

the work, for the harvest is rotting, and will perish for want of labourers. When I consider how many thousands will inevitably and irrecoverably perish in Canada before the gospel can be given them, my soul sinks within me. Why are not the churches seeking out their most pious and talented young men, and encouraging them to take hold of the cross, ere it be completely down? If they are waiting for splendid talents, I fear Canada will never be supplied; for few of these persons will be found willing to traverse these dreary wilds on foot, or be contented to live and preach in log huts. Men of robust constitution—of good common sense—without natural defects—of ardent piety and love for souls—with that degree of mental culture requisite to qualify them for the work, are such as we want; and such I believe may be found to a goodly number in our churches. Why not encourage them to this, as well as to any other duty? The love of Christ toward themselves, and a perishing world, should be urged upon them as a motive to constrain them to enter upon the great work. If Christ heard their sighing in the prison-house, when condemned to die, is it not the least they can do in return to lay down their life a sacrifice for him? Yea, if they had ten thousand of them, they would be too little to lay them all down for His sake.

Many young men, I know, are labouring under great anxiety to know where the path of duty lies; halting, as it were, between two opinions. Now prudent and wise counsel at such a time, might be of inestimable value to the church and cause of Christ. But by repeated discouragement from their senior brethren, they will be led to abandon the idea altogether, as many have done already: and at whose door does the fault lie?

At almost every place where I have been, the cry is, They have no minister to preach the gospel in its native simplicity. But the cry will soon wax feeble if it is answered with repeated neglect. Already have multitudes of the people become so dead, that they just know there is such a thing as the gospel. The people in this place were organised into a church on the 14th of February last: two deacons have been appointed since. We attended to the administration of the Lord's Supper: it was a time of refreshing for our souls. It was the first time they attended to it as a church."

To these striking representations, may be added the following remarks of Dr. Going:

"The churches should look out among them for young men of piety and gifts and a desire for the ministry, and encourage them to devote themselves to the work of preaching

the gospel. Let us not be misunderstood; we cordially subscribe to the doctrine ever maintained in our denomination, that in order for a man lawfully to enter into the ministry, he must be internally called by the Holy Spirit to preach the gospel. Of course, we utterly object to the consecration of unconverted youth to the work, or the introduction to this holy office of any man, however learned, if not pious, or of any man, however pious, who is not otherwise fitted for it, and called to it. At the same time, it is morally certain that a grievous mistake must exist on the subject of a call to the ministry; for there are some in the ministry, who are unqualified for it, and unprofitable and unacceptable, while others have never entered into the work, who ought to have done it, and might have been useful; and, further, most of those who give evidence of a lawful call to the work have been introduced into it without due mental discipline and attainments, so that they have all along laboured under serious disadvantages, regretted as much by themselves as by others. It does not follow that because God designs a man to be a preacher, that of course he can preach immediately, or should attempt it, any more than it does that because God has regenerated a man, and intends him for a member of his church, he should unite with it, or partake of the communion, previous to his baptism. And while the greatest caution should be used that only sound, pious and otherwise suitably qualified men be admitted into the ministry, similar means should be employed in calling them to preach, as are proper in calling saints to the performance of other duties, and sinners to repentance. In all cases, the Holy Spirit must be acknowledged as the efficient cause of all holy action, while human instrumentality is necessary. Especially should pious young men of talent be reminded of the multitudes who are without a preached gospel in our own country, and the millions in a state of heathenism in other countries: of the duty of all Christians to do all the good in their power, of the desirableness of a part in the ministry as affording opportunity for more direct and extensive usefulness than any other sphere of action; and of the consequent duty of every man to preach the gospel, who can do it, notwithstanding the privations and sacrifices incident to it. These and similar considerations should be pressed upon their attention.

The officers and leading members of the church should feel that 'this thing belongeth to them,' and realise the importance of a judicious discharge of the duty. Especially ministers who are best able to judge of ministerial qualifications, and who have the most favourable opportunities for observation, should consider this labour of love an im-