

within the church is unfortunately too true, though few have the honesty to say so, even to themselves. Thus craving for moral—indeed it would not be too much to say for spiritual—counsel, our friend finds no rest, and falls into certain reflections we may profitably listen too. He finds that people don't like to be preached at, and this he in some measure understands. Yet how are men to be convicted of individual sins? The members of the various congregations "know they are miserable sinners, and are not particularly ashamed of publicly saying so, *provided they are all miserable together*; but nobody likes to be considered an especially miserable sinner, nor to have his particular sin pointed out." He comes to the conclusion that women, "who all have consciences," would continue to go even to be preached at, that indeed the more faithful the preacher is the more they would flock to hear him, the only danger being that they would all end by adoring him, but the men would if preached at stay away, and thus opportunity would be lost. Now the way our friend suggests, to obviate any appearance of invidious preaching, and at the same time to ensure adequate treatment, is to re-distribute the cures of souls. Instead of having the country divided territorially for ecclesiastical purposes, he would have it spiritually divided as well. "According to the special moral requirements of classes and groups, why, for instance, should there not be a properly qualified ministry set apart to instruct the laity as to the economic relations which should subsist between man and man—a body of clergy at the large commercial centres—specially to preach sermons on financial morality, and to advise applicants on all matters of conscience connected with business." Sermons might be preached on "rigging" and "cornering" and "making a market." What a comfort it would be to know when it was—not financially but morally—right to be a "bull," and to hear truthfully about the great "bear" movement of the week. Could not also a sermon be framed with profit upon some such text as this: Thou shalt not adulterate? A Trades' Diocese and another for Fashion would find much profitable work. "In the House of Commons also the devotional exercises should not be limited to a prayer which members avail themselves of, not for purposes of worship, but of securing a seat for the impending debate." (We have seen something akin to this last in ecclesiastical assemblings.) Our friend acknowledges these ideas to be too crude for practical effect as they are, but we may agree with him that these crude ideas have described "a few social symptoms which are tending to a general demoralization, and which do not seem to have been sufficiently brought to the notice of our spiritual physicians. The fact is modern civilization has developed a quantity of new views in all ranks and classes and occupations in life, for which no provision seems to have been made morally in theology," and we may believe the writer when he says many poor straying sheep are eagerly looking for shepherds to whom, were they assured of right leading in such paths as specified, they would flock without looking to see whether they had the right kind of crook or not.

Literary Notices.

THE last issue received from I. K. Funk & Co., Standard Series, is "Mr. Horn and his Friends," (upon whose old acquaintance, thus revived, we have presumed to speak in our Editorial columns), and Vol. I. of "Leland's Orations of Demosthenes." The calm, clear, earnest speeches of this, the world's great orator, could be profitably studied in a day when clap-trap, sensation, grandiloquence, catch the ear. No wandering among the stars or gazing into the depths. Listen to one of his perorations which justly describe his power: "You have now heard truth of the highest moment urged with freedom, simplicity and zeal. You have heard a speech not filled with flattery, danger and deceit, calculated to bring gold to the speaker and to reduce the state into the power of its enemies. It remains therefore that the whole tenor of your conduct be reformed, if not, that utter desolation which will be found in your affairs must be imputed wholly

to yourselves." Rev. Mr. Declauner would do well to obtain this copy, and copy closely. Demosthenes had something to say and said it.

LITTELL'S LIVING AGE. The numbers of the "Living Age" for the weeks ending July 10th and 17th, respectively, contain the following articles: The Development of Buddhism in India, "Fortnightly," Suicide, and the Reconstruction of Sheepfolds, "Blackwood," What Shakspere Learnt at School, and Diamonds, Natural and Artificial, "Fraser," A Learned Lady of the Sixteenth Century, and The Sculptures on the Façade of St. Mark's, Venice, "Macmillan," Henry David Thoreau, his Character and Opinions, "Cornhill," College Life, and the Empress of Russia, "Pall Mall," Thoreau's Pity and Humour, "Spectator," and for fiction, "The Guinea Box," "Drunk in the Streets," the conclusion of "The Crookit Meg," and an instalment of "Adam and Eve," with the usual amount of poetry. A new volume began with July 1st. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the "Living Age" for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers. This magazine sustains its reputation of being one of the very best serials the country affords, with no engravings to attract, it keeps the even tenor of its way by the excellence of its selections.

News of the Churches.

REV. R. WRENCH is still labouring at Whitby; more than that, he is doing something for the "Independent" for which he has an encouraging word *and act*.

THE Rev. Edward Ebbs is at Unionville with a view to settlement. We shall gladly welcome Mr. Ebbs back to our midst, and pray that under his care our Unionville friends in their new and beautiful church may have a renewed era of prosperity and peace.

PRIVATE word has been heard from Rev. John Brown, now in Manitoba. Bad roads have interfered with the making of appointments, which were, however, begun about the middle of last month with two services and a walk of eighteen miles. We have faith in Manitoba when it thus calls forth energy.

STOFFVILLE.—Under our active brother, E. D. Silcox, the Sunday School Centenary could not be forgotten. A special service was held in the morning and a mass meeting of children in the afternoon. God grant that these Centenary services may bring down anew the baptism of fire upon our Sabbath schools.

COWANSVILLE loses in Mr. and Mrs. W. P. Carter, who are about to sail for England, two most efficient church workers and earnest friends. On the 5th inst. a farewell garden party took place on their grounds. We sympathize with the Cowansville Church in their loss, knowing what it is to lose old friends, and unite with them in wishing Mr. and Mrs. Carter *bon voyage*. Mr. George Robertson, student of C.C.B.V.A., is supplying there, and it would seem with acceptance and success.

Correspondence.

TO CORRESPONDENTS.

Write as briefly as possible—our space is limited—on one side of the paper only.

The Editor is not responsible for the opinions expressed by correspondents.

THE CRITIC CRITICISED.

MR. EDITOR.—The remarks of the "Canadian Spectator," admitted into the columns of your paper, on Ministerial Education in Canada, exhibit a singular want of acquaintance with the circumstances of the country, and the condition and antecedents of our churches; they display, too, not a little ignorance of human nature, and of other things which a journalist who discusses the proceedings of Christian bodies ought to know.

1. Of the circumstances of the country which for a whole generation have sprung up in Canada under the operation of one of the finest school systems in the world, in Ontario at

least, where most of our Churches are to be found—The old days of backwoods ignorance are past; the remote and isolated forest settlements of forty years ago have given place to the towns, villages, and cities, full of life and intelligence, which make up the Protestant portion of the Canada of the present. In these towns and villages people are to be found who are just as well read and intelligent as the majority of the people of the cities; and plenty of these are shrewd enough to detect the sounding brass and tinkling cymbal of the ecclesiastical charlatan should he chance to stray in their direction.

2. Of the condition and antecedents of our churches. The defective appliances formerly at the command of the Congregational churches for the education of ministers, are very well known to those who have lived long in Canada. By none were these defects more keenly deplored than by the men who had to submit to the disadvantages they entailed. Times, however, have changed. A thorough University course is open almost free of charge to any man who has the capacity to enter upon and follow it up. Our leading Universities are unsectarian. That in Toronto was wrested, largely by our own efforts, from the grasp of a dominant Church. There are no insuperable difficulties, therefore, in the way of any young man who has set his mind on obtaining a thorough education.

The time, then, seems to have come when we may reasonably say to every man who feels himself moved to enter on ministerial work. *The times demand an educated ministry.* The country has provided the means by which it may be attained; moreover, our common and high schools are training up educated hearers. Even in the village and rural districts you will have to preach, if you preach at all, to men well able to judge of what you say. The doors of the Universities have been opened by ourselves. If then, you are in earnest in the intention to serve your generation by this vocation, make full proof of it by getting a thorough preliminary grounding. This will be a solid platform on which subsequent theological training can rest. Half and half measures are suitable only to a transition state; they belong to the days of imperfection—to the backwoods era—in fact, but that is past, and its methods should pass with it.

It cannot, Mr. Editor, be disputed that there is no Christian body in which so much depends on the attainments and character of the individual pastor. The minister, humanly speaking, largely makes the church, and he thus largely shapes his own career. The "Canadian Spectator" is not satisfied either with the condition of the churches or the prospects of their ministers. There are others also who are not satisfied, but while the "Spectator" is content with a cynical sneer, others desire to work. Their knowledge of men and things teaches them that, other things being equal, the more highly educated ministry will gather and keep larger congregations, and build up more prosperous churches; other things, I say, being equal, for no amount of education, and no brilliancy of talent, will lead to good results if divorced from common sense and consistent living. Nor will education and talent avail a man who, while pastor of a Congregational church, sets at defiance every rule and principle which constitute the *raison d'être* of such churches, and give them the right and place to be.

The "Spectator" asks what sphere Congregationalism in Canada has to offer to men who have fulfilled a University course, and sneers at the pittance of six or eight hundred dollars a year that awaits them. On this I have two or three remarks to make.

In the first place, such an income as this is as high as awaits almost any young professional man at the outset of his career. In making this remark I speak after the manner of the "Spectator," and look at the ministry simply as one of various professions—law, medicine, the stage, politics, etc., of which that one is to be chosen by which a man can make the most money. This view of course conflicts with the doctrines and principles of a certain religion, which it is supposed to be the object of its ministry to advance and promulgate. But so much the worse for the religion. For certainly, in days when freedom of thought is carried out into license of action, if the religion a man professes interfere with his disposition to get and spend as he pleases as much money as he can, if one of the two things has to give way, it must certainly be his religion. But further, and simply as a matter of finance, this six or eight hundred dollars a year in many spheres of pastoral labour, will have a purchasing power equal to double or quadruple the same number of dollars in another sphere. It will not enable him to command such luxuries as wines, cigars, and dinners at the club, but it will place him on a par with the majority of his flock; and as time passes and expenses increase, if he be a good man and true, and bring out of his treasure things new and old, he may depend upon it his income will increase too. But even when a young man commences his ministry in the