

world, as if committee meetings, and the formation of new societies would atone for the absence of that holy heart without which no man shall see the Lord? Whilst we glory in our freedom from some special errors, peculiarly repulsive to us, and manifestly unpopular, is sin under some other form, disguised as an angel of light, Pharisaical pride, contempt of others and neglect of duty, the root of bitterness that springs up unseen, and mars the reality of our Christian life? For, of all men living, the clergyman has most to dread that spirit which proudly cries in the temple of God: "I thank Thee that I am not as other men are, nor even as this Papist, nor even as this Puritan.

*A want of sound knowledge* is another of our dangers. In the present dearth of candidates for the ministry arising from various causes, we have too much reason to fear that unprepared and unsatisfactory men will seek to rush into the ministry, not in the spirit of St. Chrysostom's great treatise on the Priesthood; not in the spirit of the Apostle who spent three years in Arabia, meditating on the sacred oracles, before he began to teach: not agreeably to the direction: "Give thyself to reading, to meditation, to prayer," but in the temper of a man who looks on fluency of speech as the sum and substance of the teaching power of the ministry, instead of being (as it is) a most dangerous gift.

For mere fluency, unchecked, is almost sure to lead to want of preparation. Words poured forth at random neither spring from thought, nor suggest thought, and while the empty hearer marvels, the thoughtful turn away in disgust.

"Nil sine labore," said a wise heathen. "Every man according to his labour," said an inspired Apostle. Why should we expect to acquire an adequate knowledge of our profession with less labour than other men? Why should a knowledge of French, German or Spanish be demanded