

that lately fell from the lips of the Rev. Prof. Shuttleworth of King's College, London, England. The Prof. gave it as his opinion that the clergy of to-day, do not pay sufficient attention to preaching. "The eighteenth century parson," he said, "neglected his parish for his study; the nineteenth century parson neglects the study for the parish. He wastes his time on parochial fuss, when he ought to be developing his mind in keeping himself on a level with the cultured laity in respect to reading and thinking. I believe that what the English laity want to-day, so far as their clergy is concerned, is not great scholars, but cultured and reading men. When people ask why the men don't go to church, one reason among others that I should give is, that the clergy don't read or think." He then went on to dwell very strongly on the duty of the laity to adequately support institutions having for their object the proper training of their clergy for their onerous work. "If" he continued, "the laity want better preaching and a more cultured clergy, they must endow the theological colleges, so that the professors and teachers may be properly paid, the course lengthened, and the fees lowered."

These contentions of the learned professor correspond in the main to those made by us in the article entitled—"Why do so few of our men attend church?"

At the last meeting of the Synod of Rupertsland, more than one member expressed his opinion that the amount of theological teaching given at St. John's College to candidates for Holy Orders was inadequate; one clergyman even went so far as to ask why the College did not drop the Arts' course, and devote its energies to theology, since the state was willing to teach Arts. It seems to us that a false impression exists in many minds as to the true end and aim of university education. They seem to imagine that the university is only a higher grammar school, in which more advanced authors are read, and more advanced knowledge is communicated, than in the ordinary secondary school,—and to forget that it aims at the development of the reasoning faculties, and the training of men in the art of acquiring and assimilating knowledge for themselves. For this purpose the Arts' course is by far the best. The idea of making the Theological course suffice for the training of candidates for Holy Orders has been tried in England; but, after the experience of many years, those in authority have come to see that the true place of the Theological College is as the complement of the Arts' course in the university.

Our clergy have to do their work *in the world*, and to fit them for that work, they need the breadth of culture which is best obtained from the Arts' course in the university.

In any case, it is a fatal mistake to suppose that the possession of a degree in Arts or Divinity is the *terminus ad quem* of the aspirant for ordination. It is only his *terminus a quo*. The fact is, he has only touched the fringe of the great sea of knowledge. Study,—regular, systematic study—is absolutely necessary after ordination, if our clergy would make their ministry successful.

We are quite aware that in a vast new country like this, the need for laborers in the mission field is so great, that clerical study cannot be carried out as in an older and more settled country, where circumstances and environments are more congenial. At the same time, it may well be considered if it would not be wise for all our clergy to give up a certain time daily to regular, systematic study, even if some of the practical work has to be dropped. In the case of some of our clergy and catechists, every available moment is given up to breaking new ground,—and study can for them be only of the most desultory kind. Should it not be remembered that consolidation is as necessary as pioneering; and this can only be effectively done when the clergy keep themselves to the front, both in general culture and in theological scholarship.

This brings us to the second incident, and the thoughts which it evoked. In a late issue of the "Scottish Guardian" the organ of the Episcopal Church in Scotland, we perused with deepest interest an account of the summer lectures to clergy given this year at Keble College, Oxford. For several years this scheme has been carried out, and every year sees a larger attendance than before.

Cannot something of this kind be done for the Diocese of Rupertsland? Such an idea has, we know, been mooted; and, were it materialized, many of our clergy, we are sure, would only too gladly avail themselves of it. While we could not hope, for some time, to have anything like that given at Oxford, still, a beginning might be made. His Grace the Primate, who has ever at heart the advancement of the Church for which he has given so many years of incessant toil and boundless energy, would, we feel assured, contribute out of his vast stores of learning. The college staff, who realise their inability, through lack of time and overpressure of work during the academical year, to give all the special training they would like to give to candidates for Orders, would contribute their quota of lectures to such a gathering; and there are others, among the parochial clergy, who keep themselves "up to date" in their reading, and would be willing to give two or three lectures each, on subjects to which they have given special study.

Permit us to mention some of the subjects taken up at the Oxford meetings this summer. The subject of "Bible

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