

limited to one family or tribe. Under the Christian Economy it is left open to all families, and all degrees, to prepare their sons for the edification of the Church, and the evangelization of the world. Nor can we regard that family, or community, as in a sound spiritual state, or sufficiently alive to the Redeemer's glory, and the best interests of mankind, which are totally indifferent in this matter. For while we hold it to be right and necessary, that the great majority of our young men should be trained up and devoted to the secularities of life, we hold it to be no less certainly right, that a due proportion of them should be trained up and devoted to its spiritualities.—We admit that agriculture must have its labourers; and the department of the mechanic arts must have its labourers; and commerce must have its labourers; and that these, mingled in due proportions, are essential to the temporal prosperity of the commonwealth. But we hold it to be a thing no less essential, that education, and the professions of law and medicine, must have their labourers, and religion not less than these; and that each must be mingled in due proportion with the general mass, for the particular purposes for which these respective professions are necessary; and we should regard it as a lamentable defect in any Christian nation, if when five thousand pastors were wanted to watch over its spiritual interests, five hundred were not to be found. Such a state of things would be an evidence of most criminal carelessness on the part of parents, the Church, and the whole community; and would, if not rectified, speedily induce ignorance, irreligion, moral debasement, and other inseparable evils of enormous magnitude. How much happier would it be, to behold a community, while active and prosperous in all secular pursuits, also mindful of the things

pertaining to another world, on which the present busy generation must soon enter! How much more would it convince a consciousness of their high destiny, did the multitude, who are chained to the oar and drudgeries of a life hastening to an end, remember the preparation befitting the life to come, and provide for themselves "fellow-helpers to the truth," peradventure from among their own beloved kindred. We might then hope to see every village of the land send forth one of the most hopeful of its sons to be prepared for taking part in this Ministry, and to assist hereafter, by his spiritual counsel, those who have watched over his progress with their affection, and their prayers.

This desirable state of things in a community, in which a due proportion of its people shall be devoted to intellectual and spiritual avocations, may arise from two causes: first, when these avocations are the road to wealth and fame: or, secondly, when there prevails in great numbers the solemn conviction that they owe such a testimony of gratitude to the God of all grace, as the special consecration of their sons to the service of His Altar. If the Church could ply parents with such an argument as this: by devoting your son to the Ministry you will not only obtain an ample return for your expenditure upon his education, but you will put him in a sure way of obtaining an honourable and lucrative office—there would be no lack of candidates. Every village would send them forth, and without much anxious enquiry into their talents or piety, many parents would bring their sons to the altar, that they might eat a morsel of bread. This, however, would be a sure and criminal consequence; it would secularize the Priesthood, and consume the spirit of genuine piety from the land. But it would serve to exhibit the fact.