

cause lies in the essential difference of the two great and antagonistic principles of Church Establishments and Voluntaryism.—A Church which makes no provision for learned leisure, if I may use the expression, will never possess unless by the merest accident a really learned man. The probationer whose future is already laid out for him, in a constant round of preaching two or three times a week, incessant visiting, &c., cannot by any possibility lay in those stores of knowledge, or acquire that depth and strength of thought which are the only secrets of intellectual power. As a rule the dissenting minister is employed nearly every hour in the day in ministerial duty of some sort, and returns home physically and mentally jaded. If he should possess popular talents, he is translated to a city with a good income, and is obliged to give all his time to the composition of flashy sermons, exercising at the best a talent which seldom requires to delve beneath the surface. How seldom do we find the popular preacher, also the accurate thinker, and the profound philosopher. Hence the advantage of a certain proportion of rich living, entailing very little parochial work. They are sometimes, perhaps often abused; but from these recesses, and almost from them alone, have come all that we have to be proud of in the defence of Christianity. Paley was an Archdeacon—Watson was a Bishop, so were Butler, and Jeremy Taylor—and to this fact, probably we owe their immortal works.

In the Colonial Church there is no such provision, and no prospect, even the most distant of it. The Colonial Minister has to look forward to a drudgery more exhausting still than that of the English Dissenter. He is poorly paid, he is hard wrought, the luxury of study deserving the name, is to him an utter impossibility. The people have a gluttonous appetite for preaching, and five or six sermons a week is no rarity for the poor preacher.

Of course, such sermons are mere word-bags, destitute of thought, strength or coherence, and we fear their power or influence is not very lasting. And the tendency is not upward. Rather, there is a strong inclination to shorten the period of study, and send forth teachers but half equipped. This is striking a deadly blow at the best interests of Christianity, for the educated portion of society will naturally refuse to look up for instruction, or listen with respect or attention to the crude and disjointed harangue, which is by courtesy called a sermon. Should this practice become universal, we would, in course of time, have a clergy without influence, and a merely nominal Christianity. Though the clergy of the Church of Scotland have not, upon the whole, taken the same intellectual position as the sister establishment, still from their superior opportunities, from the better provision made for them, and the consequent absence of anxiety

about things temporal, they have given to the world much noble intellectual fruit.

What, then, shall we say about our Church here? Educate, we say, aim at the highest limit. If the minister must be a drudge, he is at least a right royal and noble one, and a learned and regularly trained one will do as much real work for his Master, as many equally zealous, but more ignorant brethren. I beg your pardon, we think we hear a doubting friend whisper:—Look at the crowded meeting of the Rev. Ephraim Cackle, look at his influence; he can actually make his people do anything; they follow him everywhere; they all but worship him. Yes, and here is the misfortune. Mr. Cackle's mind is an unwrought quarry. His manner, his feelings, his speech are all uncultivated; his mind is blank. He can neither instruct nor elevate, for lack of material. He can shout common places in a voice of thunder, or denounce in a spirit the Gospel has nowhere taught. His hearers believe they are receiving instruction, but it is only a delusion. After twenty years, they are as ignorant in every respect as ever. His teaching instead of advancing, has rather obstructed the progress of intelligence among them. Now, had Mr. Cackle's zeal and activity been aided by a thorough course of mental discipline, had intercourse with the world of thought worked into him the feelings and ideas of a scholar and a Christian gentleman, as well as of a Christian minister, then his influence would have been just as great, and at the end of twenty years, he would have left a people, mentally, morally, and socially elevated by the connection. Do you question it? Then you must deny the principles of Causation, but you cannot deny them.

We maintain, then, that an educated clergy is the panoply of the Church, an imperfectly educated clergy its weak and vulnerable part. Educate, educate, ought to be the motto of both minister and people. It will be the strength of both.

Excuse my prolixity, and believe me ever yours,
BETA.

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THE CHURCH IN NOVA SCOTIA.

Minutes of Presbytery of Prince Edward Island.

10th Dec., 1863.

Sederunt: Rev. Thomas Duncan, Moderator: Rev. G. M. Grant, Clerk: the Hon. Col. Gray, Allan McDougal, and Isaac Thompson Esqrs., Elders.

Mr. Duncan reported that he had fulfilled the appointment given to him at last meeting of Presbytery. The Clerk reported that Mr. R. Shaw had been shipwrecked on his passage to Scotland, and that having been obliged to return to the Island, he was now again pursuing his studies at the Prince of Wales' Col-