

terature, when separated from secular, becomes a barbarism, cannot be better shown than by an examination of the results of the training schools of Rome. Bigotry, narrow-mindedness, and want of adaptation to the work ensues. There is produced a *cant*, which, by its narrowness, instead of converting, repels the world.

Then, again, there is a great wrong in *checking* a child through to the ministry, so that without further change of self-searching he arrives at the terminus. The work of preparation should be one of deep and agonizing personal struggle. Who can speak to others of sin without an awful consciousness of it himself—who of the need and preciousness of Christ, without a tender experimental knowledge of this blessed Saviour? We do not say that in some cases boys trained to the ministry have not been preachers of unction, but we apprehend that in most of these cases, the experimental knowledge ripened, as in the case of Chalmers, after ordination. And we fear that the arranging a compulsory profession for a boy before hand, and confining his education to this line, makes him either heartless or narrow.

But what is a parent to do?

1. Pray.

2. Discover if your boy is a Christian of real experience. If not he will be a burden to himself in the ministry, and a snare to others.

3. See whether he has more than ordinary capacity.

4. Search your own motives. Are you sure there is no ambition in them? If so, they may pass as poison to your son, and destroy him.

5. Let your son go to college. This is essential to his usefulness. "A Christian boy," says John Newton, "goes to college as an ordeal. If he *stand* then it is an evidence of his having hold of the truth." It is a hard ordeal, but it is necessary. Accompany him there by prayer, brood over him in tenderness, but *send him*. Otherwise he will not be fit to teach.]—*Eds. Rep. Rec.*

#### "HE WISHED THAT HE HAD BEEN A MINISTER."

This is one of the remarkable expressions made by a late lawyer of eminence in his midnight conversation with a friend, a few hours before his death. He was, however, in no respect conscious of his approaching change, but spoke as if he had many years before him. Yet "he wished that it had been his lot to be a minister of the gospel." As this was not a late and death-extorted admission, neither was it the fruit of disappointment in the common aims of life. Mr S— was unusually successful, both as a professional man and as a politician. He rose rapidly. Honourable and lucrative offices were at his back. His character for lofty integrity was universally admitted. His friends were among the pillars of society. Yet, in the first stages of his career, in the bloom of success, with many glittering prizes before him, and with a moral certainty of soon grasping them, he turns away amid the whirling tumult of an excited political canvass, to sigh after the lot of a gospel minister.

Is there no lesson, no caution here to the young men of piety who turn their backs on the ministry, because other professions hold out the prospect of a speedier and more brilliant worldly success? Mr S—'s case reveals the magnitude of the mistake they make. They may succeed to the top of their wishes, may accumulate honours, offices, means, influence, and political station; and then, after all, feel in their hearts the irresistible desire that the holy peace, humble toil, and spiritual aims of a parish minister had been their lot.

## HOME MISSIONS.

We give the following extract from the Rev. H. D. Steele's Report submitted to the Presbytery of Halifax at its last meeting:—

"For the last three months I have been almost constantly occupied in preaching, visiting the sick and dying, attending funerals, and administering the ordi-