

secure. Humility will be cultivated, as the most effectual antidote to that self-conceit which is equally ridiculous and foolish. A *truly* learned man is often less positive and confident than one who knows comparatively nothing. A novice or "a sluggard is wiser in his own conceit than seven men that can render a reason." *Knowledge* indeed sometimes *puffeth up*, especially in the commencement of a course, when the student, finding himself in a new world, fancies himself master of its multifarious treasures, till his own experience, or the grace of God, teaches him a better lesson. Self-diffidence and modesty become youth, and especially young ministers. Nor is this a trifling matter; for vanity will necessarily relax exertion, excite disgust among all wise and good men, and provoke God to withhold his blessing from their labours.—"God resisteth the proud," while he "giveth grace unto the humble."

A spirit of fervent prayer is necessary, not only to promote the success of the Christian student, but to preserve him from any injurious effects which might arise from a sense of superiority, and to enable him to devote his acquisitions to a proper purpose. The excellent Doddridge frequently observed that "if he was negligent in prayer, his studies withered, and his progress, even in human learning, was retarded;" and Lord Bacon has remarked, with his accustomed point and wisdom, that "if prayer without study is presumption, study without prayer is atheism." It was not to the Apostles alone that the great Founder of Christianity promised the Holy Spirit, to guide "into all truth." But this aid must be sought; and a pious student will be often praying, "Open thou mine eyes that I may behold wondrous things out of thy law." In the study of a book so peculiar as the Bible, and of a system so holy as Christian-

ity, there is a certain rectitude of disposition which, in regard to the essence and spirit of religion, goes farther even to enlighten the mind than any strength or acuteness of intellect without it; and to preserve this disposition, no other means that we can employ are so well adapted as fervent and repeated prayer. Of the devotional parts of Scripture, it may also be affirmed that their meaning can neither be understood, nor their beauties relished, nor their spirit imbibed, without frequent approaches to the throne of mercy, and intimate communion with the Great Being who is seated upon it. For the students who may enter the projected Seminary, it is our earnest desire and prayer that they may all become "able ministers of the New Testament," be richly endowed with the spirit of their Master, labour in his vineyard with untiring assiduity and abundant success, and be the honoured instruments of diffusing the blessings of gospel truth and salvation among the destitute inhabitants of these long-neglected provinces.

Looking at the spiritual character of the religion we profess, we wish, in the first place, for *pious* ministers. Considering the kind and amount of labour to be performed in the missionary field, we wish for *hardy*, *active*, and *zealous* ministers. Keeping in view the state of society, and the demand for mental culture, we wish for *intelligent* and *well-instructed* ministers.

* * * All persons desirous of admission into the Seminary should make early application to the Secretary, the Rev. N. Bosworth, Montreal.

ON DECLENSIONS IN RELIGIOUS COMMUNITIES.

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It has, I have no doubt, occurred to many who have noticed the