

years of age, who has given seven years of his life and spent \$3,000 of some one's money, in preparation for the ministry; who, under our rules, is practically compelled to found a home and assume the responsibilities of a household; who has honorably won his B.A. and his B.D., is sent to a field of labor where his income will probably fall below \$600. He sees no way of escape from his debts incurred in securing his education; indeed, he must increase them to purchase a horse and carriage and cutter that he may reach his widely-separated appointments and properly discharge his pastoral duties. He cannot insure his life, except for a very small sum, and is, therefore, filled with distress as he thinks of a possible future for those whom he loves. He cannot buy new books, and so soon falls behind in the race for knowledge. Discouraged, as he sees his ideals vanish one by one, he breaks down prematurely, or, even worse, sinks contentedly beneath the weight of his environment, and so loses his claim to be known as an educated man. This is no fancy picture, but the unvarnished story of a too-often recurring tragedy.

I am making no plea for large salaries. I am not asking that the ministry be placed on a financial equality with other professions. I would not eliminate the element of financial sacrifice which now attaches to the office of the Christian ministry. But there is little danger in this direction. None but men whose low ideals and slight knowledge of affairs stamp them as unworthy of a place in the ranks of the Methodist pastorate, are likely to be tempted to enter our ministry for the sake of its emoluments. But I do plead for honesty on the part

of the Church. An educated ministry should be assured of incomes sufficiently generous to place them in a position where, with the exercise of ordinary economy, they may meet the financial obligations which their calling in life imposes upon them. That this is by any means the universal condition of affairs in our Church no one who knows the facts will contend.

Until Canadian Methodism makes more adequate provision for the intellectual culture of her future ministry, and guarantees them a more generous support upon their ordination, some scepticism as to the intensity of her faith in a truly educated pastorate may be forgiven.

An educated ministry costs, there can be no doubt of that. But an uneducated ministry spells ruin. There never was a time when ignorance was in its proper place upon our mission fields or in the pulpits of our home Churches. But to-day, in the fierce conflict between truth and error, sin and righteousness, it is an unspeakable calamity to send to the regions beyond, or ordain to our work at home, ill-informed men of poorly cultured intellects, whose very sincerity and zeal may only increase their power to work mischief. A godly ministry, baptized with the Holy Ghost and with power, is the eternal prerequisite; but the ignorance of godly teachers is scarcely less to be feared than the godlessness of gifted scholars. The Church must be content with neither. Ripe scholarship, adorned with Christlike zeal for souls, is the ideal qualification of the ministry, toward the attainment of which the Church of the twentieth century must steadily press forward.

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