

knowledge! But as this varied information cannot be acquired without time and training, how thankful should we be to the Great Head of the Church for having enabled us to commence an Institution, where such advantages may be enjoyed by those who are to become our future teachers. May his blessing rest upon it, "as a cloud of dew in the heat of harvest."

Much, however, as we value such an Institution for the facilities it affords to increase the knowledge of those who enjoy its tuition, we value it much more for the habits which are superinduced. Persons unaccustomed to study, find it difficult to concentrate their minds on given subjects, and to pursue them continuously. Now, the tendency of a regular, systematic education to produce habits of protracted thought, is readily acknowledged; so that we know not which is the more valuable—the knowledge actually acquired, or the habits of acquiring knowledge which are formed.

Some do object to such institutions, as they fear the acquisitions made there may render the individuals indifferent to divine influence. This does not, however, accord with matter of fact. The most learned men of whom we read, were remarkable for the simplicity of their dependance on the Holy Spirit. Witness Luther, Melancthon, the Puritans, the Nonconformists, Dr. John Owen, John Howe, Doddridge, Watts, Gill, Wesley, Hall. This objection originates in a mistake, concerning the province of divine influence. This influence is not intended to supersede the most sedulous personal diligence, but to aid us in our investigation of truth, and also to give effect to it when urged on the attention of men. We conclude these remarks, on the advantages of education to a Minister of the Gospel, with the forcible exhortation and earnest prayer of Paul. The passage affords a beautiful distinction, and shews an exquisite connection, between personal effort and humble dependence on divine aid. "Consider what I say; and the Lord give thee understanding in all things."

#### ON CHRISTIAN UNION.

Alas! alas! how lamentably divided is the Church of Christ, especially in these provinces! The want of union in

the mother country, fills every spiritual and simple minded Christian there with deep distress; but if personal observation and general acknowledgment are not marvellously mistaken, this evil reigns more prevalently and with greater power in Canada. Here almost all the numberless denominations stand vastly separated from one another; and not unfrequently appear as so many hostile armies, marshalled under different banners, maintaining different laws, and pursuing different interests; each ready to assault the rest on every advantageous opportunity. There are not wanting instances, where even societies of the same name and peculiarities are a house divided against itself, harbouring unbrotherly jealousies, ready for angry debate about trifles, and disinclined to such intercourse as would give exercise to fraternal love! And might not many individual churches be too justly charged with suffering among them discords, schisms, envyings, strifes, or at least unkind suspicions, selfish indifference, and uncourteous distances towards the brethren? Is not disunion the *great curse* of the cause of Christ in Canada?

If these things are so, any effort to counteract this grievous and appalling evil, should not be slighted by those who pray for the prosperity of Jerusalem. The devout attention of such is affectionately invited to the following remarks of one, who has at least this claim on the audience of his fellow saints, that his heart has very long and very anxiously been fixed upon this subject.

I. It is thought that the prince of discord has had some advantage in the mistakes, or indefinite and confused ideas of some believers as to *what constitutes* Christian union.

Some have pleaded very strongly for the abandonment of our party designations, as if identity of name were the first thing to be desired and pursued in endeavouring to heal our divisions. But for the following reasons this appears to be a great practical mistake.

1. Those who have been acting on it have only added to our schisms. In separating themselves from sects who bear distinctive names, they have created another sect; and the writer, from intimate acquaintance with many of them in England, is compelled to say that