

cessity of a revelation of the Divine will being made to every individual. Now it is analogous to all the other proceedings of God, that the extraordinary gifts of the Spirit should be withdrawn, having served the purposes for which they were imparted. Independently of the fact itself, we could only expect that they would be "removed out of the way" to make room for the full exercise of the ordinary influences of the Spirit, which are permanent and essential to the development of the Christian life. Indeed, unless they were withdrawn, we can hardly see how that living faith, which apprehends Christ's continual presence with His Church for the spiritual transformation of all His members into His own Divine likeness, could be at all exercised, or how the Christian economy in any of its essential points could be wrought out.

If these views be correct, we can have no hesitation in ascribing every pretention to extraordinary communications from the Deity to fanaticism or imposture—a delusion, we have reason to believe, too frequently and successfully practised on the credulous and ignorant in these Provinces. In His ordinary operations the Holy Spirit creates no new faculty, imparts no new powers, and gives no information beyond what may be learned from the records of inspiration. He only seizes on our natural faculties, sanctifies them, penetrates them with spiritual life, gives them a just perception of Divine things as revealed in the Scriptures, and "guides them into all truth." We have no warrant to limit His operations. He is a free Spirit, and acteth as he listeth. But, in so far as is discoverable by us, His ordinary influences only extend to the limits of our natural faculties, and depend for their energy on the implicitness of the faith by which the mind relies on His teaching, and the docility with which it receives His instructions. Hence an incumbent obligation upon all men to cultivate their endowments to the very uttermost, and, in humble prayerful dependence on the illuminating and guiding influence of Divine Grace, to investigate minutely, and yet comprehensively, the various subjects which God hath been pleased to reveal for their salvation. The economy of grace takes the age of the world fully to develop itself, and can it be comprehended in an hour? It is fruitful in discoveries of love and truth to all eternity, and can it be surveyed at a glance? Science is increasing its discoveries. Knowledge is enlarging its bounds. The world of matter in its combinations and appliances seems to be hastening to its consummation. Why should the Divine science of knowing God in Christ stand still? Why should that illimitable field of discovery remain unexplored—the love of God in Christ; and, if it be an indispensable duty, a duty binding on all, that they earnestly strive to increase in knowledge, faith, and holiness, and that they bring all the powers of a

well cultivated mind, sanctified by the influences of the Holy Spirit, to the study of the word of God; can we think well of the motives, or respect the character, of the man who sets himself forth as a teacher of others, who is more ignorant of some of the commonest branches of knowledge than many of those whom he pretends to instruct? Is it to be tolerated that they, who ought to be found in the foremost ranks, be found lagging in the rear? Is it a reproach quietly to be borne by any Church, that they, whom she has set up as beacons to guide erring men to the Saviour, either emit no light, or shed forth so feeble and ineffectual a ray as serves only to bewilder and betray? Or can we expect any thing else than that the Church, that has "laid her hands suddenly" on such men, will have her own light speedily extinguished, and her candlestick removed from its sphere.

The Church of Scotland has always been particularly careful in the education of her Ministers. She has set up a high standard both of scientific and theological acquirements, and from time to time has issued her instructions to Presbyteries that they watch carefully the training of the youth who have their views directed to the Ministry, and see that they make due proficiency in the various departments of knowledge which she has fixed as the standard of probation. Though a few may be found within her pale, who reflect no great honour upon her, yet the general result has been, that, as scholars, as Divines, and as Christians, her Ministers have been as learned, useful, and exemplary a body as any Church can boast. In glancing over the Minutes of the Synod we were much pleased to see, that our Colonial Church has seriously turned her attention to the same important point; and we sincerely trust that Presbyteries will be faithful in working out the plan in strict accordance with the rules laid down by the Synod. We know well that they will have to contend with extraordinary difficulties—the most formidable arising from a sense of their own responsibility, and the deep sympathy they must feel with the Members of Christ's Church, who are without fixed pastors, and the stated dispensation of ordinances. It will be hard to resist the importunate cry, "Send one to break unto us the bread of life". We have been true to the Church of our Fathers; we owe to her under God all that we enjoy of the blessed hopes and consolations of the Gospel. We look back upon the land of our birth, and we think of the glorious privileges of our Fathers. God was indeed found to be in the midst of them. We have no reason to dread that He will desert their children, or the Church that was reared amidst their prayers and cemented by their blood, if we do not forsake His cause and our best interests." These appeals of late have been frequent; and sorely tempted Presbyteries must have been, in the present circumstances of the

Church, to send into destitute localities such men as they could find. The Synod, from the preamble to their rules, seem to have felt these difficulties pressing upon them; and they acted in a truly Christian Spirit in warning, and prohibiting the subordinate courts from entailing a lasting curse, to remedy a temporary evil out of an ill-judged regard for the Spiritual interests of the people. The evils, that result from the want of an adequate supply of Ministers, are very great. Congregations, long left without stated ordinances, soon sink into a state of great indifference and ungodliness. But the present deficiency of well qualified Ministers arises out of recent unfortunate events, which, though dark and mysterious to man, God, no doubt, had wise and good purposes in bringing about. But this evil is temporary; and we would rather trust for a little vacant Congregations to whatever casual supply Presbyteries can afford, than that they would hastily set over them men who would give them a rooted dislike to all religion, or that in their extremity they would adopt a practice, too frequently followed by some, of sending lads, sufficiently inflated with spiritual pride and a high opinion of their talents and acquirements, to preach to those who have more solid piety, and a riper understanding of Divine things, obtained simply from familiarity with the Scriptures, than such stripling teachers will have, until they at once unlearn much, and learn a great deal more. We are not averse to their exercising their preaching gifts, and by such exercises preparing themselves for the higher duties of their holy calling. But we certainly do not wish to see them set even temporarily over Congregations until they are both theoretically and experimentally learned in the Scriptures, and, also, until by extensive and varied reading, guided by strong common sense, they have removed every pretext for "men despising their youth." In Congregations that are without a Minister, we would greatly prefer a passage of the Word of God, read by some venerable patriarch, and followed by the outpourings of his heart, spirit-taught and enlightened, to the inflated jargon of a half-educated youth; and, if commented upon at all, it should be the simple illustration drawn from his own experience, or its practical application to the obvious and ordinary duties of the Christian life.

It has occurred to us, and we would merely suggest it for the consideration of the Synod, that an excellent method of remedying to some extent the evils that are now felt, and that must continue to be felt for some time to come in a scattered and constantly extending population from the want of an adequate supply of Ministers, would be, that the Synod would, under the superintendence of a Committee appointed for the purpose, prepare and publish a course of original practical Sermons