

upon the ways of God in the history of the past, and by a mind trained to revolve around the poles of truth and charity, is competent to speak to the profoundest necessities of human life.

If you accept the weak ideal that some have of the Christian minister, or accept as true the wretched, mean, untruthful portraiture that you sometimes find in the modern novel, you may well say to such ministers, "keep away from the vital, serious concerns of life."

But is this the type of the preachers of the Gospel as you know them? Is this the type of the ministry of the Presbyterian Church in Canada? Far from it. Call the roll of our ministers from Halifax to Vancouver, Presbytery by Presbytery. Take them man by man and where will you find in this country a class of men better educated, better grounded in the principles of truth and liberty, more intense or wiser lovers of their country or more assiduously intent upon bringing the blessings of religion, virtue, comfort and good government to the people? Of the whole 900 you may find a few who are not wise, who are not thoughtful, you may find a few vain demagogues. But 99 per cent. of them belong to the class that I have described, and no class in the land is more competent to form and express opinions on moral, social and political questions.

But in analysing this cry against ministers taking part in public affairs, I think I can discern a tone of vanity which epitomized is this—"Preach your Gospel and leave the great things of politics to us who are so much wiser." Would I be wrong also in supposing that sometimes the cry comes from the envious spirit—the politician and the press vexed that others than