that does not exist between the education of a carpenter or a medical doctor, and that grace. If the education of A secures the boon of heaven, then it becomes the imperious duty of every father to educate his sons. But this is impossible. He has not the means. Then the gift of God is purchased by money!!! It is, then, unreasonable to suppose that the training of a clergyman can, in any respect contribute to his possessing the grace of God, even in the popular sense of that grace. Indeed, we would cheerfully undertake to prove that the training of a carpenter or mason is more innocent and less injurious to the human mind, than the training of a clergyman in the popular course, and that there is more in the education of the latter to disqualify him to enter into the kingdom of God, than there is in the education of the former to unfit him for admission into this kingdom. From these considerations, the most favorable opinion which we would form of the regular clergy, is, that if there be say, for the sake of precision, five thousand of them in the United States five thousand carpenters, and five thousand doctors; there is an equal number of christian carpenters, christian doctors, or of any other trade, proportionally according to their aggregate number, as there is of christian clergy. If we err in this opinion, our error is on the side of charity for the clergy. For we conceive it would be much easier to prove from the Bible and from reason, than in five thousand carpenters, masons, tailors, farmers, there is a larger proportion, in each, of members of the kingdom of God than in the same number of regularly educated ministers. If we were to form our opinions on this subject alone from the history of the regular orthodox clergy in the time of the Jewish prophets, or in the era of Christ and his apostles! alas! alas! for the regular orthodox divines of this time.

But, to resume the young clergyman. We left him, working by the day as a licentiate: he preaches, he travels, he explores "vacant churches" he receives his per diem, his daily compensation. Like a young gentleman in quest of a wife who visits the "vacant" ladies, forms an acquaintance with the most charming, the best accomplished, until he finds one to whom he can give his heart and hand; the nuptial engagements are formed, and the ceremonies of marriage are completed; he settles down into domestic life and builds up his house. So the young priest, in quest of a "vacant church," forms as extensive an acquaintance as possible with all the unmarried establishments of this character, pays court to the most charming, i. e., the most opulent and honorable, if he be a young gentleman of high standing, until he finds one that answers his expectations. A "call" is presented and accepted. His reverend seniors come to the celebration of his nuptials—with holy hands they consecrate him—he vows to be a faithful teacher of the doctrines of the sect, a loving pastor of the flock, and they vow to be to him a faithful congregation, to support him according to promise, to love him for the work's sake—by death—no, but until he gets another and a louder call from some "vacant church" who falls in love without him, and for whom he is known to possess feelings incompatible with his present married state. Thus he is consecrated a priest for life

or good behavior, and then he sits about building up his cause and interest, which is ever afterwards represented and viewed as the cause and interest of Christ. Here we shall leave him for the present.

Modesty Demands the Explanation.

NAPA, CAL., July 12, 1881.

Editor Messenger:

There is an old saying: that "Self-praise is half scandal," and again it has been written "Blessed is he that tooteth his own horn."

I have been led to these reflections by reading the report of the California Sunday School Convention. My name is attached as Secretary, and in the minutes there is a very flattering notice of a speech made by the undersigned before the convention. In explanation I would say that Prof. J. M. Martin was Assistant Secretary, and wrote the paragraph referred to. It was overlooked when the minutes were sent for publication, and should have been stricken out.

Fraternally,

E. B. WARE.

Letter from David Newsome.

LEBANON, OR.,

July 13, 1881.

Dear Bro. Campbell:

In looking over the P. C. MESSENGER of June 17th, I read, with regret, that the MESSENGER would, perhaps, cease to be issued by the first of next January. I can assure you that it fills a place in the literary and religious community, that ought not to be dispensed with. Side by side with the Christian College, at Monmouth, its tone has ever been sound as reliable. There are so few religious, literary papers in Oregon, that we cannot spare the MESSENGER. It surely cannot be that the public will suffer it to cease its welcome visits to the homes and firesides of so many eager, expectant families on the Pacific Coast.

You well stated that it is hard for your college and press to compete with the two pet colleges under state favor. But your college is in the same category with all the other colleges and academies in Oregon, which are under religious denominations.

In all my travels in visiting the colleges, academies and district schools of Western Oregon, I find them in the same condition as your college, hard pressed for funds. If the true "inwardness" of the two pet colleges of this State were fully known, many would be surprised. However, we cannot blame them for holding the sacks to catch the golden shower offered to them by the "powers that be." God grant that your college and the P. C. MESSENGER may be sustained to the utmost of their meritorious deserts.

The cause of Christ needs all the aid of his children everywhere. Hoping that you may be abundantly blessed in your arduous labors as tutor and minister of your blessed Master, I close this letter.

DAVID NEWSOME.

A Cough, Cold or Sore Throat

should be stopped. Neglect frequently results in an Incurable Lung Disease or Consumption. Brown's Bronchial Troches are certain to give relief in Asthma, Bronchitis, Coughs, Catarrh, Consumptive and Throat Diseases. For thirty years the Troches have been recommended by physicians, and always give perfect satisfaction. They are not new or untried but having been tested by wide and constant use for nearly an entire generation, they have attained well-merited rank among the few staple remedies of the age. Public speakers and Singers use them to clear and strengthen the Voice. Sold at twenty-five cents a box everywhere.

Impure blood is shown by skin disorders, Pimples, Swellings, Ulcers, &c., also by Liver and Kidney Complaints, Constipation, Piles, Indigestion, Biliousness, Dependancy, Lassitude, General Weakness, and many other symptoms. Purify with King of the Blood. See advertisement.

Success.

Swarms of young men and young men and young women have just graduated from our public schools and colleges, a great majority of whom must go to work at once to earn a living. Many of them have already selected their vocations. Others have not made a decision, and have no outlook. Most of these young graduates are more or less anxious concerning their future. All of them desire to be of the happy number who succeed in life.

It is a great thing to succeed. A fair success in business is worth all it commonly costs of devotion and industry. And there is, at least, one way by which success may ordinarily be attained; and that is by learning how to do something that people want done; by doing it well, and striving each day to do it better.

If you are a doctor, you should seek the best doctor of your neighborhood. Even if you sell fish, you should be sure to deliver them fresh, in nice order, at the most convenient time, and for a fair price. Yours should be the neatest store, where the greatest variety of fish sold in your neighborhood can be found. If you are so unfortunate as to publish a paper, never rest until you have made it the best of its kind in the world. You probably never will place it at the head, but you must always seek for that result. If you do, your paper will be a success.

Sixty years ago, Peter Cooper kept a little grocery store in the Bowery, New York, within a few yards of the spot where the Cooper Institute now stands. A man came into his store one day, and said,—

"I built a glue factory for my son. He can't make it go. I'll sell it to you for two thousand dollars."

Upon inquiry, Peter Cooper found that all the best glue came from Russia, and brought a high price, while the glue made in New York was very poor stuff, and was sold at a rate that forbade all chance of profit. He said to himself,—

"Why can't glue be made as good in quality here in America as in Russia? I think it can be. I'll try."

He bought the factory. Then he commenced studying the process by which glue is made. He tried endless experiments; superintended every boiling himself; kept trying for years, always improving his product, until Peter Cooper's glue commanded the highest price, and literally ruled the market.

What he did with glue, Gillett did with pens, Jonas Chickering with the piano, Fairbanks with scales; and if you succeed fairly and handsomely, you must do just so with something. —Ex.

Two or More Surgeons

From the Pacific Surgical Institute, 305 Kearney St., San Francisco, are on their tour through Oregon and Washington Territory, fully prepared to treat all cases of Spinal Disease, Knee and Hip Disease, Club Foot, Crooked Limbs, Paralysis, and all Chronic and Surgical Diseases. As this Institution is unequalled in facilities for the treatment of these affections, all who are interested should not fail to see these Surgeons. Their appointments are as follows:—Walla Walla, August 4th, 5th and 6th; The Dalles, August 8th, 9th and 10th; Olympia, August 13th and 14th; Seattle, August 16th, 17th and 18th; and Port Townsend, August 20th, 21st and 22nd. On their return they will be at the St. Charles Hotel, Portland, August 24th, and will remain there five days.

Bethany College, W. Va.

Begins its 41st Session, Sept. 26, 1881. It has 676 Alumni, Three College Degree Courses: The Classical, the Scientific and the Ministerial; and Special Professional Courses in Engineering, Practical Physics and Chemistry, with ample training in the use of Instruments and Apparatus, both in field work and the laboratory. Also a thorough Aesthetic Course, complete in itself, and arranged as a Preparatory to the College Courses. Expenses reduced to the most reasonable terms, and every facility afforded to the student to economize both as to time and costs. All Classes open to both sexes on equal terms. Send for Catalogue to

W. K. FENDLETON, Pres't.

11-29-1881
AGENTS WANTED for the Best and Fastest-Selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Publishing Co., Phila., Pa.

Literary Notices.

THE INTERNATIONAL REVIEW.—We are in receipt of a specimen number of the *International Review*, published by that enterprising and popular house, A. S. Barnes & Co., of New York. The number before us contains eight articles—four Biographies, Mokey, The Presidential Election, one on Art, and Contemporary Literature—all from the pens of leading authors. Among the many valuable journals of the times this occupies deservedly a high place, and should have a general circulation, especially amongst students and those desiring to keep well up with the times. The department of Biography, always interesting to the young, occupies a large space in this number, and is doubtless a leading feature in the magazine. This easiest and most pleasant way of studying history commends the work especially to parents and others having the direction of youth. The Review is a monthly of 125 pages. Price \$5.00 per annum. A. S. Barnes & Co., 111 & 113 William St., New York.

The August WIDE AWAKE, like the last Christmas number will be brilliant with groups of illustrated poems. Among the contributors will be Helen Hunt and Celia Thaxter. H. H.'s will be entitled "The Baby Show" and is perhaps the longest children's poem she has ever published.

The August WIDE AWAKE will give among its short stories, two illustrated adventures, "A Boy's Race with General Grant at Ephesus," by a naval officer, and "A Night with Paul Boyton" in the water by Frank H. Taylor.

The July WIDE AWAKE gives its patrons a novelty in the shape of a "Children's Operetta," words and music complete, occupying thirteen pages. The words are by G. B. Bartlett, the music by Louis C. Elson. It is entitled "Dragon-fly Day," and is adapted for summer entertainments.

THE GARDENER'S MONTHLY for July contains the right suggestions at the right time. Only 2.00 per year. Send for it. 814 Chestnut St., Phila.

VICK'S MONTHLY for July contains a very sensible article on street trees and public grounds as well as sound advice on other subjects pertaining to plant raising. Vick's Monthly, Rochester, N. Y.

THE SUNDAY MAGAZINE for August is one of the most interesting numbers yet issued of this popular periodical. The leading article, by George J. Manson, "The Jews in the Great Metropolis," will not fail to attract particular attention; it is admirably illustrated. Alfred H. Guernsey contributes No. 2 of "The Crusades," treating of the Rise and Decline of the Kingdom of Jerusalem. The illustrations are excellent. "A Missionary Hero—Samuel Marsden," is replete with interest and information; there are fifteen illustrations. "The Home Pulpit" contains a sermon by the late Rev. Dr. Rudder, "Christ's Prayer for his Disciples." The Obituary Notices have been resumed, and those popular features are continued, International Sunday School Lessons, Editor's Portfolio, Recreations for Sunday Afternoon, Music, etc. Single copy, 25 cents; \$3 per annum. Address, Frank Leslie's Publishing House, 53, 55 and 57 Park Place, New York.

Rack-Rent.

"What is rack-rent?" inquired a young Comstocker who had been reading the news from Ireland. The parent laid down the book and replied:

"Do you know how much I charge Mr. Boggarty for his room up stairs?"

"Yes sir; twelve dollars a month."

"Well, now, suppose Mr. Boggarty should take it into his head to have, at his own expense, new paper on the wall, the ceiling whitened, and all the furniture mended, the room would look a heap sight prettier, wouldn't it?"

"Lo!" murmured the intelligent boy.

"Well, if the minute Boggarty had got all improvements made, I should go up and look around, and smile, and jingle my money in my pocket, and remark, 'This is a pretty good sort of a layout for a single man, Boggarty, and you have altogether too soft a thing. Your rent will be twenty dollars a month, hereafter,' what would you think of it?"

The innocent child giggled and said,

"That would be cheek, wouldn't it?"

"My boy," replied the father, beaming kindly upon his offspring. "That would be rack-renting Mr. Boggarty, and if he claimed that the improvements had been made by him without costing me a cent, and I should fire him out, that would be eviction. I will now," continued the parent, warming up, "briefly review the history of Ireland for the past seven hundred years. When Brian Boru—"

But his son fled.—*Va. Chronicle.*