

*same ranks* of life, resulting from the labours of men very deficient in knowledge, except when sustained with miraculous powers and gifts, or in other words, into whom knowledge was in fact infused by the immediate interposition of the hand of God—and therefore they find themselves brought to this alternative ; either, that preachers as well as private christians must wait for a miracle to give them præternatural knowledge ; or they must toil for ordinary cultivation, as faithful servants of Christ—Either they must expect their limited knowledge to be made “ as the hammer and the fire,” producing effects, by none of God’s *ordinary* laws connected with limited knowledge, or by meditating on the things of God, and “ giving themselves wholly” to them, they are, as preachers, to “ light their lamp,” and “ gird their loins,” while in this accommodated sense they “ wait the coming of the Lord”—His coming in the power of the Holy Ghost. They cannot but see that “ the things of God” embrace a wide circle of knowledge—that in fact all useful learning is from Him [Prov. 8 ; 12] and that therefore those who having the means voluntarily neglect that useful learning, especially so much of it as stands nearly related with the truths of the Bible—the business of preaching—the work of the Gospel—omit a means which is likely to be blessed in the furtherance of Truth.

But if there be any measure of guilt in this neglect, may it not lie, your Committee would ask, with those who do not furnish the means to others who are willing to use them—with those churches and congregations, who possessing the ability, have not brought up to the Temple of God this offering which his service demands ? and your Committee would now turn to the members and friends of this Society, and, through you, to all who profess in these Provinces, a friendly regard to the Gospel of Christ, and respectfully, but solemnly, call on all, without backwardness, to provide suitable labourers, the Lord first calling