

of which indeed we have already too abundant evidence, that multitudes, even in their religion, have the world in view: and to them, when religion is stripped of golden charms, she has little else to attract and engage their active exertions in her favour. No truly pious mind can wish to see the Lord's vineyard supplied with labourers on these terms; for then it would no longer be a scene invested with peculiar sanctity and elevation, in which the secularism of the world dwindles into nothing in the presence of objects of a purer nature, and surpassing value.—But, secondly, the Church might be sufficiently supplied with ministerial candidates, were a deep feeling of the eternal value of the gospel to prevail among Christian parents. From lively gratitude on account of the inestimable blessings which they themselves derive from it, from an ardent desire that others may participate in the same blessings, they might feel it to be a duty to bring into the sanctuary of God one of their children, to serve before the Lord all the days of his life. We have then these two motives which might influence parents in a Christian community to educate their children for the sacred office; namely, on one hand, a desire of obtaining for them a competent living; on the other, the noble desire of providing reapers for the field in which are gathered immortal souls. The one motive, existing unmodified and alone is most blameable, inasmuch as it regards the sacred office in no other light than a secular calling, and its temporal advantages its chief attraction; the other motive, in so far as the Christian parent is concerned, is most praiseworthy, inasmuch as it overlooks all meaner considerations, and seeks only to express its own grateful emotions to the Lord of life, by providing an agent to advance his kingdom. From such a motive,

therefore, ought the Christian parent to act in the dedication of his son to the service of the altar, and nothing short of this should ever lead him to destine a child of his to an office in which the responsibilities are so momentous.

In conclusion, let it be observed that the subject now examined is of high practical importance to the Church. It is the duty of its members to know what agency Christ has appointed to disseminate his gospel throughout the world, for on them is devolved the raising up and maintenance of this agency. A mistake here is pregnant with the most alarming consequences to the cause of religion. We must know how to detect the enthusiasm which pretends to inspiration; to expose the presumption which sets up its own crude fancies in opposition to sober reason and the oracles of God; to discover among the various plans left to our discretion, that which shall be most efficient to promote the cause of truth. If the opinion ever find favour, that it is of little importance what the qualifications of the Ministers of religion be; that the discoveries of the book of God are so trivial that any one may unfold them; that it is a matter of small moment whether those who shall conduct the services of the sanctuary in the next generation, be men of narrow and uncultivated minds, or learned in all the science of the age—consequences the most disastrous cannot fail to ensue. Were such sentiments to prevail in this Province, when every thing yet remains to be done for establishing schools and universities from which the Church may draw her supplies of qualified teachers, we might fear that they never would be established in any proper efficiency—and that our descendants might yet relapse into heathenism and barbarity, were it not for some guiding light that might be borrowed from