

It is sometimes said that young men are deterred from seeking Holy Orders on account of the privations which belong to the life of a priest. There are hardships which may, where they have been observed, produce that effect. There are cases where the unfortunate priest with a family to maintain, finds himself subjected to the control of selfish men, who, without any true religion in their hearts, have gained chief influence in a parish. In this case we have hardship and privation enough, but it is not that which makes the situation intolerable; it is the fact that it is all to no purpose—the poor man is not allowed to preach the truth. Where young men have been led to suppose that such cases as this represent the normal or common condition of the ministry, it can be no wonder that they draw back from it.

The saying is true that for men to seek the ministry there must be some strong inducement to allure them. But when we say that, we do not refer to influential position, or high salaries, or snug rectories, or provision for old age, or any other inducements of a merely temporal or material character. We believe that opportunity to do good, and the liberty to do it; the chance of doing something real in life; the call to surrender all, not in order to become enslaved to the capricious will of any man or set of men, but to do Christ's work in Christ's way, bound only by His laws in His Church, to give oneself to bring peace and goodwill to lost souls—that this is sufficient inducement, now as in ages past to bring many manly recruits to the Master's service.

Surely, the chance to do something really heroic will now, as at

other times, attract those who have the calibre of heroism, and there is in these days no greater call to heroism than that which comes to the true priest of God from the destitute regions of our great cities.—*Sel.*

THE MERITS of a liturgical service were under discussion at a recent meeting of the Presbyterian Social Union, in Philadelphia, and the Rev. Dr. Fulton, pastor of the North-minster Presbyterian church, spoke strongly in favor of it. Doubtless our readers will be interested in some of his words on the subject:

God is not the author of confusion, but of order. Out of chaos came cosmos, and I think the tendency of all great bodies is harmonious order. John Calvin was fond of his liturgy, and John Knox practised a liturgy in hard-headed Scotland. I doubt if we have gained anything by the extreme simplicity and beauty. . . . This has been the fault of our service that it has been dismal, wailing, melancholy, rather than a joyful uplifting in all its attitudes. Do you wonder that the worldings are not attracted to the service? Do you expect that people who are accustomed to the best in art and music will be content with a service bare, bald, and barren, and not attractive in itself? Another point is that the migration is now from new sources, and the hope of the churches rests in drawing those people to ourselves. But they all, Hollanders, Italians, Germans, have been used to a liturgical service. We make a great mistake in supposing that we can get those people by offering them a less attractive service than that to which they have been accustomed.