

to say, "has been made in the Education of the Ministry throughout the Dominion within a few years. It would be hard now to find such a *rara avis*, as I am old enough to remember in the case of an enthusiastic preacher who applied to his pulpit ministrations the instructions our Blessed Lord addressed to His immediate followers, not to 'premeditate' a defence when put on trial before rulers and magistrates. And when, from having an active turn of mind, he was led to think of the text he had chosen on his way to the pulpit, he outwitted, as he supposed, his arch-enemy, by choosing a new text when he got there. In no denomination is this general progress more marked than in the case of those providentially raised up to do a pioneer work in the country. They now take the lead on this continent in the vast sums they contribute towards the endowment of their colleges. When thus the last are first, it will not do for us to 'rest on our laurels,' thus fulfilling the Scripture, 'and there are first that shall be last.'"

We cannot make room here for the argument by which the lecturer sustains the position, one of the glories of English Congregationalism, that the Christian Ministry should be educated up to the best point attainable in its day and country, but we must make room for this closing remark, wisely conceived and well expressed:—

"I close with a single observation, which I add, though I fear I have not only exhausted my time but your patience; and that is, that the course here must be thorough enough to constitute an education. It is not at present any too long. In ordinary circumstances it should not be abridged. In our eager, impatient, over-excited age and country, the student is ready to suppose that the time devoted to Pagan classics might better be devoted to spiritual work. The Churches do not see any reason why they should not

call and settle the youthful Apollos, who visits them. And the College directors, perhaps against their better judgment, reluctantly acquiesce in the arrangement. Now this is more foolish than for an artisan to go to his work without tools, or the hands trained to use them; or for an architect hastily to run up a house on no foundation, or an insufficient foundation. Every architect knows that the foundation should bear a certain proportion to the size and height of the building. A naturalist can determine from the period of the growth, the longevity of a race or species. And every educator knows that if it takes time to train the hand or eye for skilled labor, it must take much more to secure the full, harmonious working of all the human powers, physical, intellectual, and spiritual—to prepare the whole man in fact as an instrument of Divine grace to operate on other men of every variety, for their eternal well-being. Education is no forced, hot-house process. The young brethren are here not to cram for a special occasion, but to form intellectual tastes, to acquire habits of study, and to master at least the rudiments of knowledge. When, after years spent here, duty flows into privilege, when work of this kind develops into play, when patient plodding becomes a pure and high enjoyment—then, and not till then, they may be said to be educated."

#### FEDERATION OF PRESBYTERIAN CHURCHES.

The time will come, though not likely in our day, when in the whole world there will be but one Holy Catholic Church. In that direction we see the Christian world moving when we see the different Methodist and Presbyterian Churches drawing closer together. In all the Presbyterian General Assemblies throughout the world there will be discussed this year the proposal to unite all Churches of that name and nature