

ministry should be purified—that none should be admitted, who are destitute of vital piety—or who are attracted by the respectability, influence, literary leisure, and personal supplies to be obtained in this work. “Put me I pray thee, into one of the priest’s offices, that I may eat a bit of bread,” say many. An end to this state of things must come about. Instead of regarding elegant literature, a critical skill in languages, and profundity in science, as their main objects of pursuit, and going forth to their work acquainted with every book but the Bible, ministerial students must become a prayerful, self-examining, Bible reading race, whose zeal for God’s house eats them up. Then, may we hope that multitudes will be converted to God—and feel under obligations to seek the salvation of others. Hence, a new host of active labourers in God’s cause will arise—and religion rapidly spread. The state of the world at large is owing to the state of Christendom—the backward state of Roman Catholic countries is greatly owing to a languid and worldly Protestantism—the lowness of Protestant churches is mainly owing to an unconverted and feeble ministry—and that impotent ministry is derived from wrong systems in the admission of probationers into colleges, and the pastoral office. Prayer for a nobler and holier ministry is of all things now most necessary.

Let us rejoice in the advance towards pure Christianity already made amongst Protestants,—but let us faithfully notice and acknowledge how much that advance has to proceed before it reaches the Millennial glory. “There remaineth much land to be possessed.” A general turning to God is wanting amongst us. We re-