

him; and if they think that he is mistaken in regard to his talents, or the nature of the holy office to which he aspires, kindly and firmly to expostulate with him. But to oppose him for no other reason than a preference to his becoming a merchant, or mechanic, or entering upon a more lucrative profession, is wrong, and will meet with disapprobation at the bar of God.

Ministers and churches have no small responsibility resting upon them in relation to this subject. Whenever a young man is examined by them for admission into the church, they ought to mark well his moral and mental qualities. If his religious experience be clear and satisfactory, his natural endowments good, his health unimpaired, and his deportment amiable and prudent; they ought to pray and converse with him, and endeavour to awaken in him the spirit of self-consecration. I have no doubt that the time will come, when every church organization will feel as sacredly bound to furnish *men*, as they now do *funds*, for the service of the Lord. When they begin to see the wheels of benevolence dragging heavily, if not wholly retarded, by the want of men to go forth on errands of mercy, they will consecrate their pious youth to the work of the ministry.

Every pious young man ought to make the solemn inquiry, how he can live most to the glory of God. If circumstances conspire to make out some secular employment as best adapted to effect this object, let him unhesitatingly enter upon it. If, on the contrary, it appears to be the mind of the Spirit, that he should seek the office of the gospel ministry, let him yield prompt obedience. In making this inquiry, it is not safe to consult his inclinations, or supposed tastes. Almost every young man of energy and industry has a natural desire to amass wealth; and were this to be the governing principle in ar-

riving at a decision, few would study for the ministry. A question of duty is never to be settled by a reference merely to natural inclinations and desires. The only point to be considered is, in what sphere a young man can do the most good.

Now it cannot be doubted that, other things being equal, a youth can now do more good in the ministry of the gospel, than in any other avocation. And this will hold true until the time comes, when there shall be a minister to every thousand souls upon the globe. No young man should therefore engage in any secular employment, until, after prayer and deliberation, and consultation with pious friends, he becomes convinced that he has not the requisite qualifications for a minister of Christ. If a young man, at this time, when so many are perishing who have never been taught the way of salvation, engages in worldly pursuits, without having prayerfully inquired whether he ought not to preach the gospel, he has shrunk from the examination of a momentous question, and ought to fear lest the blood of souls will be required at his hands."

WHO ARE CALLED 'THE SONS OF GOD'?

The most prevalent meaning of this appellation, as it is employed in Scripture, is probably well understood. But yet there is reason to think that many readers overlook one application of the name, which is wholly distinct from the familiar usage. It may therefore be of some service, to state distinctly, who are called 'the sons of God,' and to specify the probable reasons of the respective applications of the name. In the hope then of promoting this object, the following remarks are offered, as the result of a diligent examination of the Scriptural usage.

I. Angels are called 'the sons of