

us unite labour with prayer that our condition, as belonging to Christ's church, may be greatly improved and advanced.

*But our prayers should have special reference to the subject before us ;* for have we not been instructed to "pray the Lord of the harvest that He would send forth labourers into His harvest?" Never will God dishonour His promises, or teach His children to offer supplication which He does not mean to hear. Were fervent prayers offered up to Him who has been pleased, as touching this very matter, to instruct us what we shall do—to Him who can turn the hearts of men "as the rivers of water"—offered up by church courts and congregations and families among us—we should have little ground for doubt that a very happy change would soon become manifest. How *can* we—how *dare* we continue our complaints as to the evil or offer any suggestions towards its decrease or removal, till we have tested the value of this great instrumentality which God has permitted us to employ?

But while prayer is entitled to be mentioned *first*, our duty in the case will not be discharged until our prayers have been followed up by such wise and earnest exertions as we are competent to make.

Now there are certain measures of very obvious importance to which we take the liberty of inviting the attention of the ministers and members of our church.

Everyone knows that there are among us young men not a few, of real piety, and of the natural endowments requisite for the ministry, whose entrance upon the course of preparatory study might be determined by the wise encouragement of their pastor or of other intelligent christian friends. But of these many will never find their way into the ranks of our students unless they receive special encouragement from those upon whose wisdom and friendship they most rely—and, here, we must protest against the folly of saying that if these young men are such as represented—such as the church really wants to serve at her altars—they will come forward into the ministry without any solicitations whatsoever from without. In some cases they will ; in other cases they really will not. It is quite as legitimate, provided we are satisfied as to their piety, talents, and prudence, to invite young men to devote themselves to the ministry, as it is to ask men to serve the Lord at all ; and, as many, (humanly speaking) remain in sin and impenitence because no one has had faithful personal dealings with them concerning their spiritual interests, so many are lost to the ministry—though not to the church—because their humility has not been encouraged by the only parties who could render this service at once to them and to the body of Christ. One may have in his eye ministers and congregations who have sought out and cherished several young men who are now useful labourers in the church ; while other ministers and congregations who had equal opportunity of aiding in this good work have attempted (for we forget not that the most earnest efforts may prove unsuccessful) absolutely nothing.

We have amongst us many of the class of young men who might thus be sought out. Did we but approach them at the proper time and in the proper way, we might succeed in enlisting many valuable servants for the church whom we shall not otherwise secure.

Again, much might be done to encourage students by *aiding them financially during the period of their theological and especially of their literary studies*. A large proportion of our students are not in circumstances to go forward without interruption in their course, unless they receive pecuniary aid from some quarter ; nor is it nearly so easy now as it was some time ago for students to get schools—the mode of assisting their finances to which they generally applied themselves. The result,