

field in which you are to labour, and "the signs of the times" in which you live will all the better prepare you for your toils, trials and success.

I have already indicated plainly enough, that I think, if a minister in this country is to be successful in his work, he must possess rather more than an ordinary share of gifts. If genuine piety be indispensable to a minister in any part of the world, it is plain he needs a large share of that here, and to make it effective, he must be a man of mental culture, extensive information, untiring perseverance and great good sense. In any part of the world a minister that lacks these gifts must fail of doing good, but in Canada he can hardly fail of doing much evil. If he does not give the same offence to the ignorant, as to the well instructed; yet it is no paradox to say, that it is to the former not to the latter that he proves the more mischievous as a minister. The truly accomplished man—accomplished in the fullest sense, strives to raise the standard of taste and intellect as well as of piety among a people. Indeed experience shows that gifted ministers, if their gifts are truly consecrated to the Lord are the most successful in the conversion and edification of souls. Without respectable natural talents no man should think of the ministry. But then bear in mind, that whatever your natural talents are you will utterly fail in your work unless these are cultivated in every possible way.

When you have done your uttermost to cultivate your own minds, you may not produce sermons characterized by the highest finish, or marked by profound or original thinking, yet you will hardly fail, with prayerful labour well directed, to produce discourses which will please and edify those you address. Nor is it necessary that a discourse to be really good, and to do good, should possess the attributes of

the highest literary excellencies. But if through vanity or sloth you become careless in your pulpit preparations and take up with the slug-gard's creed, *that anything may do*—or what is not better, attempt by little affected arts of style, or little tricks of delivery to make up for the hard toils of the study—you will offend the intelligent, grieve the pious and utterly fail to instruct the ignorant. I do not know in what part of the vineyard such men can be useful—I am sure they will never be useful here.

In conclusion, if the views given of your field of labour be correct, you cannot but see that in addition to other qualities you will require a high and a holy earnestness of soul for your work. There is no part of the world where a minister of Christ may innocently live the easy life of a country gentleman, or spend his days in the elegant pursuits of literature; but in Canada this sort of thing in either form needs not be attempted. The battle *here* must be fought in downright earnest, or you may count with certainty on defeat and disgrace. When you enter on the work, then, I beseech you enter on it with strong faith, ardent zeal, and burning love—strong faith in that God whose ministers you are,—ardent zeal to advance the cause of truth—and burning love for your Saviour and the souls of men. If it shall be so with you, then may one hope that you shall so preach as not to offend the intelligent, and yet instruct and comfort the humblest of your flock—Then may one hope that you shall preach so as to arouse the worldly minded, break up formality, remove doubts from the weak, and silence the talk of foolish men. In a word, my dear young friends, so live and preach that through the grace of God you shall have many for a crown of rejoicing in the day of the Lord. This is my wish for you all—this shall be my prayer for you all—Gentlemen fare you well.