

C. But do you not say it is the duty of all disciples to preach, and what are they to preach, and to whom?

E. The disciples can preach only in the same way that Moses was preached, being read in the synagogues. This they may and can do, either by declaring the same things *viva voce* , or by reading the gospel and exhibiting its evidences to them who either cannot or will not read the Evangelists and the Apostles.

C. But have they not heard already? and can you, on your own principles, make known to them what they have already heard?

E. They have not all heard; for there are children born to the disciples, which it becomes their duty to disciple to Christ, and therefore Christian parents stand in the relation of preachers to their own children. There are also some parents that are not disciples, and consequently their children are brought up in darkness. Now, as every disciple has access to these, it becomes his duty to instil into their minds, as far as human agency can extend, the words of eternal life.

C. Yes, and miserable preachers the mass of disciples will make—can't put three sentences together—not one in ten of them can explain one verse intelligibly. And you will set the women's tongues loose too, and they have always been too troublesome even when under every possible restraint; but you have removed all barriers and turned them loose upon us.—Believe me, sir, your principles are of a disorganizing character.

E. And to what is the incapacity of the disciples to preach and speak intelligibly owing? Doubtless to their religious education—to their teachers. Every person who has ideas upon any subject can communicate them. If his ideas are indistinct, his communications will be so too; but if his perceptions are accurate and clear, his addresses will be plain and intelligible. But you who occupy the pulpit are the very persons to blame for this incapacity. This useless and senseless way of talking, which you call preaching, into which the old pagans led you, is the very way to make the people ignorant, to confound, perplex, and stupify them. This everlasting sermonizing! what good is in it? It resembles nothing that is rational in all the compass of thought. A B professes to teach arithmetic; he gets a class of forty boys from twelve to fifteen years old, we shall say. He tells them to meet once a week and he will give them a lecture or a sermon on some important point in this useful science. The first day he lectures on the cube root for an hour. They sit bookless and thoughtless, heedless, and, perhaps, often drowsy, while he harangues them. He blesses them and sends them home, to return a week hence. They meet. His text is arithmetical progression. He preaches an hour; dismisses as usual. The third day of the meeting up comes vulgar fractions; the fourth, rule of three; the fifth, addition; the sixth, notation; the seventh, cube root again, &c., &c. Now in this way, I hesitate not to say, he might proceed seven years and not finish one accountant. Who ever thought that a science or an art could be taught this way? And yet this is the only way, I may say, universally adopted of teaching the Christian religion. And