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Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

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Poetry.

A PEAN.

BY MARY CLEMMER AMES.

I cannot see the world is fair,
Nor drink the sunshine, breathe the air,
Nor live, and not make life a prayer.

A prayer of praise, a sweet "All Hail!"
To wander up through Mercy's pale,
A pean rather than a wail.

Beneignly through their other fears,
Far, far above earth's dreary jars,
Gaze down the royal God-poised stars.

I gaze upon each splendor star,
I rise through yonder calm afar,
To where my Father's mansions are.

No phantasy of dazzling deed,
No cramping cincture of a creed,
Can calm with calm my deeper need.

I bare my forehead to the sky,
And life's full fountain fills so high,
Only to breathe its ecstasy.

The nectar of all vanished springs,
This spring from her brims of censor flings,
Thrills with new life all living things.

I have a lover's kiss for you,
Sweet violets, rimmed with beaming dew,
From a moss-veiled cover peering through.

I have no tear, no note forlorn,
For you, sweet breezes of the morn—
I'm glad this morn that I was born.

Come in, soft sunshine of the day—
Sense soft sunshine, God's own ray—
To brighten all my upward way!

Down you hushed heaven stealing through,
God's blessing, blessing as the dew,
Makes all my being blossom new.

lice, licentiousness, and cruelty. Even the gods they worshipped were themselves the examples and patrons of the vilest iniquities, and those who served them were like unto them—sunk to the lowest depths of moral infamy and degradation. Nor was this state of things confined to the poorer and more ignorant classes of the people, but the rich, the learned, and the great,—amongst whom were priests and princes, orators and poets, legislators and philosophers,—all were equally enveloped in the dense gloom of spiritual night. Their leaders evinced no desire to instruct or elevate the common people, but were satisfied to take advantage of their ignorance and superstition.

But "when in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Hence the appointment of an order of men to preach the Gospel, to expound the law of God, and to make known the mysteries of redeeming grace, is an institution divine in its origin, and peculiar to Christianity. It is an expedient devised by the all-wise and beneficent Creator, to improve and elevate the condition of his fallen creatures, and to restore the lost to his favour, by delivering them from the bondage of corruption into the glorious liberty of the sons of God. And nothing could more strongly evince the omniscience of its divine author than its perfect adaptation to the purposes for which it was designed; for if men, in order to be turned from their evil ways, must be wrought upon by reason and persuasion,—if to be fitted for service of Christ, they must be fed with "knowledge and understanding,"—then the setting apart of an order of men, duly qualified for the work of the ministry, to warn every man, and teach every man in all wisdom, must be followed by the most extensively beneficial results. Its distance from all that is imposing in the eyes of the world, is a source of its efficiency, and one of its highest commendations; for while "the preaching of the cross is unto them that perish, foolishness, unto us who are saved it is the power of God." The Saviour bestowed the highest honour on the ministry, by preaching in person. It has been quaintly remarked by a Scottish divine, that God had one only begotten Son, and he made a preacher of him.

Certain it is, that during his visit to our world, he did not lead in the marts of commerce, or the halls of science and learning. He did not wade through seas of blood to gain the laurels of the hero, or ascend a "throne on skulls of men," to sway the rod of empire. All this was too mean to court his regard or command his notice, for all this was infinitely beneath the object for which he "was made flesh, and dwelt among us." He came on a mission the most honourable and glorious, to accomplish a design the most benevolent, and worthy of his exalted nature.

"Then," said he, "Lo I come, as in the volume of the book it is written of me. I delight to do thy will, O my God, yea, thy law is within my heart." And to this he could add, "I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest." And does not this prediction accord with the accounts furnished by the inspiring evangelists, of his public ministry? To whose labors of love do they refer, when they tell us that "the poor have the gospel preached unto them?" Did he not "preach righteousness to the great congregations," who crowded the gorgeous temple at Jerusalem, or gathered around him beneath the shadow of some mountain in Judea, or stood before him on the coast of Tiboras? Matthew informs us that He "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom. And it is affirmed of him by Paul, in his letter to the Ephesians, that "He came and preached peace to you which were afar off, and to them that were nigh." He could not have preached to them that were "afar off" personally; for he said, himself, he "was not sent but unto the lost sheep of the house of Israel." And it does not appear that he ever passed himself beyond the confines of Judea.

The meaning, therefore, evidently is, that he preached to them relatively, that is, by his servants, whom he called, and sent forth with this broad commission, "Go ye into all the world, and preach the Gospel to every creature." And it is said that they "went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following."

But Christ attached the highest importance to, and conferred the most exalted honor on the Ministry, not only by preaching in person, but by establishing it in his Church as an institution of perpetual obligation. As such we are bound to esteem it one of the richest gifts bestowed from his throne of mediation; as one of the sublimest results of his triumphant ascension; for when he "ascended up on high, he led captivity captive, and gave gifts unto men." And he gave some apostles, and some prophets; and some evangelists, and some pastors and teachers, for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ.

Here the origin of the Christian Ministry is seen at a glance. Here it rises to our minds in all its grandeur and importance, coming to us as the high bequest of him who is "head over all things to his Church." Commissioned from his throne of glory, it is sent forth in his great name,

bearing the seal of his Divine authority. "As my Father hath sent me, even so send I you." "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching to observe all things, whatsoever I have commanded you; and lo, I am with you, even unto the end of the world." Thus, we perceive, it was no trifle for which the Saviour died, and rose again. No mean results were to follow the triumphs of this unexampled conqueror. Having spoiled principalities and powers, making a show of them openly, triumphing over them in his cross, he laid the foundation of a kingdom destined to embrace the universe of mankind. And now, that he might extend this hallowed crusade of mercy and grace, till the whole world should be subjected to his righteous dominion, he asserts his power as king and Lord of all, and by virtue of his supreme authority, sends forth his commissioned ambassadors entrusted with the momentous interests of his kingdom, to guide them with wisdom and discretion, to protect them against all invasion, and by declaring his righteousness, and making known his salvation, extend them to the ends of the earth.

But this commission, given primarily to the Apostles, was not designed to apply to them exclusively, and consequently to cease, or become null, when their work was done; but was to continue in full force for the especial authority and direction of all who should succeed them in the work of transmitting the gospel from age to age, in all nations, to the end of time. If this be incorrect, how are we to understand the promise with which the commission is accompanied,—Lo, I am with you, unto the end, or consummation of the world? If it be limited to the Apostles, and have no reference to the future ministry bestowed upon the church by our Advocate and Mediator, as a consequence, and proof of his exalted state, then the fulfillment of such a promise must be regarded as a moral impossibility. But if it be true—as unquestionably it is—further evidence to prove the divine origin of the Christian ministry is utterly superfluous. It stands before us as a thing made out, and resting on the authority of eternal truth.

The great Apostle to the Gentiles, who was not numbered among the original disciples, but received his ministry "as one born out of due time," most confidently asserts his apostleship as having been divinely committed to him. For to the Galatians he says: "I certify you, brethren, that the gospel which was preached by me is not after man, for I neither received it from man, neither was I taught it, but by the revelation of Jesus Christ."

From all this it appears evident that whatever may be made out as special in the first commission, the principle of its divine institution, which we now seek to maintain, is clearly represented as one of the essential qualities of a genuine gospel ministry. This is its grand distinguishing feature,—the peculiar property which surrounds it with sublimity, and arms it with strength. It is this which clothes it with majesty, and elevates it far above all human authority and resources. It is this which has preserved it from the rage of its enemies, and carried it triumphantly through ages of fierce persecution; and it is this which still renders its position firm and impregnable amid storms which are scattering thrones and empires to the dust; and it is this which ensures its perpetuity, its constant progress, and its ultimate grand and universal triumph. Having thus briefly noticed the divine origin and establishment of the Christian ministry, we will now observe,

II. That its call and qualifications are divine. It is too evident to require more than assertion, that He by whose authority the ministry was originally instituted, still retains the prerogative to call and to qualify those whom he has designed for that sacred office. Taking our stand on the examples and spirit of the primitive church, it would be no more difficult to prove that the anointing of the Holy Spirit is the one grand essential in the gospel ministry, than to prove that it is the main element of vitality and power in the church itself. For as no form of religion, however pure, refined or elevated, which is destitute of divine influence, can take the name of true Christianity, so no order of religious teachers, however extensive their natural or educational endowments, without the Spirit of God, can be Christian ministers according to the Scriptural acceptance of that term.

An ordinary extent of original capacity, and the acquisitions of assiduous cultivation are never to be regarded with indifference, nor can they with propriety be dispensed with as qualifications for the ministry; still the efficiency and power of a true gospel ministry are not dependent on these alone; for while it receives and employs them as valuable auxiliaries, it nevertheless derives its true strength from a spiritual influence. If this be true, then, in all its essential characteristics, it remains to-day the same institution as at the beginning. With the proud swell of sixteen centuries upon it, it comes to us in the strength of its unchanging glory. Having passed through tempests which have revolutionized Kingdoms, and changed, or modified, the wisest systems of human policy, it stands before us to-day in all its unsophisticated purity—immutable as its divine authority,—in whom there is no variability, neither shadow of turning.

The gifts bestowed upon the early disciples, qualifying them for "pastors and teachers," were precisely the same as those which God bestows upon his ministers now. True, to many of them miraculous gifts were imparted; but it does not appear that these constituted any essential part of their ministerial qualification. On the contrary, the Apostle Paul in his classification distinctly marked them as inferior to those gifts which were "edification, and exhortation and comfort." Writing to the Corinthians he says:—"And God hath set some in the church, first Apostles, secondarily Prophets, thirdly Teachers,"—now mark the expression—"after that miracles, then gifts of healing, helps, governments, diversities of tongues." Here the gifts which endowed them with the power to work miracles,—to heal the sick, and to speak with divers tongues, are not only distinguished from, but ranked as inferior to those by which they were constituted "Prophets and Teachers."

This view is confirmed by the same author in his epistle to the Ephesians, where he says:—"And he gave some Apostles, and some, Prophets, and some, Evangelists, and some, Pastors and Teachers." In this passage not a word is contained respecting miraculous gifts as part of the institution established by our exalted Mediator, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This was the great work for which the Christian Ministry was originally appointed; and this must ever continue to be its principal end and aim; and to the accomplishment of this—its grand primary object and design, the gift of miracles could never have been regarded as more than auxiliary; for could it be made even to appear, that these extraordinary gifts were invariably possessed, and exercised by those whom Paul designates, Apostles, Prophets, Evangelists, Pastors and Teachers, it would afford no evidence that it was by these they effected the "perfecting of the saints, the work of the ministry, or the edifying of the body of Christ." The essential requisite to the performance of such a work is a power sent upon the soul by the operation of the Divine Spirit, imparting, with other necessary qualifications for the work, a desire to spend and to be spent for the salvation of souls. And none but they who possessed these gifts and power from above, were ever Pastors, or Teachers, in the proper scriptural sense of these terms.

This is the very life and soul of the gospel ministry, its highest ornament and truest glory. It is this which invests it with a resistless energy, and renders it the "wisdom and the power of God." Take away from the ministry its spiritual element, and you divest it of that which is essential to its efficiency and success; you have the form without the power; the body destitute of life, and the tree deprived of its sap and foliage.

As qualifications for the sacred office, no other endowments, however important in themselves, or useful in their place, can ever be received as equivalents for the anointing of the Holy Spirit; for without a call, a gift, and a power from God, though a man possess all knowledge, and be able to unfold the deepest mysteries of human science, and though he display a martyr's zeal; and speak with an angel's tongue, yet with all these he is but sounding brass and a tinkling cymbal. The grand point to be determined, therefore, respecting every one who is proposed for the sacred office of the ministry, is whether or not he bears the credentials of a true messenger of God. The call and qualification of a true minister of Christ can never be considered as separate; they stand united by an indissoluble bond; and what God has joined together, let no man put asunder. The essential qualification for the pastoral office may be regarded as two-fold—the moral and the mental. A call to this sacred sphere always presupposes regeneration, or the anointing of the Spirit, as the moral qualification, and involves the bestowal of suitable gifts, as the mental qualification; for to call a man without imparting to him the necessary gifts, would be an error as fatal, as to send forth an unarmed soldier into the battle; and to call and gift a man destitute of spiritual grace, would be to arm and commission a rebel.

Such, then, we conceive to be the essential qualifications of an ambassador from God. No one of them can in any case be dispensed with, without introducing a radical change into the institution of the ministry, and entailing consequences the most disastrous on the church at large. Where strong evidence of the existence of these essentials is afforded, and there also, we behold a man sent of God. Piety alone, however profound is not enough; talent alone, however brilliant, is not enough; zeal alone, however ardent, is not enough; neither of these separately, but the whole combined, constitute the true and successful minister of Christ. That man alone who is moved upon by the Spirit of God, and constrained by the love of Christ, and with all this finds himself possessed of a gift to speak "edification, and exhortation and comfort," has any evidence that the Lord has designed him for the work of the ministry.

Such a man is impelled by something more than a proud ambition, to spend his life in a happy and honorable vocation. He undertakes the work, not from any selfish or worldly motive, but from a principle of glorifying God, in the recovery of perishing sinners to his divine favor, and to the rest and glory of heaven. But, however ardent a man's desire may be, to spend and be spent for the salvation of souls, if to that desire there be not superadded an "aptness to teach," no other evidence is needed to convince the individual himself, or the church to which he

belongs, that the Lord never designed the operations of his love to constrain him to the work of the ministry; but to some other, and more private sphere of usefulness. Nor is it at all impossible, or even unusual, for truly pious men to be deceived in this matter. Their hearts overflowing with gratitude to him who has plucked them as brands from the burning, and moved by a resistless impulse to labor for his cause, they may sincerely believe themselves called to the ministry, while it is apparent to all but themselves, that they are sadly deficient in the essential qualifications for that work. Here, then, the responsibility of the church, is at once manifest. As the only authorized executor of Christ's will and testament, on earth, she has the sole right to control and regulate the appropriation of the ordinances included therein. On her rests the onus of judgement respecting those who apply for admittance within her sacred borders, and to her belongs, no less, the right to decide in reference to the claims of those who aspire to minister at her holy altars. True, to a man's own heart is known what has passed between him and his Maker. He only can judge of the inward motives which prompt him to undertake this great work.

And if induced to offer himself to the church as a candidate for this sacred office, on his own soul it lies to say whether he has been moved to it by the spirit of God, or by mere ordinary profession of motives. Still, the responsibility of the church, in this matter, remains undiminished. She is bound to move cautiously, yet firmly, in her decisions, that no imprudence should mislead her to recommend, or encourage, an unsuitable person to enter this sacred calling. She should see to it that she bring not reproach upon herself, by accrediting to the world a man whom God has not qualified, to "warn every man, and teach every man in all wisdom, that he may present every man perfect in Christ Jesus."

For no circumstance of time, place, rank, talent, or education can justify a church in dispensing with these essential qualifications. In sealing the credentials of any candidate for the gospel ministry, they are bound to ascertain whether or not the Lord himself has first sealed them by the gifts of his Holy Spirit; and can only proceed on the ground that he certainly bears the marks of "that faithful and wise steward whom the Lord will set over his house, to give every man a portion of meat in due season." Thus they are to be governed by the apostolic injunction, "The same commit thou to faithful men, who shall be able to teach others also." And nothing can be clearer or more reasonable than this, for into the hands of a "steward," who is neither "faithful" nor "wise," the momentous interests of the cause of Christ should never be committed; and a man who has neither "aptness to teach," nor faculty to communicate, should never be commissioned, and sent forth as a teacher.

From all this it appears evident, that the Christian ministry is not only the same institution as at first, but that the essential qualifications for, and mode of instruction into the sacred office, remain entirely unchanged. Any departure, therefore, from the requirements thus distinctly specified by our great master and Lord, must deprive the whole institution of its vitality and strength. As Baptists, we are bound to adhere to them with unwavering fidelity, for on this depends our very existence as a denomination. With these principles preserved inviolate, we stand and flourish;—let them be abandoned, and that moment we fall. Woe to our churches, when as qualifications for the ministry, we shall substitute a commission from ecclesiastical authorities, for a call from God; a ritual for a gift from God, or a refined education, however highly we may prize it in its proper place,—for a power from God.

Such a gross inversion of the whole scriptural order of things, would involve an act of high presumption, and introduce corruption, and degeneracy, into an institution which we are bound to preserve in all its purity and strength. Such a course would instantly reduce our standard from the region of the Divine, to that of the human, and acknowledge our preference of the "Wisdom of Man," to the "power of God." In the advancement of these views we would not be understood as re-putating any measures which would elevate the standard, or increase the efficiency of our ministry. Not a sentence we have uttered can be considered as variance with the highest estimation of ministerial education. Learning is good,—say invaluable, when combined with, and adorning the gifts of the Holy Spirit, but lower than pitiable when placed as a substitute for them. Employed within its proper sphere, it bestows incalculable blessings on the church, and on the world. It has opened the oracles of truth to numerous tribes of the human race; it has advanced the wealth, and civilization of nations, and scattered its glowing refinements on society. All this, and much more, it has done, and is still doing; but of itself, it never has, and it never can, make a minister of Jesus Christ. The grand essentials of a true gospel ministry lay in a call, a gift, and a power from God. Where these are absent all else is but emptiness and vanity.

But, III. Where sufficient evidence of the existence of these essentials is afforded, then the improvements of a sound education may be added according to circumstances. The importance of a thorough training for so high, and holy a work, must be evident to every intelligent Christian. If there were no authority in scripture on which to base an argument in its favour, reason and common sense would seem sufficient for that purpose. For while the ministry is infinitely above all other pro-

fessions, in every other respect, it should not, certainly, be inferior to them all in point of education, or training. No rational being will presume that it requires less judgement, or skill to expound the law of God, or make known the mysteries of the gospel, than it does to practice medicine, or the law; and yet, a man must undergo a special training for a certain number of years, before we will recognize him as a physician, or a lawyer; but how many of us inconsiderately rush from the plough and the workshop into the pulpit, without any such special preparation for the highly responsible work to which we are to devote our lives. Such a course has a tendency to reduce the sacred office below its proper and original standard. And the arguments which are often employed in attempting to justify it are not less absurd than the course itself. How often are we referred to the Apostles, and ministers of the early church, as "ignorant and unlearned men," and with a sort of boasting triumph, they are held up to our notice as evidences of the glory and strength of an uneducated ministry. These men, we are gravely told, were taken fresh from their fishing boats and made "fishers of men," or from their farms to sow the seeds of truth and life, and all this without being "spoiled in a college," or corrupted with the dangerous principles of science and philosophy, and this, in a measure is all true; not a word of it are we disposed to call in question; but who dares to presume, after all, that they were "ignorant and unlearned men," or that they were uneducated, in the proper acceptance of that term? Did not he who called them to that great work assure them that he would make them "fishers of men." And how did he do this, but by instructing them in the duties of their holy and honourable vocation? In obedience to the sacred injunction, "learn of me," they placed themselves under his divine instruction, and were thus trained for the space of three years at the feet of the great "Teacher sent from God." What college of the present day can combine the facilities for imparting an education for the ministry, which they enjoyed who were taught in the school of Christ? So profound, so masterly, and yet, so clear, and appropriate were the instructions he imparted, that they who heard him were "astonished at his doctrine," "for he taught them as one having authority, and not as the scribes." And these, forsooth, are the men whom we are called upon to regard as "ignorant and unlearned,"—men whose position and attainments may well be envied by the wisest and most efficient ministers of the present day. And it would be of immense advantage to those who blindly attempt to hold them up as examples of the success of an uneducated ministry if they could attain to the one tenth of the knowledge and efficiency displayed by these, so called, unlettered fishermen of Galilee! But it was by their enemies alone, who knew but little or nothing about them, that they were charged with ignorance; all who heard them expound the doctrines of the cross, or witnessed their defence against the accusations of their learned adversaries, "took knowledge of them that they had been with Jesus," and had learned of him who spoke as never man spake, and whatever deficiency they may have evinced in reference to polite, or general education, they were nevertheless, profoundly instructed in the deep things of God.

In fact the whole history of the early apostles, is one continuous, unanswerable argument in favour of a special training for the work of the ministry. Even the great apostle to the Gentiles, notwithstanding he had been brought up at the feet of Gamaliel, and educated in all the arts and science of his day, spent three years in Arabia and Damascus, subsequent to his conversion and call to the ministry, before he came up to Jerusalem to engage publicly in the work. In what precise manner his time was occupied during this long period, we are not particularly informed; but it is more than probable that it was devoted to the active study of the holy scriptures, and other needful preparation for the highly important sphere of usefulness to which he had been appointed. That he possessed and prized such a thorough training for the work of the ministry, no one acquainted with his history will doubt; and that he regarded it as essential to the success of all others engaged in that work, is evident from his writings in general, and from his fatherly advice to Timothy in particular. In instructing him in the duties of the sacred office, how earnest and faithful, are his admonitions,— "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Mediate upon these things, give thyself wholly to them, that thy profiting (or improvement), may appear to all. Take heed unto thyself, and unto the doctrine, continue in them, for in doing this, thou shalt both save thyself, and them that hear thee." Comment is here unnecessary. Such passages speak for themselves, and in a manner so plain that none need misunderstand them. And here I may further observe, that the same erroneous opinions which have been held in reference to the ministry of the primitive church, have also been too generally entertained with regard to the educational endowments of our sainted fathers in the ministry. True, they enjoyed not the advantages of a liberal education; their giant intellects were not embellished with the learning of the schools; but does it follow from all this that they were "unlearned and ignorant men?" By no means. The man who thus falsely represents them, is not only guilty of an act of grossest injustice, but proves that he knows nothing of

these mighty veterans of the cross. They were sound in the faith, mighty in the scriptures, and valliant for the truth. They possessed great natural powers, which they strengthened by the improvements of assiduous cultivation. Their vast intellects seemed to expand as they proceeded in the declaration of truth, and the sublimest mysteries of the gospel were laid hold of, and unfolded with the clearness of a sunbeam. And so masterly were their expositions of the grand principles of bible theology, that even learned men, in their presence, were often made to feel their insignificance and nothingness. These men uneducated? No, verily. So far from that being the case, as ministers of the gospel of Jesus Christ, they possessed qualifications and attainments which would have done honor to the title of Doctor in Divinity. That they valued learning as a powerful auxiliary to the cause of truth, and as an essential requisite to a successful ministry, is evident from the records of their lives and labors. They were found amongst the foremost of the early pioneers of the cause of education in these lower Provinces. In spite of opposition, taunts and ridicule, they cleared the way, and laid the foundation of those valued institutions, to which under God we owe so much of our progress and strength as a denomination. Our beloved Institutions at Horton, and Fredericton, have grown with our growth, and strengthened with our strength, till they constitute one of the great bulwarks of our denominational interests. And who can say how much of their present efficiency, and prospect of future success, are due to the toils, the appeals, and the prayers, put forth in their behalf by those departed worthies, to whom be it known, even in these days, we are referred as examples of an uneducated ministry! Let us acknowledge and deplore our educational deficiencies, or excuse them as best we can; but in the name of justice, and common sense, let us not more glaringly expose our littleness by contrasting our attainments with theirs! I do not insinuate here that a collegiate education is, or ever was, indispensable to success in the ministry, nor am I in the least disposed to admit that none but those who have obtained it, are qualified for that office.—But I unhesitatingly declare it as my settled conviction, that every candidate for the sacred office should, if possible, avail himself of the inestimable advantages of such a preparatory training, and if unavoidably prevented from so desirable a course, he should apply himself with increasing earnestness, and assiduity, to the more tedious process of self-cultivation.—It cannot be denied that many, without the aid of a College, have advanced themselves to posts of distinguished eminence and usefulness in the church. And an ordinary amount of brains, with sufficient industry and perseverance may accomplish it again, and all honour to the men who will thus press their way through every discouragement in pursuit of so noble a purpose; for all the more illustrious do talent and genius appear, when they gather strength and beauty from the very difficulties which they have to overcome. A mind that is not susceptible of extended cultivation, or will not apply itself to its own improvement, was evidently never formed for the work of the ministry; an intellect that will expand, like a sunbeam, to its maturity in a day, was never designed to be employed in unfolding the deep mysteries of redeeming grace. True, we sometimes hear much about the employment of weak and foolish instruments to accomplish great purposes; in support of which strange halloo is made of the words of the apostle:—"God hath chosen the foolish things of the world, to confound the wise, and weak things of the world, to confound the things which are mighty." Now this is all very true, and very important; nobody pretends to doubt a word of it; but it is difficult to imagine how it ever entered the head of a rational being that all this, or any part of it, has any application whatever to the christian ministry. It is affirmed in the inspired word, that the cross of Christ, in itself, is to the wise of this world, foolishness; but where is it recorded that he ever called, or sent forth a fool to be his herald.—True, it has pleased God to save "them that believe" through the "foolishness of preaching;" but not by the senseless declamation of foolish preachers. The gospel message to our fallen race, is always most effectually made known in its simplicity; but its great author never designed that that message should be entrusted to the hands of a simpleton. Every one of those whom he called to this great work, though they were despised by the great, and of little account among the learned, yet they were powerful through God to strike home the truth to the consciences of their hearers. They were able to reprove, rebuke, and exhort, and to "warn every man, and teach every man in all wisdom." Men, therefore, who have no "aptness to teach," or ability to "warn" or "exhort," were evidently never intended for the gospel ministry, and should betake themselves to whatever useful, or honest calling the Lord has fitted them to fill, and not spend their time in puling about the Omnipotent One, choosing weak or foolish instruments for the ministry. He may choose men without the refinements of a liberal education, but not without common sense, and the power of utterance. He may call men who are destitute of brilliant oratorical powers, or the ability to treat secular subjects with literary success, but never without the power to move the conscience, enlighten the understanding, and feed the souls of those committed to their care.

This is a subject of great importance, and might be expanded to any length; but

these mighty veterans of the cross. They were sound in the faith, mighty in the scriptures, and valliant for the truth.

They possessed great natural powers, which they strengthened by the improvements of assiduous cultivation. Their vast intellects seemed to expand as they proceeded in the declaration of truth, and the sublimest mysteries of the gospel were laid hold of, and unfolded with the clearness of a sunbeam. And so masterly were their expositions of the grand principles of bible theology, that even learned men, in their presence, were often made to feel their insignificance and nothingness. These men uneducated? No, verily. So far from that being the case, as ministers of the gospel of Jesus Christ, they possessed qualifications and attainments which would have done honor to the title of Doctor in Divinity. That they valued learning as a powerful auxiliary to the cause of truth, and as an essential requisite to a successful ministry, is evident from the records of their lives and labors. They were found amongst the foremost of the early pioneers of the cause of education in these lower Provinces. In spite of opposition, taunts and ridicule, they cleared the way, and laid the foundation of those valued institutions, to which under God we owe so much of our progress and strength as a denomination. Our beloved Institutions at Horton, and Fredericton, have grown with our growth, and strengthened with our strength, till they constitute one of the great bulwarks of our denominational interests. And who can say how much of their present efficiency, and prospect of future success, are due to the toils, the appeals, and the prayers, put forth in their behalf by those departed worthies, to whom be it known, even in these days, we are referred as examples of an uneducated ministry! Let us acknowledge and deplore our educational deficiencies, or excuse them as best we can; but in the name of justice, and common sense, let us not more glaringly expose our littleness by contrasting our attainments with theirs! I do not insinuate here that a collegiate education is, or ever was, indispensable to success in the ministry, nor am I in the least disposed to admit that none but those who have obtained it, are qualified for that office.—But I unhesitatingly declare it as my settled conviction, that every candidate for the sacred office should, if possible, avail himself of the inestimable advantages of such a preparatory training, and if unavoidably prevented from so desirable a course, he should apply himself with increasing earnestness, and assiduity, to the more tedious process of self-cultivation.—It cannot be denied that many, without the aid of a College, have advanced themselves to posts of distinguished eminence and usefulness in the church. And an ordinary amount of brains, with sufficient industry and perseverance may accomplish it again, and all honour to the men who will thus press their way through every discouragement in pursuit of so noble a purpose; for all the more illustrious do talent and genius appear, when they gather strength and beauty from the very difficulties which they have to overcome. A mind that is not susceptible of extended cultivation, or will not apply itself to its own improvement, was evidently never formed for the work of the ministry; an intellect that will expand, like a sunbeam, to its maturity in a day, was never designed to be employed in unfolding the deep mysteries of redeeming grace. True, we sometimes hear much about the employment of weak and foolish instruments to accomplish great purposes; in support of which strange halloo is made of the words of the apostle:—"God hath chosen the foolish things of the world, to confound the wise, and weak things of the world, to confound the things which are mighty." Now this is all very true, and very important; nobody pretends to doubt a word of it; but it is difficult to imagine how it ever entered the head of a rational being that all this, or any part of it, has any application whatever to the christian ministry. It is affirmed in the inspired word, that the cross of Christ, in itself, is to the wise of this world, foolishness; but where is it recorded that he ever called, or sent forth a fool to be his herald.—True, it has pleased God to save "them that believe" through the "foolishness of preaching;" but not by the senseless declamation of foolish preachers. The gospel message to our fallen race, is always most effectually made known in its simplicity; but its great author never designed that that message should be entrusted to the hands of a simpleton. Every one of those whom he called to this great work, though they were despised by the great, and of little account among the learned, yet they were powerful through God to strike home the truth to the consciences of their hearers. They were able to reprove, rebuke, and exhort, and to "warn every man, and teach every man in all wisdom." Men, therefore, who have no "aptness to teach," or ability to "warn" or "exhort," were evidently never intended for the gospel ministry, and should betake themselves to whatever useful, or honest calling the Lord has fitted them to fill, and not spend their time in puling about the Omnipotent One, choosing weak or foolish instruments for the ministry. He may choose men without the refinements of a liberal education, but not without common sense, and the power of utterance. He may call men who are destitute of brilliant oratorical powers, or the ability to treat secular subjects with literary success, but never without the power to move the conscience, enlighten the understanding, and feed the souls of those committed to their care.

This is a subject of great importance, and might be expanded to any length; but

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