

and the efforts of the professors to impart a more thorough training in the various departments of ministerial education, will be greatly minimized and hampered by the continued importation into the theological classes of men without sufficient previous literary training and culture. While the Canadian Church was in its infancy, and the means provided for obtaining an adequate literary education were wanting or surrounded by ecclesiastical or financial restrictions, which almost precluded students from obtaining the higher education of the period, and while more men were urgently required for home mission work than could be found, the Church was obliged to accept the services of such students as presented themselves, and to provide for them such educational advantages, through the preparatory course, as circumstances then permitted. This condition of affairs is entirely changed. Higher education is now within the reach of all, and can be obtained in our university at a cost almost nominal; and while in the past, ministers could not be found in sufficient numbers to supply the needs of the Church, now men are more numerous than charges.

Under these circumstances it becomes a grave question whether the Church is called on any longer to furnish at a large expense a gratuitous literary education to aspirants for the ministry, and to divert money given for theological education to foster and perpetuate a system which affords a primary education confessedly inadequate. The maintenance of the preparatory course in fact holds out a premium to superficiality, and opens a side door for entrance into a profession which requires in these times imperatively the highest culture. The policy of the Church in this respect is in painful contrast to that of the governing bodies of the legal and

medical professions, and indeed of all educational institutions, and so much is this noticed that prominent laymen have declined to subscribe to the funds of the College while the preparatory course is continued. It is not surprising that under the present system of clerical education so many complaints are heard of the inadequacy of ministerial support. Congregations are not slow to realize that, if the education of a minister is indifferent, and has cost him little or nothing, he cannot expect a liberal remuneration for his services. In the Church of England of late years an increasing number of candidates for the ministry have obtained ordination without having previously had a university education. These men are known in England as "Literates," and the large increase of such has naturally reduced the already meagre rate of ministerial remuneration. The Presbyterian Church in England being fully alive to the defects of the past system, has been using every effort to raise the standard of the culture of students, and with a view to improvement has removed its divinity hall to Cambridge.

It has been said, in answer to suggestions previously made as to the abolition of the preparatory course, that if students were required to take a university degree it would extend the time required to be spent by them in study. This, doubtless, is the case, but it would only enlarge the period for one year longer than at present. If the student looks to the ministry for a *living* this is unquestionably a weighty argument with him; but if a young man has the high ideal before him of his sacred calling, the anxiety to equip himself for his life work will outweigh all such unworthy considerations. It has also been argued that if a university degree were demanded before students entered the theological classes at