

so generally diffused through all classes of society, that to neglect our preachers any longer, would be leaving them in the rear of the improvements of the day; and it would indicate in us a total indifference to the prosperity of the Redeemer's kingdom. Other denominations are zealously engaged in erecting seminaries of learning for the benefit of their ministry, whilst we are looking on with cold indifference. Can it be said of us, that a laudable ambition to excel in doing good ceases to animate our bosoms?—that the prize of the high calling in Christ Jesus presents to us no incentives to action?—that it is sufficient for us, if we are saved ourselves, without preparing the means to effect the salvation of others? God forbid. Let us, as faithful servants, use all the means in our power, and look to God for his blessing. And what means, we ask, would be more effectual in spreading the gospel, than qualifying our ministers with a good education? It is true, an illiterate preacher may be useful; but education is calculated to enlarge the sphere of his usefulness, and make him abundantly more instrumental in disseminating the truths of the Bible. And such is the languishing state of Zion, that we need the services of godly and well educated ministers, not only in Canada, where large and extensive settlements are destitute of any regularly preached gospel, but India, with the Isles of the Ocean, and in short the whole pagan world are crying for the bread of life. And is not the difficulty of preaching, and translating the Scriptures in different languages almost insurmountable without education? Brethren, let us resolve that we will neglect our duty no longer. Churches of Christ, remember that you are not your own. He who purchased you with his blood, calls on you to engage in this glorious enterprise with all your ability, and to advance with

united hearts and energies to the help of the Lord against the mighty, until the kingdoms of this world shall become the kingdom of Immanuel.

A certain author informs us, that whatever furnishes regular and interesting labour for the mind, presents a field for the cultivation of its powers; and this constitutes, in a great measure, the difference between the mind of a child and the mind of a man. The faculties of the mind are strengthened and expanded by use, and weakened and contracted by disuse. The Gospel inculcates the duty of intellectual and moral growth. "Brethren," said Paul, "be not children in understanding: howbeit, in malice be ye children, but in understanding be men." He complained of his Hebrew brethren for their want of discrimination in divine things, and ability to labour in the gospel, as able ministers of the New Testament. "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat; for every one that useth milk is unskilful in the word of righteousness, for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil." The human mind, in its infancy, is far from being a competent instrument for the work of the ministry; and years, without cultivation, can do but little towards preparing it. Therefore it is of great importance that suitable culture be afforded to the youth who are called to this work. The nature and extent of the objects which constitute the burden of the gospel ministry, are beyond computation, and demand the utmost maturity of thought and judgment. Much time and labour are requisite to form habits of study. Without long experience of much application,