

the oaks of my own planting, as of furnishing myself for the diversified cases of my people without some enlargement of my own resources, and without a well-digested use of them in previous preparation and study. "How,"—asks an old writer—"can the people grow, if the minister does not grow?—And how can the minister grow without study—if he does not daily drink in more than he pours out? If the nurse does not feed, and that more than another, she will soon bring both herself and her child into a consumption. As, therefore, we would not have the souls that are hanging upon our breasts languish for want of nourishment, and ourselves faint in the work, let us endeavour to recruit ourselves for the expenditure laid upon us." The distinguishing mark of "the pastor according to God's own heart" is, that he "shall feed his people with knowledge and understanding." The "scribe well-instructed unto the kingdom of heaven" has a "storehouse," from whence he "brings out things new and old." I would therefore, that we might bind it as a responsibility resting upon us all, to study and pray, to pray and study again; to labour and work; to concentrate mind, as well as heart and soul, in our great and glorious object—saving souls—feeding souls—winning souls, and rearing families for heaven. In this way only I hope to establish my people solidly in the ways of heaven, and to anticipate a joyous meeting with them in the presence of our God.

PROFESSOR STUART OF ANDOVER AGAINST TOO HASTY ENTERING INTO THE MINISTRY.

It is *perilous* to the reputation and usefulness of the ministry, when young men rush into it with precipitation and without due preparation. I have seen the experiment often enough to be satisfied that this is true. I have never known a young man do so, who has not afterward, if he possessed good sense and piety, been brought to sore repentance for his rashness. In a little time, all his stock of knowledge is exhausted. He has neither leisure nor inclination to acquire more. Not leisure; because his active duties are so numerous as to leave him very little time for study: not inclination; for he has not gone far enough in the field of theological study, to acquire a taste for investigating it, and pushing on vigorously in his efforts to traverse it. What is the consequence? Every man of sense may easily answer this question. The consequence is, that when he has made one revolution round his small orbit, he begins another in the same track. When he has gone twice round, and commences a third, his people, already uneasy and apprehensive of no additional instruction, begin to manifest their uneasiness, and utter their complaints. This is followed speedily by mutual alienation of affection and of confidence; and this of course ends in a separation of the parties.—The pastor then goes to another church, to begin the same rounds, and to end them with the same catastrophe. By the time he has gone through some half a dozen of these, all the churches become suspicious of him, and he is left, in his advancing age, without a home, and without a flock to feed; and if he is not a Christian of more than ordinary humility and benevolence, he will become invidious toward all successful ministers, and in the end a kind of universal hater of men.

Such is the usual course and doom of rashness and precipitancy in entering on the active duties of the ministry. The exceptions to this, (and such there are,) are not numerous enough to be brought into the account, when we are canvassing the question, what the *general rule* should be.

The station which I have occupied for the last twenty-nine years of my life, has given me opportunity for somewhat extensive observation of facts, which have a bearing on the subject now before us. The more I have seen, the more confirmed have I been in the sentiments that I have just expressed.

Often, much too often, have young men that have joined the Seminary here, become impatient under the protracted period of three years, which our laws demand for completing their preparation. Many have been the expedients which have been hit upon by some in order to evade their force of our laws, which absolutely demand a completion of such a

course, either here or at some other Theological Seminary. I might mention some cases of breaking away, that are of a nature adapted to give pain to an honest mind, and seemingly irreconcilable with downright honesty and truth. And why such hazardous attempts as these? Merely because of impatience at delay. Nothing would answer any purpose, but to be actually preaching. "There," say they, "is a perishing world—there the outstretched hands of the churches imploring aid—there the missions languishing for want of men; and they feel a burning and even an unquenchable zeal to be warning sinners and comforting Christians. If God designs them for usefulness—about which they have no misgivings—then he will qualify them, even as he did Paul; and to be taught by his Spirit, is better than to drink in at the fountains of science which are merely human." Thus they have persuaded themselves, that they merely obeyed the call of God in breaking away from a protracted course of preparation; nay, that the young men who patiently submit to this course, and even desire still another year for preparation, must be wanting in benevolence and efficiency.

Our Seminary is never free from some such young men as I have now described. But while these, in their own behalf, put to the score of their benevolence and piety a great portion of their urgent zeal to break away from a due preparatory course of study, my observation leads me to conclude, that in most cases there is quite as much vanity and self-esteem, as there is benevolence, in their forward spirit; and that if they knew themselves better, and the greatness of their undertaking in a more adequate manner, they would sit down with great quiet and diligence to a full preparation.

I have my doubts, however, whether minds of such an order can be tamed by any thing but experiment. This I well know, that the collected wisdom and energy of all the faculty of this Seminary, has not been able, in many cases, to alter the determination of some young men. Their feeling seemed to be, that the salvation of the world was suspended on their immediate and undelayed efforts in the ministry. God called them; and they must hearken to his counsel rather than to that of men.

A BAPTIST MINISTER'S OPINION OF THE PRAYER-BOOK.

A short time since a distinguished Baptist clergyman, who is regarded by his denomination as peculiarly gifted in extemporary prayer, remarked to me that he was every year more and more convinced of the utility of a liturgy: and there were times when he was called to stand between his people and God, and to take upon himself the high and awful responsibility of carrying up their minds and thoughts to Jehovah and of speaking to Him for them,—when he felt so utterly incompetent to the task, both in the frame of his spirit, and in the power to express appropriately the wants of his flock, that he would have made almost any sacrifice could he have thrown himself upon a suitable precomposed form of prayer, and thus have led the devotions of his people. He also added, that so well pleased was he with the rich and spiritual character of our service, that he had often remarked to his clerical brethren, that he not only desired that they might have a liturgy in their Church, but that with a few slight alterations adapting it to their peculiar views, he was ready to take our Prayer-Book for that liturgy. This, or a similar candid acknowledgment, has been made to me in the course of my ministry more than once by clergymen of high standing in other denominations. We may well inquire whether a liturgy is not a bulwark of defence to any Church, guarding the purity of its faith, and preventing irregularity and disorder? What but this has kept our Church from the mildew of Unitarianism, and the blasting influence of those elements of discord and disunion, which have laid waste so many portions of Zion around us? Surely the whole experience of the world must be changed before we can be driven from the defence of a liturgy on the ground of expediency. And if a liturgy is to be used, it will be difficult to find one better than ours—more scriptural—more evangelical—more imbued with the very soul of spiritual religion.—*Rev. J. A. Clark's Letters.*

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

THE YOUTHFUL CHRISTIAN.

Ebenezer Cross died at Glasgow in March 1837, aged nearly 13:—his health had always been delicate; but his mild and resigned spirit enabled him to yield submissively to the manifold inconveniences attending sickness. He was ever ready, according to his ability, to listen to holy conversation; and he would even speak calmly of death, which he felt could not be far distant. And when God's last message was about to reach him, this patient sufferer observed to his father—"my journey is near an end."—On being asked to what journey he referred, his answer was, "the journey of life"—and then assured those around him that his trust was still in God alone. Still his heart was ever softened towards his family and friends, and he would exclaim—"Oh! if I could but take you with me!"

You know perhaps, young reader, that pretty hymn commencing

"Holy Bible! Book divine!  
"Precious treasure! thou art mine."

That same precious and heavenly book was the constant delight and study of young Cross; and he also delighted in such spiritual works as he could understand.

The same source from which I have been enabled to compile the foregoing memoir, furnishes us with the following letter addressed by Ebenezer Cross to one of his brothers. If its perusal makes you feel serious, pray encourage the feeling, and let not worldly thoughts drive them hastily from your breast. Now, here follows the greater part of that interesting letter—a message, as it were, from the borders of the grave, from the young to the young.

"Glasgow, 14th April, 1836.

"Dear Brother,

"It is from the sides of eternity I address you now, I am heartily sorry that I have so little strength to write what I long so much to communicate to you. But let me tell you my brother, eternity is another thing than we ordinarily take it to be in a healthful state. O how vast and boundless, how fixed and unutterable. Of what infinite importance is it that we be prepared for eternity. I feel myself no more an inhabitant of earth, and sometimes earnestly long to depart and be with Christ. Many serious Christians are too easily imposed upon by the much false religion that there is in the world. I likewise fear you are not sensible of the dreadful effects and consequences of it. Let me tell you it is the devil transformed into an angel of light; while it passes current with multitudes of well meaning people for the height of religion. And now my dear Brother, I am about to leave this world, I commend you and all my friends to God, to the word of his grace, which is able to build you up in holiness, and give you an inheritance among them that are sanctified. May the Lord be your guide and your portion for ever, may he be your aim and your all in all; may he keep you from the evils of this world and all its temptations, which are the desires of your dying brother,

EBENEZER CROSS."

*Fatal Consequences of Disobedience.*—Died in Woburn, May 29th, William Wheat, aged 14. The circumstances connected with the death of this youth, are too affecting to be surpassed. He came to his untimely end, by the explosion of a gun barrel, with which he had been repeatedly commanded not to meddle. Contrary to orders, he loaded the gun and applied a lucifer match, to fire off his "cannon," as he called it—but it burst and killed him instantly. —*Boston Mercantile Journal.*