

standing the strenuous efforts that are made to bring them into the field. It would appear that wealthy parents very rarely educate their sons for the service of the Church. The theological colleges are generally filled with students supported from charitable funds, who, after a very short curriculum, are sent out to discharge the duties of missionaries and ministers. In some of these colleges, classical learning is all but discarded, because of the time required to pursue it successfully; in others, manual labour is combined with the pursuit of learning, to enable the student to procure a livelihood during his academical course. We advert to these facts, not for the purpose of censure, for they may be unavoidable in the circumstances of the American Church, but for the purpose of tracing them to their proper cause. Were a secure and competent provision made for the ministers of religion in the United States, no matter from what source, it would have the effect of creating a supply from families of respectability, who could bear the expense of a liberal education to their sons. But what are the actual circumstances of very many ministers in the United States? If they should happen to be destitute of popular talents, and many of the ablest and most learned men are so, they are exposed to the ever-varying caprices of those congregations that may hire them; their incomes are not equal to the better class of artisans, with this difference, that those who pay are often somewhat doubtful whether they have received any equivalent, and hand over their contributions rather as alms to a mendicant, than as a debt of justice. What effect this must have upon the mind of the receiver, in the ordinary course of things, may easily be conjectured. On the other hand, even if the clerical can-

didate should rise into popularity, and obtain a charge in one of the principal cities, the means of supporting his distinction are often but scantily afforded. In proof of this, we might refer to a humiliating appeal, which was lately published in a religious newspaper, printed in one of the wealthiest cities of the Union, urging that ministers' salaries should be raised, in consequence of the high price of provisions and house rent! So nicely balanced, it would seem, are clerical income and expenditure, that any rise in the markets, must either afflict ministers with want, or a particular interposition on the part of the people must be invoked to avert it. If such be their poverty in cities where wealth is great and liberality munificent, what must it be in remote and poor country parishes? This evil of an inadequate provision, is farther aggravated by the unsettled state of the pastoral connection, by the ease with which a minister may be starved out, when a faction is raised against him, and by the odium that would pursue him if he evinced any anxiety respecting temporal things. These circumstances render the sacred office, viewed simply as a profession, in the highest degree dependent and precarious. So long as this state of things continues, learning will not flourish among the clergy; for it will be universally found that its cultivation is proportioned to its recompense.

My recollections of a Sabbath spent in Pittsburgh are very agreeable. In the morning we had the satisfaction of hearing Dr. Miller, of Princetown, preach. His discourse, from the text "Ye are my witnesses saith the Lord," was calm and judicious, and had an obvious bearing on the duties of the ministers and members of the American Church in the present momentous crisis of its history.