

might in words and deeds. And thus, too, the most finished and erudite scholar that ever trod with feet of iron the halls of most famous Universities, if he has not also trodden in the footsteps of Christ, and has not received, from on high, into the spaciousness of a renewed heart, the spirit whom the Saviour promised to send, shall go in vain as an ambassador for Christ. There is a double preparation required, a preparation which men can give, and also a higher and holier preparation which cometh from the hand of God. Man can give the scholarship, but God alone can give, and he will give the Holy Spirit to them that ask him. Let us therefore do our part in this momentous work, and encourage, to the uttermost of our power, every effort which is made for sending forth rightly qualified labourers into the vineyard of Christ. You have this day an opportunity of this kind afforded to you. The spiritual wants of this young and widely extended country are very urgent and very great. The demand for labourers has all along been far beyond the supply; and instead of looking so much as hitherto to the mother country, new exertions are now being made to educate in this Province young men for the work of the holy ministry. It is to support the institution which has been established for this purpose that we appeal to you. If it is inadequately upheld, the church and the souls of the people must suffer loss. Throughout the Province, in a far greater number of places than can be named, the people have been for many years without the ordinances of the gospel; and there is no prospect whatever of their great and manifold wants being supplied, otherwise than by a ministry educated in this country. Our new College is already giving encouraging promise of far and abundant fruit; and in its infancy it stands more peculiarly in need of strenuous support than it may do after it is more securely established. We therefore call upon you to come forward promptly, and to give your utmost aid in sending forth labourers fully furnished for a work, as great and as momentous for the interests of eternity, as that for which God prepared Moses, with all the learning and the wisdom of the Egyptians, and made him mighty in words and in deeds.

II. The preparatory instruction of God's servants will be seen to be of indispensable importance, still more, when we consider, as was proposed in the second place, the services which God's purposes require. It was an enterprise of no ordinary kind to which Moses was called. He was summoned by God to undertake the liberation of his people from the yoke of Pharaoh. One man was to stand out against a nation of oppressors. A solitary and private individual was to prescribe the course of justice to a potent and despotic king. He had to fight the battle single-handed, and alone, and there was no military organization nor parade in preparing the Israelites for their great and signal victory. But there were mightier armies engaged in watching the advocacy and the generalship of Moses. There were spectators in heaven; and every argument which was addressed to Pharaoh, and every woe which fell on Egypt before Israel was suffered to go from the land of their bondage, were fraught with wonderful interest to the dwellers in the sanctuary above. It was this, and it was this, and the strength which was given to Moses from a higher than human source, which made him mightier than armies, and turned all the prowess, and all the power of Pharaoh and his Egyptian hosts into cowardice and dismay. And thus, too, in the salvation of sinners. The great gospel purposes of God must be pressed home upon the understanding, and consciences, and affections of men. They must be told of a darker despotism than that of Pharaoh—of a fiercer and more fatal bondage than the oppressions of Egypt—and of a mightier deliverer by far than Moses. They must be told of sin, and they must be offered a Saviour; and while men are God's instruments, it is the Holy Spirit who alone can make them work effectually, and convince men of the depravity of their hearts, and the all-sufficiency of the Saviour. The Holy Spirit, thus, must be omnipotent alike with preachers and with hearers of the gospel. The one preach in vain, and the other hear in vain,

without the great and Divine comforter, and sanctifier, and helper of their infirmities. Wherever, therefore—since the time that Jesus issued his evangelistic command to his Apostles to preach the gospel in all the world—wherever the gospel sound has fallen on the ears, and reached the hearts of men—the service which God's purposes required in preaching the gospel was just that it might convert men from sin to a Saviour—and therefore it beloved his servants who went on this work themselves first to be converted, before they could tell others, in a ministry which God would sanctify, that "except a man be born again, he cannot see the kingdom of God."

III. But we now hasten on, in the third place, to speak of the necessities which God's grace supplies.

In the work and the mission of Moses, that great leader was prepared by all means human and Divine, for the services which God's purposes required. All the learning and wisdom of the time which could be gathered from the best instructions which men could give, and all the holiness and zeal and courage, with that far higher and more sanctified sagacity, than any human wisdom can impart, were conferred upon him from earthly sources by his Egyptian instructors, and from Heavenly ones—by direct Revelation from God himself. And this sort of preparation, and the service which it fitted him to render in carrying out the purposes of God, were admirably and divinely adapted to meet the great necessities which God's grace, in the case of the Israelites, meant to supply. The wisdom of God, and the power of God were signally seen in Egypt's fall and Israel's emancipation; and the people of God were delivered—yet to become by the greater prophet than Moses—the deliverer who was to be raised up from among them, a blessing to all the nations of the earth. Egypt and Egypt's bondage were a type of sin, and Moses was a type of a greater Saviour. The necessities of Israel required Moses; the necessities of man required Christ; and it was the grace of God, and neither the deservings of Israel nor the righteousness of man which raised up on earth the Hebrew prophet, or drew down from heaven the Son of God. Now, as Moses was the very deliverer for the necessities of Israel, and Jesus the very Saviour for the necessities of all sinners in all countries and in all ages, we may draw a great deal of the highest and most practical instruction from such illustrious instances in regard to the right preparation of evangelical labourers, in the vineyard of Christ. They should know, at least, the spiritual necessities of the people among whom they are to preach their Saviour's gospel, and though prophets have frequently had but little honour at home; they will, notwithstanding, do their Master's work all the better if they do it on the soil where they were born. None of God's Hebrew prophets were foreigners or strangers; but spoke Jehovah's commands amid the secrecy of their glorious native land. Moses was not an Arab, still less an Egyptian but a Jew. And when the Son of God became a man, he was born on Hebrew ground, and as the first and greatest Minister and missionary that ever delivered the gospel message. He spoke to Hebrew hearers the glad tidings of great joy, which they refused to receive. Had as was the reception, however, which the Jews gave their own prophets and their own Messiah, it would have been worse if God's messengers had been total strangers, and had stood among those to whom they were sent, and with foreign look and accent, had spoken to them—a message perhaps unwelcome at any rate—but for such a reason as this, by far more unwelcome still. And so however coldly men may receive God's messengers, it has always been the course of nature, the course of Providence, the course which the grace of God has adopted to supply the religious necessities of man, that whenever his truth has for a length of time been known, or is destined to obtain a permanent and practical influence, his harvest labourers bear the burden and heat of the day in their native land, and tell with most effect their Master's errand in their own tongue. It is true, that Missionaries to the heathen must be sent in

the first instance, from Christian lands; but if the heathenism of the fields of missionary enterprise is changed for Christianity, native lab'ers must be provided to take the places of the first missionaries; otherwise the wants of the community can not be supplied. And it is with a sagacity of this character, truly evangelical and truly profound, that one of the most eloquent, and sanctified, and successful of modern missionaries has caused our venerable Scottish ecclesiastical assemblies to ring with the woes and the wants of heathen Hindoos, and called upon the people of Christ in our fatherland to educate the children of Asiatic India, to preach to Hindoo heathens, beneath the skies of that gorgeous climate, the unsearchable riches of Christ. Nor shall it be otherwise, if this land in which our lot is cast—with many of its people scattered as sheep having no shepherd—with many a spiritual wilderness where no gospel sound is heard—is to be thoroughly evangelized through the universal proclamation of the message of the Saviour. Our back-woods and newly-formed settlements in every quarter, must have their spiritual wants attended to by a native ministry—by a class of labourers born and educated in the country where they are to preach the gospel—or those spiritual wants shall never be attended to at all. It is all very well to desire ministers from Scotland if they can be obtained; and there was, at first, something of a holy beauty as there is a holy beauty still, in the longing and the lingering love with which Scottish emigrants delighted to hear the gospel proclaimed by preachers who were born in the land of their fathers' graves. Those who have travelled as missionaries in these remote settlements, can tell with what cordiality their visits have been received, and how painful in many places are the indications of a famine of the word of God. But Ministers and Missionaries can never be provided in sufficient numbers to meet the existing destitution, otherwise than in the country where the destitution exists. The importation plan has been tried too long, and trusted in too long, and after all it has not been found to succeed; for if it had succeeded, the cry for labourers would have been satisfied long ago. And it is quite certain, that if long ago the other plan had been adopted, by which ministers are educated on the spot, the fields would have already been white to the harvest. This plan, therefore, must be strenuously acted on now, and it must be most vigorously supported by those who themselves enjoy the ordinances of the gospel, in behalf of those who enjoy them not. Wherever Churches and Ministers are to be found, the great head of the Church expects that from such quarters, above all others, the light is to be sent forth to enlighten the most distant, and the deepest darkness. In this matter, there is a duty to the Saviour, which is pre-eminently due by you. We care not how often we remind you of the old and hallowed associations which you should never forget, as the worshippers within these walls. However reckless hands may try to tear them down, we know, from what we have seen elsewhere in these Colonies, that there must have been hearts, now happily cold in the grave, which were warm when first they were reared; and when first in this, the earliest of Scotland's sacred temples in the land of the stranger, the holy music of Scottish psalmody was heard. Men and brethren, do you ask why we speak of these things and why we more than once have spoken of them? It is simply to tell you that these who first of all in such circumstances had their spiritual necessities cared for, ought not to be the last in caring for the like necessities in others. And if you would rather not bear of such necessities, and if you care nothing for the spiritual wants of your less favoured brethren, it is a very certain proof, and a very melancholy one, that you care very little and know very little about your own. Whence have you learnt this apathy, which would leave others to perish as God has never left you? Not from Heaven, nor God, nor Christ, nor Angels; for it was from that High Temple, the first and oldest Church, built by no human architect, that the first missionaries and the first overtures of salvation ever came. The old, old church in heaven was to be the pattern for