

world and to themselves to have followed the ploughshare, or to have handled the ponderous sledgehammer of the blacksmith. But it may be asked, "Does this state of things in regard to some of her clergy arise from the fallacy of her creed?" We can answer No. It is a matter of the highest consolation to us, her adherents, to be able to say that we firmly and conscientiously believe that her creed is purer and more scriptural than that of any other Church in christendom. Where, then, say you, lies the flaw? It lies in that moral and intellectual incapacity, in some of her ministers, for the sacred office, which solely arises (that is, the moral incapacity) from a want of divine grace in the heart, and consequently, from want of sufficient stimulus for good in the soul. It is not, then, our Church's fault. A man in whose constitution is deeply rooted the seeds of disease and death, may stand from morning till night in the apothecary's shop, surrounded with medicines of unquestionable healing virtue, and sufficiently adequate, if only partaken of, to eradicate his deadly disease; yet for all, if he obstinately refuses to touch them, he is still a sickly, a dying man. So the religious creed which an individual adopts may, in all its articles, be a very transcript of the Divine Will, and yet, notwithstanding this, such an individual, as daily observation but too clearly testifies, may still be in "the gall of bitterness and in the bond of iniquity." The way is sufficiently laid open before him, his creed is an infallible directory to the haven of celestial bliss; but because he disregards the directions therein laid down, he goes astray—he perishes. Now if there be found among the clergy of our Church, individuals who are not blameless in their outward demeanour, and who are unequalled for the efficient discharge of their sacred duties, the discovery, no doubt, betrays indignity and disgrace; but mark ye, such indignity is not attachable to the sacred profession of the ministry, *but to the unhappy individuals themselves*. Gold is not the less pure and genuine because dross is found skimming over its surface in the heated furnace; so, neither is the sacred office of the ministry less pure and less invested with heavenly dignity, because here and there there may be found holding it men whose lives are not in keeping with the sacred principles which they profess to teach.

But another reason may be assigned for the seeming want of dignity under which the clerical profession appears to labour in our times: it is a want of a requisite amount of education for the sacred office. In order to excel and do honor to any of the learned professions, a large amount of general information is requisite, and especially a large amount of that kind of information which is peculiar to the particular profession which one chooses. The medical practitioner, in order to be successful and eminent in his calling, must be a man well versed in the medical literature of

his day; but he were to fail wretchedly, and bring manifest disgrace upon his profession, if he were found ignorant of the principles of chemistry, or physiology, or anatomy. Now, if the profession of the "Healing Art," whose benefits are chiefly confined within the narrow limits of this present life, demands, in order to its dignity and efficiency, a large amount of general and particular education, oh! much more does that profession to which we aspire, whose blessings are not only designed to sweeten the cup of life, but to minister, also, joy and consolation in the last great struggle, and secure a joyous immortality beyond the tomb. But it is the opinion of certain parties, that a profound classical and scientific information, instead of being conducive to the efficient discharge of the duties of the Holy Ministry, is really adverse to it, and in support of this opinion, they frequently adduce the success of the illiterate fishermen of Galilee in their first evangelistic efforts. Than this, however, nothing can be more absurd. The fishermen of Galilee, to be sure, had eminent success, and all their evangelistic labors were characterized with grand moral dignity; yet, notwithstanding their singular success, I ask, does history justify the remark that any illiterate fishermen, or illiterate mechanics, since their day, had equal success? History is silent on any such statement. The evangelistic success of the illiterate fishermen of Galilee was more miraculous than a matter of any commonplace occurrence. The Redeemer, in the fulness of time, had come, and had himself committed the dissemination of his glorious message not to the Rabbinical doctors of much-boasted learning and philosophy, nor to the vain, self-conceited Pharisees, but to the poorest and most illiterate men of the land; and why? Just that "the excellency of the power," as the apostle expresses it, "may be of God, and not of men;" or because, as the same apostle elsewhere says: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;" and why? "that no flesh should glory in his presence." Our Saviour, then, had a special and a most wise object in view in choosing the poor fishermen of Galilee to transmit and disseminate his gospel. In the first place, he had to prove his own Divinity; for without proving this before the eyes of a sinful and prejudiced generation, his doctrine could not have been believed as divine;—and hence to accomplish this desirable end, he had to produce works indicative of his divinity, for he himself said to the disbelieving Jews: "Though ye believe not me, believe my works; that ye may know and believe that the Father is in me, and I in Him." Now, what work could more visibly bear the stamp of Divinity than the conferring of such power upon these despised, overlooked Galileans, as to enable them to work miracles, cast out devils, and