

which we see several of the U. P. Church. It is exceedingly painful to witness the manifest hostility of the Old School Presbyterians, and many other denominations in the States, to the cause of emancipation. The *Presbyterian* has been denouncing Drs. Candler and Guthrie, especially the latter, and referring to the contributions the Free Church received in the States at the time of the disruption.

CAUSE OF MINISTERIAL FAILURE.

A minister may be fully prepared for his duties, academically and theologically, and yet, by falling into bad habits of study, he soon becomes far less efficient than men of better habits with far less education. The mental disease of the ministry in this day, is the neglect of study; and this is generated by causes seen of all men. A young man of fine promise is settled as a pastor, although his attainments are but elementary, such are the drafts weekly made on him, and such are the calls and the rewards of activity, that books and studies are soon neglected. Applauded for his first efforts by those who praise without stint, because without sense, he soon learns to lean upon his genius and volubility. He has discovered a way to reputation other and shorter than the dull and beaten one of industry. He soon cuts the knot he cannot untie and jumps the difficulty he cannot remove, and depends less upon patience of investigation than upon his intuition to comprehend texts, and doctrines, and methods of argumentation. And soon his mind, naturally fertile and productive, becomes a barren. His sermons, like bullets cast in the same mould, are all alike, whatever may be the text. All have heads but no points. All have something old but nothing new. He has drawn from the tap, without putting in at the top, until the barrel is exhausted, and it only gives forth an empty sound. That was a shrewd observation of a man, made at a parish meeting, convened for the calling of a licentiate just from the seminary: 'I like the young man very much the few times I have heard him, but I would like the call postponed, a few weeks longer, as I fear from what I have learned as to his habits that his pond will run dry.' We once knew a pastor of excellent talents, of unquestionable piety, of large common sense. He was, besides, a man of property, and could have readily commanded a fine library. But he neglected study, had but few books, fell into the habit of talking common places from the pulpit, and when he had reached fifty years, was as dry as a chip, but not so easily ignited. He had forgotten his academic studies to such a degree that he could not read his Greek Testament. His people asked for meat, he gave them milk; they asked for instruction, he gave them a long exhortations, making up in quantity what they lacked in quality. Unprofitd by his labours, his people sought his dismissal, and he was compelled to quit a field in which diligent habits of study, would have sustained him, honoured and useful, until the silver cord was loosed. Indeed, most of the unacceptableness of ministers past fifty with which we are acquainted may be traced directly to a want of right habits of study. Their ponds run dry; and where studies are not neglected, they are often pursued in a way greatly injurious to health. By some, the morning is given to sleep and to out-door duties; the night to study. By some, preparation for the pulpit is put off to the very close of the week. The pastor of a large church recently told me that he wrote two sermons between Friday morning and Sunday morning. I replied that he had hard work and his people poor fare. To this rule we have never known but one exception. Such must have a very high estimate of themselves, or a very low one of their people.

[The above is from the Rev. Dr. N. Murray's work entitled, "Preachers and Preaching." The author seems to regard "neglect of study" as exceedingly prevalent among ministers. On that point we offer no remark; but we entirely agree with him in holding that wherever it exists, the deplorable consequences he describes will inevitably follow. He is certainly right in saying that "the foolishness of preaching is one thing, and foolish preaching is quite another thing" That is a most important injunction 'meditate on these things; give thyself wholly to them (literally, be thou in them) that thy profiting may appear to all.')