

Will the lowering of the standard of education tend to increase the respect of which modern thought seeks to deprive the most able and most estimable for their learning and piety? It is true, no one would attempt to deny it, that an ignorant man, without education, or with an education imperfect in the most important particulars, may have a piety more fervent and a zeal more burning than one who is endowed with all the learning of the schools. But it is just as true that ignorance is no guarantee for piety, whilst there can be no doubt that the half-trained student, turned loose in a pulpit, is apt to give utterance to absurdities, to commit blunders and to use expressions which are not merely distasteful to the educated hearer, but which excite the risibility of the unlearned and destroy the preacher's influence for good.

Much, we are convinced, of the usefulness of the ministry is destroyed by so many uneducated men setting up for preachers. This is beginning to be felt among the sects which at one time professed to believe that there was no necessity for an educated ministry, and they are endeavouring to remedy the evil. But evil effects are more easily produced than remedied. Other Churches which professed to license only men of education have reduced the standard and then relaxed even the modified curriculum, in the belief that charges must be filled somehow. All this has had a bad, a very bad, effect on the people. They have come to talk of "hiring" a minister, as if he were a ploughman, and offer him "wages," not unfrequently, quite as much as he individually is worth, but sadly inadequate for the support of a thoroughly trained minister, who ought to be a gentleman, in the true sense of that term. The general standard of income being lowered, ministers have been compelled to resort to expedients to keep the wolf from the door, which still further help to deprive them of the respect of the people, and so the work goes on till those who would be an ornament to any Christian Church are afraid to enter on the work, and others who have not more than the bare rudiments of an education present themselves to be hastily crammed with theology, which they serve up to their hearers *rudis indigestaque moles*.

It is by giving a thoroughly educated clergy to the country that the respect of

the people will be gained. It is for all denominations alike to look this matter seriously in the face. In the meantime ministers, elders and congregations should esteem it a duty to send at least one young man of piety and promise from each charge. Let him be sought for prayerfully and with deliberation. Let it be felt as the duty of each congregation to watch over his progress with earnest prayer, but he should be suffered to rely as much as possible on his own exertions, not pauperized and made to lose his self-respect and the respect of those from among whom he has been selected. A young man sent in this way should go to College prepared to take advantage, from the outset of his collegiate course, of the teaching of the professors. Nobody can tell so well as they, the discouragements they meet with, who find their labours more than half thrown away on men who often know less than boys in a common school ought to know. A few years would recruit the ranks with able and faithful men, were the work gone about in a faithful spirit. But if our ministers and office-bearers fold their hands and talk of every remedy but vigorous and hearty work and effort to supply the wants of our Church, they need not be astonished if it should fail of its mission, in which event they will, no doubt, blame everything but their own supineness and indifference.

The *Princeton Review* for July contains an article on Sunday School Libraries, which should be read over and carefully considered by ministers, elders and Sabbath school teachers. The truth is that Sabbath schools have come to be a distinct part of church work, left for superintendence pretty much to hap-hazard. It has become a respectable thing to have a Sabbath school attached to every congregation, and as it is not always easy to get a good superintendent, the task of "feeding the lambs" is committed, in too many cases, to those who cannot distinguish between what is good and what is evil in the teaching, or in the literature placed in the hands of the scholars. The state of things in relation to Sabbath school libraries is not quite so bad in Canada as it appears from the article in the *Princeton Review* to be in the United States, but it is bad enough. What is the usual process for getting a library for a Sabbath school. A sum sufficient to get a certain supply of