

mentality. There will be a perfect adaptation of the means to the end, and a cause fully adequate to the effect to be produced. It will result from the exercise of an instrumentality committed to the church for these eighteen centuries, and which, when rightly put into operation, God has promised to make effectual by his Holy Spirit. This instrumentality, in subordination to which other means are to be wisely employed, is the preaching of the gospel by men trained and qualified by the Spirit of the living God, and by moral and intellectual discipline. I say, qualified by the Spirit, for unto the wicked God says: 'What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?' Nor must intellectual training be dispensed with; for it is through and by the truth, exhibited with skill, clearness, and energy, that the triumphs of the gospel are to be achieved. An ignorant priesthood might answer for the dark ages, when the clergy had power to enforce the dogma, that 'ignorance is the mother of devotion.' But that starless night has passed away, and the intellectual character of the present age forbids, that we should lay

<sup>'careless hands</sup>

On skulls that cannot teach, and will not learn.'

There is no department of the field of labour, where a thorough education is not essential to the functions of the gospel ministry. If a missionary goes among the intelligent Chinese, he ought to be an educated man. If he goes to any heathen nation, he ought to understand the philosophical structure of language, in order to translate the Scriptures into the language of the natives, and form and arrange grammars, lexicons, and elementary books. He ought to be well versed in science, in order to meet and refute the errors, which heathen teachers have promulgated by the application of false principles

of science. And need I say that the pastors of churches around us ought to be well educated men? Show me the church which prefers an unlettered pastor, other things being equal, to one whose mind has been thoroughly disciplined and stored with knowledge. Such a church cannot be found. The whole community gives its suffrage in favour of a pious and well educated ministry.

The position which I have taken, that a pious and intelligent ministry is to be the main instrument in bringing the world under the dominion of Christ, is confirmed, both by reason and the word of God.

There is great efficiency embodied in *preaching* the gospel. We are so constituted as to be greatly affected by the tones of the human voice. The same truth, which being presented to the mind through the medium of sight, has little or no effect, when expressed by appropriate tones of the voice, will find its way to the heart, and there oftentimes work an entire change. The perusal of truth, as it meets the eye in the Bible, and in the vast number of religious books and tracts, now furnished the community at so cheap a rate, often produces a happy result. But with what vast accumulation of power does it arm itself, when urged upon the conscience by the man of God, who feels the worth of souls! It was when Paul reasoned of righteousness, temperance, and a judgment to come, that Felix trembled. It was when he recounted the particulars of his wonderful conversion, that Festus, forgetful of his judicial dignity, cried out in a loud voice, 'Paul, thou art beside thyself;' and the dissolute Agrippa made the memorable confession, 'that he was almost persuaded to be a Christian.' 'The voice of man,' says Baxter, 'is contemptible. But the voice of God coming from the sacred desk, is awful, and terrible, and mankind dare not reject it.'