

fact, I do not think rash or extravagant. I am not able at this moment to recall any persuasion or sect that is an exception to this rule—unless indeed it be such a one as that fossil class—or what shall I call it?—of “hardshells” in the extreme south. And as I have heard nothing of them recently, I am rather inclined to think that they have shared in the general benefit of the American Emancipation Act, or have died a natural death, becoming extinct as a separate order, in the usual way of all such monstrosities.

A great advance has been made in the Education of the Ministry throughout the Dominion within a few years. It would be hard now to find such a *rara avis*, as I am old enough to remember in the case of an enthusiastic preacher who applied to his pulpit ministrations the instructions our Blessed Lord addressed to His immediate followers, not to “premeditate” a defence when put on trial before rulers and magistrates. And when, from having an active turn of mind, he was led to think of the text he had chosen on his way to the pulpit, he outwitted, as he supposed, his arch-enemy, by choosing a new passage of scripture when he got there. In no denomination is this general progress more marked than in the case of those providentially raised up to do a pioneer work in the country. They now take the lead on this continent in the vast sums they contribute towards the endowment of their colleges. When thus the last are first, it will not do for us to “rest on our laurels,” thus fulfilling the Scripture, “and there are first that shall be last.”

For certainly if we have ever had any providential mission anywhere—if we have had any call or excuse for a separate organization, or a field opened for us to enter either at home or here, it has been in connection with an educated ministry. The first nonconformist ministers, it is well-known, were graduates of Oxford and Cambridge. And it was no small part of the sacrifice that they were willing to make for conscience' sake, when they left the pale of the establishment, to abandon the advantages of the two national universities. They, nevertheless, cheerfully and liberally established colleges of their own for the express purpose of raising up an educated ministry. And that part of the puritans commonly designated “the pilgrims,” when they sought in the New World to find and to found a New England, endowed a new Cambridge. Their ministers were men of liberal culture and ripe scholarship, as well as of large faith and a heroic type of piety; and they laid in the institutions that clustered around the Church and College, the “foundations of many generations.” Through these, so heartily adopted by all the Evangelical denominations, the west has been saved from barbarism, and the south will yet be redeemed from the bondage of ignorance, which slavery on its demise left as its baleful legacy.

Were our Churches in the Dominion then, to neglect the education of the ministry, we should not only disregard the principles both of the Old and New Testament, but the examples set us by our denomination both in the old and new world. We should be false to the traditions of the fathers. We should not be true to ourselves. We should be liable to the charge of that worst of all heresies—a practical heresy. If through failure in duty we inflicted on the churches a scandalous, because an ignorant ministry, we should open a wide door for all other heresies and evils.

I may urge this the more strongly, because that an educated ministry which is an advantage to all the denominations, is to ours a necessity; I trust I need not apologize for presenting the subject in this light. Any one who is ashamed of the Church to which from education and conviction he belongs, has more cause to be ashamed of himself. His Church may well be ashamed of him. There are occasions of family reunion, when it is in place to speak of family affairs. There are national anniversaries when not to refer to the memories and associations they suggest, would be criminal incivism. And surely it is in place for us to allude now to our distinctive principles, when we do not assume superiority over others in this respect; but merely refer to the special obligations they impose for us to occupy the ground others occupy.

As we were originally nonconformists or dissenters, it is natural for us to look