

None but He who made the world can make a minister of the Gospel. If a young man has capacity, culture and application may make him a scholar, a philosopher, or an orator. But a true minister must have certain principles, motives, feelings and aims, which no industry or endeavours of men can either acquire or communicate. They must be given from above, or they cannot be received.

No, attainments in philology, philosophy, or in any or all the particulars which constitute the aggregate of what we call learning, can in the least contribute to form a minister of the Gospel, any farther than he is taught of God to refer them to, and to regulate them by, the Scriptures as a standard. On the contrary, the more a man is furnished with this kind of apparatus, unless the leading truths of Scripture reign and flourish in his heart, he will be but the more qualified to perplex himself, and to mislead his hearers.

We must look to the Lord and Master to raise up and qualify men whom he will thrust forth into the harvest field, to gather precious sheaves. Here we may be met with the objection, that our labour is in this view uncalled for and useless. Such is not our persuasion, for it is of the utmost consequence to enable Brethren, of whom Christian love judgeth that they are already called to the work, to acquire those helps which fit for rightly dividing the word of God, and make workmen that need not to be ashamed. This is the end we seek to compass; without God's help in furnishing the men we fail. Money and men, power and success we must ask from Him who is exalted to bestow gifts. Nothing can therefore be more calculated to break up any feeling that would isolate the Institute from the churches, than joint supplications. The nearer you approach the Sun its rays are the more united, so the nearer we approach the source of all spiritual feeling shall we become united and enlightened.

The state of the Ministry must have a bearing on the state of religion. The cold, formal, lukewarm discharge of the ministerial functions must of necessity convey to the minds of hearers the impression, that the subjects treated are not matters of life and death. An earnest ministry, on the contrary, will diffuse a spirit of holy solicitude about divine things. A heart burning with the love of souls, will communicate its sacred sympathy and thus earnest churches will become centres of saving influences. Our impression is, that the prosperity of a denomination in moral and spiritual power, must be largely affected by the qualifications and resources of those occupying its pulpits. How important then the labours of the faithful and beloved Brethren, occupying the high and honourable position of Tutors in our Theological Institute; our prayers should rise, that on them a double portion of the Spirit may rest. Truth at the fountain will send a pure stream to gladden the land. An error-poisoned spring would spread death-dealing waters. Long may a succession of faithful men come forth to contend earnestly for the faith once delivered to the saints. Let gratitude too be expressed, that so many standard bearers occupy their posts in the field and have not fainted. Interest in the work of those gone forth is natural, as you watch the progress of a ship designed to achieve some noble purpose, all interest does not cease when it is launched, but you continue to mark its history to know what success follows it in its battles for freedom, or in diffusing the blessings of commerce, of science or of benevolence. How much higher the objects aimed at by a faithful ministry? Let the churches hear the request, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

The necessity of maintaining the distinction between the church and the world is recognized and contended for among us. This principle applied to the working