

principles and feelings,—to recommend the Faith which they profess and make the Gospel attractive to mankind.

BUT, if such be the task of all Christians who are Christians in earnest,—in how much higher and more awful an acceptation does the text apply to those who are expressly consecrated and exclusively set apart to the Service of God!—To them it is that the words are specially addressed—to them the charge is given by their Master, that they must produce an effect upon the world,—must work a change upon mankind,—to them the warning that if their efficacy for these purposes be lost, they are fit only “to be cast out and to be trodden under foot of men.”

It is in this, which appears to be the proper and direct application of the words,—their application to the office and duty of the *Christian Minister*,—that I propose now to pursue the subject which they present, and which divides itself under two distinct heads of enquiry.—I propose to clear the way by considering the nature, origin and constitution of the Christian Ministry; and to proceed thence to the examination of the object for which such a Ministry is appointed,—the part which they are to sustain in human Society,—the duties which they are to discharge,—and the manner in which they are to execute their task.

FIRST, then, we are to consider what the Office is—how it originated—whence its powers are derived and how conveyed—*who and what*, in short, are this *distinct Order of persons* who are described as the Salt of the Earth and the Light of the World.