

desecration become necessary? and will not the employees be deprived of their day of rest? *Now*, something must be done, if the Christian portion of the nation is not prepared to allow the Sabbath to be publicly ignored. We understand enquiry is being made as to what can be done and should be done, but it would be well for the friends of the Sabbath everywhere and of all denominations to agitate the question and prepare themselves for acting unitedly and decisively when the time for action comes.

#### SUPPLY OF CANDIDATES FOR THE MINISTRY.

ATTENTION is at present being called to the sources from which a supply of ministers is being furnished to the Presbyterian Church. It would seem to be the fact that the upper classes of society do not encourage their sons to become clergymen. Scarcely do we find the sons of our wealthier men offering themselves for the ministerial profession. It has been noticed also that a comparatively small number of the sons of ministers themselves are to be found following in their fathers' steps, and carrying on their fathers' work. Prof. Patton has of late been complaining that in the Presbyterian Church of the United States (and we suppose the same is true of the Church in Canada), "the best brains are not going into the ministry, that Presbyterian parents encourage their most promising sons to go into secular callings, and that on this account the Presbyterian Churches in America have to go to Great Britain and Ireland for ministers of intellectual power."

Why is it that the Christian ministry is failing to attract to itself young men of talent, of wealth and of good social position? What is the reason that the profession is not recruited in a fair proportion from the higher, as well as the humbler ranks of society?

Writers on economics have specified a number of considerations which regulate the supply of candidates for the various trades and professions. It may be worth while briefly to examine some of these, and ascertain their bearing upon the case before us.

Adam Smith, in his great work, specifies as the first consideration which may attract or repel candidates to a particular profession, "the agreeableness or disagreeableness of the employment itself." Certainly, in this respect there is nothing in the work of the ministry that should hinder our foremost men from seeking to engage in it. There is no work to which a man can put his hand which is, in itself considered more engaging or more full of noble inspiration. Many attractions cluster around the work of the Christian ministry. It may not furnish the coarser rewards of worldly wealth and political power; but it offers distinctions of a higher and more refined kind which, will compensate to a pure and lofty spirit for the want of rank and riches. The minister is treated generally with a large measure of deference and respect. He is shielded from many of the buffets which others encounter in the rude warfare of life. He enjoys the honour and confidence of a spiritual adviser among his flock. His work

contains about the right admixture of the practical and intellectual. He holds converse both with men and books. He takes the place of prominence in meetings for public worship. He has the excitement of preaching—the influence of the pulpit. The honours that reward eminence in literature and theology are open to his ambition. And if he be, in the best way, successful as a pastor and preacher—if the power of the Holy Ghost rest upon and overshadow him—if, by the grace of God, he is enabled to quicken his fellow men into spiritual life, there is no man on earth so much to be envied as he. The work he does is glorious. Angels from heaven might covet the place and the profession of the earnest and successful Christian minister.

Adam Smith's second consideration determining the number of applicants for any employment is, "the easiness and cheapness or the difficulty and expense of learning it." We do not think that there is here either anything to deter candidates from entering upon the work of the Church. The course of training for the ministry is not at all too long; and considering the assistance which the Church gives by bestowing scholarships during the college session, and by furnishing employment during the vacation, it cannot be counted expensive. Indeed there is, perhaps, none of the learned professions into which a young man can climb more easily and with less expense to himself than the Christian ministry. Are they hindered then from engaging in the work by the scanty remuneration given after they have entered upon duty? We are inclined to think that this is not the case now to any great extent. The ministerial stipend would no doubt, in general, bear quite safely a modest increase. But even the present figure is not so low as to deter men of piety from undertaking the office. With a salary of \$700 in the rural districts, with \$1,000 to \$1,500 in towns, and \$2,000 or more in cities, we do not think that our ministers have any great reason to put on the martyrs' air or to make loud outcry or complaint.

The Rev. Mr Bray suggested to Dr. Patton as an explanation of the inferior quality of the supply of ministers in the Presbyterian Church, that men of intellectual gifts are deterred by the fear of being confined in Westminster straight-jackets and persecuted by Chicago professors. Mr. Bray however allows that the Churches with shorter and looser creeds are affected in the same way as our own; and his hypothesis as it does not cover all the facts, cannot be the true explanation. We need not say that our opinion of the Westminster standards and their influence is very different from that of Mr. Bray. We can point to the past history of Churches with a Calvinistic creed and Presbyterian government in proof that the very loftiest intellectual ability has found sufficient room for free movement in the creed to which we cling, and under the broad blue banner which we refuse to furl. Whatever shallow thinkers may fancy, we are persuaded that those who most profoundly ponder the truths of God's Word, and the facts of Divine Providence, and man's nature, will find in the Westminster standards the best solution of those

problems which have ever tried man's faith. It is by submission to the truths there formulated that we attain

"That blessed mood  
In which the burthen of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world,  
Is lightened."

It is vain to hope by relaxing our creed to attract men of superior powers, when our profoundest thinkers regard the subscription to our standards not as the imposition of a galling fetter but the putting on of a robe of honour.

Where then shall we find an explanation of the fact that many of our most promising youth do hesitate and shrink from following the Master in the work, which He Himself chose on earth, of preaching the Gospel. We believe it is to be found, in large measure, in another of the considerations which are specified by Adam Smith, viz., the "the want of security of tenure" by the minister in his pastoral charge. We have no space to dwell on this point as we would like to do, and must content ourselves with a few hasty sentences.

A restless critical spirit has gone abroad, perhaps especially on this continent, in the days in which we live. It permeates our public and private life. We have no hesitation in saying that many congregations, under the voluntary system, do needlessly and sinfully tyrannize over their pastors. It is not the Westminster creed that constitutes the bondage under which young men are not disposed to bow. It is the felt necessity of submitting the whole life to the criticism and authority of those for whom they labour. The minister (and all connected with him) is too often taken for a target into which all can safely shoot their arrows. His individuality is not respected. Harmless tastes and peculiarities must not be indulged. He must constantly speak and look and act under the fear of those who are his paymasters. Sometimes he cannot safely venture to exercise his rights as a public citizen. If he does not mould himself according to the prescribed form he will receive a hint that he had better go. The ancient Greeks when becalmed on their way to Troy sacrificed a virgin to secure a favourable wind. In our modern churches when a breeze arises the minister is thrown overboard to secure a temporary calm. Even in our own Church the relation between pastor and people is regulated, not on the Presbyterian, but the Congregational principle; and the Church Courts too often stand by inactive and helpless while the minister is made to suffer.

For this reason we believe that many young men, who have high spirit as well as Christian principle, are deterred from engaging in the great work to which, were things different, they would gladly give their lives. They will rather be content to do what Christian work they can accomplish as laymen, than surrender "the glorious privilege of being independent" of the tyranny of "unreasonable" if not "wicked men."

We need not say that we think it most desirable that men from the higher, as well as the humbler, grades of society should be drafted into the ranks of the clerical profession. But if the Churches wish to have gentlemen and the sons of gentlemen serving them in the ministry they must consent to treat them as such.