

priests, for her friars, and all her ghostly retinue, with masses for dead and living?

And what testimony can bold, boisterous, blasphemous infidelity supply on this head? Was France as a nation of infidels, untaxed, happy, and free? Amidst the upheavings of the social framework and the rejection of creeds, France erected her altars and appointed her high priests of infidelity. Her teachers and prophets are engaged in their respective vocations; and lo! not only is the instruction they impart not free, but a reign of terror is inaugurated,—blood reaching unto blood,—a scene exhibited from the costly horrors of which the miserable inhabitants seek relief and shelter in the halls of mediæval popery. Proving that bad as popery is, it is not stripped of its power to do evil by infidelity; for a nation can live, at least, longer, under the sway of the former than under the control of the latter; here, it suddenly expires by the violence of fraternal and suicidal hands. Thus has it ever been in rejecting Christ's burden, which is easy, the world has made for itself burdens, grievous burdens, impossible to be borne. Having cast off His authority and despised his truth, it has tried all creeds, and all systems, but has it ever dispensed with those whom it designates teachers? The choice given to us lies, not between teachers and no teachers; from the very nature of things this can never be; and as a matter of fact has never been. No system ever yet cursed this earth which did not demand its staff of teachers to uphold, spread and strengthen it; the choice lies between teachers who love the truth and teachers of error—between teachers who are guided by love to God and man, and those who are governed by selfishness,—between those who do good to society and bless it, and those who are an injury to it, who blight what they breathe upon, and stay the diffusion of happiness. The choice is found within these limits, and society must decide to have the one class or the other.

Nor can mere physical science, or art, be a substitute for the true teacher. Whatever power to improve society may be contained in the great triumphs of modern science, this is the most we can admit in its

favor,—it is power, mere blind power, without an intelligent guide. And just as a powerful instrument must be placed in skilful hands to prevent injurious results, and guarantee security and usefulness, so the immense strides of modern science instead of ushering in a state of society which can safely dispense with divine or Biblical instruction, rather, proportionate to its progress, creates a demand for teachers in holy things, both as to number and efficiency.—And if this demand be not met, what is now so much gloried in, and on which so much hope is built, will become to us a curse and a source of desolation. The truth of this view is abundantly established by the wars and passions, vices and high handed crimes of the present day. Nor can you gain from the strong arm of law, or social arrangements, or find in police courts armed constabulary, sage juries, wise judges and grim scaffolds worthy substitutes for the preacher of the gospel, nor gain successful teachers of good morals, without which no state can flourish even in material wealth. Remove the ministry and lean upon the agencies just specified and you diminish, incalculably, your power to do good to society whilst you greatly increase your outlay. On the score of economy, therefore, will it be found to be wise policy, infinitely better policy, to support the evangelical, faithful laborer who broadcast sows the seed of divine truth over the surface of society, than to attempt to cure the evils that crop out around us by an appeal to man's fears, by pains and penalties, prison confiscations and forfeiture of life.

The position here assumed for a minister is one granted by all true christians and christian philosophers and statesmen.—Daniel Webster says,—“I contend that no literary efforts, no adjudications, no constitutional discussions, *nothing that has been done or said in favor of the great interests of universal man*, has done this country more credit at home or abroad than the body of our clergymen.” If then, others, may we not contend with Paul, be partakers of this power—to receive a competency—over you, are not we rather?

I have now glanced at the important po-