

In doing so, I need scarcely urge the great importance which scripture attaches to prayer; and how it is represented as intimately connected with the welfare of the church. All the blessings which the Lord has promised to confer on the church are to be given in answer to prayer. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," is the language of inspiration. And again our Lord, in giving us our model of prayer, inculcates that we should supplicate: "Thy kingdom come." We need scarcely pursue this subject further by referring to the promises: "Ask and ye shall receive," etc. "If any two of you shall agree as touching any thing which ye shall ask it shall be done for you," etc. All these promises, if referring to individuals, are no less applicable to the church in her collective capacity; for she is composed of individuals. It is because the importance of prayer in obtaining the blessing of the Most High is realized, that public, social, and private prayer is so often made for the success of the church in her various operations. Now, have not the colleges and theological halls of the church equal claims upon her prayers with any other of her concerns. Without the blessing of God upon them they *cannot* be successful: with it they will succeed. How then is that blessing to be obtained? The answer is short but expressive—by prayer. But apart from this claim for our prayers which our theological halls possess in common with other of the church's operations, they have also claims of a special and peculiar kind.

Think of the position which our students must occupy; and how the interests of the church are connected with them. The church is bound to disseminate gospel truth, and these are the instruments which she employs for this purpose. These are the men which go east, west, north, and south, as her representatives, carrying with them the glad tidings of salvation,—fulfilling the command: "Go ye into all the world and preach the gospel to every creature." Is it not necessary to pray for men who are preparing for such a work as this?

God has also invested the church with the preservation of the faith: and she is held responsible for handing it down to posterity uncontaminated.—For the accomplishing of these ends through the church God has instituted the christian ministry. Christians are fellow-workers with God in maintaining this institution. The part which they have to perform in this work is far from being unimportant; and just in proportion to the importance of the work ought to be the fervency and frequency of prayer for a blessing upon it.

The qualifications necessary to a gospel minister is an all-important reason why prayer should be made for our students. Many, and, I believe, not the least important of these, are such as God alone can give. True it is that God may bestow these gifts without any special prayer for them: but is this his established method of procedure? Has he given us a promise upon which we can rely that he will give us without asking? Are not the terms which he lays down: *Ask* and ye shall receive,—*Seek* and ye shall find, etc. We have no reason to expect that we will have men rightly qualified, unless we make it the subject of earnest prayer. If it is made the subject of general, earnest, believing prayer, we have the promise of him who cannot lie that our petitions will be answered.

Without referring to the necessity of praying that all our students should be qualified by the work of regeneration, and the possession of the Christian graces, it may be well to glance at a few of the qualifications specially belonging to the filling of the office of the ministry; and the necessity of praying that our students be endowed with these. Were scripture altogether si-