

operations is continually widening, and the calls for labourers growing daily more importunate, the number of those actually training for the office is no greater than it was five years ago. The time then is well chosen for a reiteration of the truth, that the Church must not only provide men to teach, but men to be taught. How is this want to be supplied?

First of all, by *præparatio ad Deum*, according to our Saviour's argumentative command to his disciples. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." But he will not send them, as he sent the quail upon the camp of Israel. Nor will he raise them up like the fabled crop of Cadmus from the earth. The very answer to our prayers for men to work for God will be connected with exertions for our own.—He helps us when he makes us help ourselves. The question therefore still recurs: what is the Church to do in proof of her sincerity, and in promotion of the gracious answer to her own request?

Another obvious duty is to *seek* for the appropriate materials of which able ministers are to be formed. These materials do not always lie upon our pavements, or along our highways, any more than the materials of our costly fabrics, or most necessary articles of daily use. They are often latent, and must be discovered and drawn out from their concealment, and extricated from their embarrassing associations and connexions, as the precious ores are separated from the baser substances with which they co-exist in nature. At times, indeed, they may seem to be profusely scattered on the very surface of society, as gold is now picked up by handfals on the soil of California. But all is not gold that glitters. In a moral, no less than in a material sense, golden dreams are often doomed to disappointment, and apparent exceptions only seem to confirm the general law, that what is truly precious is acquired by patient, self-denying toil.

Another analogy between the cases is perhaps not wholly fanciful, or may, at least, afford a wholesome practical suggestion. As the mania for sudden and easily gained wealth, which now prevails among us and around us, can hardly fail to flood the market with spurious and supposititious gold, however genuine the larger part of the new acquisitions may be, so the eager, indiscriminate attempt to force into the ministry every young man who seems possessed of piety and talent, may be expected to result in many a lamentable failure and imposture, as well as to be followed by a violent reaction towards the opposite extreme of apathetic negligence and passive waiting upon Providence for that which is ordinarily given only as the reward of diligence and sound discretion. Against both of these

evils let the Church be on her guard, by seeking earnestly for men to serve God in the ministry, but carefully proving them when they are found. This process; added to the means already mentioned, that of fervent and unceasing prayer to God for labourers in his harvest, will do much to meet and counteract the painful and alarming diminution of aspirants to the ministry.—But although it will do much, it will not do all. For after bringing young men to the threshold of this work, the Church is not to leave them there and go in search of others, but must help them over it, and put it in their power not only to contemplate the great harvest, but to enter it, and fall to work upon it. Since Apostolic times it is no longer a questionable point that poverty may co-exist with piety and talent. If the empty suits of armour would be worse than useless in the day of battle, because tantalizing to the combatants, would they be of more use, or less tantalizing, if the men who ought to wear them were drawn up in sight of them, but not allowed to touch them, much less to put them on or carry them away? Even so the most complete and liberal intellectual provision for the training of the ministry, and even the most ample supply of men to be trained, can only disappoint the Church and tantalize a dying world, if the two things still remain apart which must be joined together to produce the end desired. And as nothing half so frequently creates obstruction as the poverty of those who are otherwise entitled to the opportunity of training for the ministry, it follows that the Church can do her duty in this great matter only by providing the means of their subsistence. She must not only find the men, but feed them.

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