

men for Calabar. Nature itself teaches us this. Next to the knowledge of God and himself, the most valuable knowledge the Preacher can have is the knowledge of those whom he addresses, and who can understand any people so well as a countryman? The planting of the primitive Church, eighteen centuries, ago, teaches us the same lesson. The first Gospel-converts were among the first Gospel-Preachers.

II. We wish *Christian Natives*. It would be a happy thing if we could always make as sure of this second qualification as we can of the one just mentioned. But let me say, we wish no young man merely because he is a member of a Christian Church. This will not satisfy us. If a *formal* profession of Christ be the only test this is not enough. Neither do we wish mere clever school boys nor promising young lads. We will never accept either smartness or promising appearances in place of Christianity. It may be one of the hardest things to tell where there is *genuine* Christianity, but we cannot be satisfied unless all legitimate means are used to discover this. The very *first* things we want in the native, are, repentance of sin, faith in the Lord Jesus Christ, and love towards God. If he has not these, we care not for his smartness or show of promise, we want him not here. The great evil of this Institution hitherto has been, (it is the great evil of all similar Institutions,) that a large number of the young men sent to it have been *unconverted*. How to remedy this evil altogether may be beyond our power, but: Overseers of the house of God, Stewards of this Infant School of the prophets, let me charge you, as you regard the purity of the house of God, as you seek a real and not a mere nominal prosperity—Encourage no young man, venture to send up no young man for instruction here unless you are satisfied that he has at least the marks of one “born from above.” These remarks are absolutely indispensable in the Aspirant for the Holy Ministry, and may I ask, ought they to be considered less so in the preparant for the Christian Teacher?

This leads me to add, in the third place,

III. We wish young men of *pre-eminant piety*. It would not be fair not to specify this. We do want something more than *common* Christians. The work in prospect demands *pre-eminence* in every Christian virtue. More than a common faith, more than a common love, more than a common self-denial are needed. Conversion to God, that is the primal qualification, but we desire more than the mere elements of the Christian character. We wish and pray God for the ripest fruits of the regenerated nature; the intellect irradiated with the light of God, the heart filled with the love of God, the will made mighty by the power of God. We wish not only hatred to sin, but an *intense* hatred, not only love for souls, but a *burning* love, not only zeal for Christ, but a *consuming* zeal. Men whose understandings are enlightened, whose consciences are quickened, whose hearts are purified, whose wills are renewed, whose whole natures, if we may so say, are saturated—spirit, soul, and body—sanctified by the Spirit of the living God, these are the men we wish, and such men we know will be self-denying men; they will love the Gospel for its own sake and not for any temporal advantage connected with it, they will be ready to make sacrifices, they will be ready to take their lives in their hands and go anywhere or do aught that they may serve Christ.

Were I signaling, this day, in this place, any particular virtue, I would single out that of *Christian self-reliance*.—Our Churches in this island, planted, fostered and upheld to this hour, with but few exceptions, by the benevolence of Foreign Christians, our Schools in the same predicament, this Missionary Institution itself planted and reared in a similar way, there is a danger, my Brethren in the Ministry, and my Christian Auditors, of one of the noblest principles in our nature, being dwarfed and crushed.—Accustomed ever to lean upon others we know not our own strength, we may grow up but we are never better than grown up children. How long are we to be Infants? how long is the Presbyterian Church of Jamaica to be dependant upon Scotland? This is a most becoming question this day. Marked by uncommon affection has been the conduct of the Mother-church hitherto, but the church here must not presume too much upon her love. The parent is wise as well as loving, and therefore she wishes her child to put forth its own energies. Earnest have been the prayers and efforts of the Missionaries themselves that the congregations here become self-sustaining, many circumstances have concurred hitherto to hinder and retard this most desirable consummation, but still it is their