

the promoters of them would not treat with contempt any suggestion which I might offer, I would put it to them to consider solemnly before another season shall return, whether as good citizens and good neighbours,—whether as those who have hearts to feel, and souls to be saved,—whether as dying men, and who must soon be judged,—they do wisely or well to create occasions of falling to themselves, and to keep up stumbling blocks in a brother's way.

C. Q.

EDUCATION FOR THE CHRISTIAN MINISTRY.

Several reasons concur to induce us to lay a few remarks on this important subject before our readers. In the first place, many erroneous impressions concerning it have been extensively prevalent among persons of unquestionable piety, and are not yet entirely removed, though it is hoped they are fast disappearing from the church. In the next place, as the Seminary intended to assist young men in this Colony in their studies for the ministry, is expected to go into immediate operation, it appears advisable to present a short statement of the views entertained by its supporters.

We are thoroughly persuaded that there is a knowledge of divine things which the “natural man” cannot receive, and a susceptibility of heart and a tenderness of conscience superinduced by divine teaching, which no human learning can impart, and to which the unrenewed heart is an utter stranger. The absolute necessity, therefore, of personal and experimental religion, of deep-felt vital piety, to a Christian minister, is too obvious to be disputed.

All our seminaries in England require a proof of this, in the testimonial of a regular church of which the candidate is a member, before

they admit him, even upon trial, into their institutions; and in that which is about to be established here, the same requisition is laid down as a first principle of action. It is required also that some evidence be produced or a satisfactory opinion expressed, that he possesses gifts of a promising kind, and that in particular he is willing to learn, and “apt to teach” what he already knows. Thus qualified and recommended, the student may with propriety enter upon a course of studies especially adapted to promote his acceptance and usefulness as a minister of Jesus Christ. The time thus spent, if well employed, will enable the student to lay a solid foundation for future improvement, which may be highly beneficial to him; for notwithstanding the strong prejudices which some persons have imbibed against human learning, it is capable of being turned to great advantage. It supplies the mind with suitable ideas on a thousand important subjects, and tends at the same time to expand its powers, and to improve its vigour and sensibility: it conduces also to form a correct judgment and taste, to explain the meaning of words, the structure of sentences, and a just method of arrangement and composition: it enables its possessor to state a subject with perspicuity, to reason with accuracy, to illustrate with propriety and copiousness, and to persuade with pathos and energy.

A young man, placed in a situation so favourable for the acquisition of knowledge, would still, and all along, be considered as a *student of the Bible*. To obtain a correct and enlarged knowledge of that Holy book, is the main object of his pursuit:—to it every other is made subservient—on it, every branch of learning that engages his attention has a strong and practical bearing, and serves, more or less, to furnish him with a just and comprehensive