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PLEA FOR AN ENLARGED MINISTRY.

LUKE 10:2. *Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest.*

THE first ministers of the gospel were called and qualified in an extraordinary manner. Their Divine Master himself immediately selected them, gave them their commission, instructed them in the things pertaining to his kingdom, and endowed them with the power of working miracles in attestation and aid of their ministerial labors. With these extraordinary gifts he sent them forth on the great missionary enterprise of converting the world. After he had commissioned the twelve apostles in this manner, he sent forth "other seventy also," on the same great errand, and endowed with similar powers. It appears to have been when he sent forth this second band of seventy ministers, that he repeated to them what he had before said to the twelve—*The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest.* As if he had said—"There are not yet enough of laborers for the great work which is to be done. Behold the immense field whitening to the harvest which requires to be gathered in! *Pray ye, therefore, the Lord of the harvest, who has all power in heaven and on earth, that he would raise up, and qualify, and send forth, many faithful laborers into his harvest.*"

* Preached in the Central Church, Philadelphia, May 18th, 1834, at the request of, and before, the Board of Education of the General Assembly of the Presbyterian Church.

Our blessed Savior was himself "the Lord of the harvest." Why, then, it may be asked, did he direct his disciples to pray to *himself*, to do that which he saw was important and indispensable? Why did he not, unsolicited, send forth one company of ministers after another, until a number adequate to the work of gathering in the mighty harvest were actually on the field? I answer, because it was not intended by infinite Wisdom that the method of furnishing ministers by extraordinary means should continue after the first supply. It was necessary that the commencement should be by the immediate agency of the Master himself; because it was impossible to begin the work of instructing the people, and of gathering and organizing churches, without a previous supply of living and authorized teachers. But when a beginning had been fairly made, it was judged best that the subsequent supply and increase of preachers should be obtained by the ordinary course of human instrumentality. We are to consider our Savior, then, in uttering the words of our text, as virtually saying—"I shall extend no further, at present, this extraordinary supply. It is to be carried on, in time to come, by the agency of man. Still the Lord of the harvest alone can prepare ministers for their work, and send them forth; but his church can and must employ the means of attaining this blessing; and to these means let them henceforth address themselves with prayer and diligence."

And, accordingly, it is well known, that after the day of Pentecost—with a single eminent exception—ministers began to be called, qualified, and set apart to their work in the ordinary way. We find directions given to the teachers and rulers of the church, for selecting and ordaining candidates for the sacred office; and long before the period of miracles and inspiration was ended, we find careful study, and mature knowledge, as well as fervent piety, enjoined as indispensable preparation for the evangelical ministry, and that by an apostle who knew their value by experience, and inculcated them upon principles which apply to all ages.

From the passage before us, I propose to derive, and endeavor to illustrate and enforce the following propositions.

I. *That we now, no less than in the days of our Lord's personal ministry, most urgently need a large additional number of laborers in the gospel field.*

II. *That it is the duty of the Church to employ all the means in her power, for the attainment of this blessing.*

I. **WE, AT PRESENT, GREATLY NEED A LARGE ADDITIONAL NUMBER OF GOSPEL LABORERS.**

It may be confidently asserted, that the declaration of our blessed Lord, that "the harvest is great, and the laborers few," was never more applicable—more strikingly and affectingly applicable to the state of the world, than at the present hour. With this fact, it is my earnest wish to impress every hearer. And I am so far from being afraid of drawing a more alarming picture than facts will warrant, that my only fear is, that, after all I can say, an adequate impression of the real state of the case will not be left upon your minds.

In the first place, then, there are, at this moment, within the bounds of the Presbyterian church, **MORE THAN SIX HUNDRED VACANT CONGREGATIONS:** congregations which are not only destitute of pastors, but which cannot possibly be supplied with them, without a corresponding addition to the number of our ministerial laborers. Besides these vacant congregations, many of which are ready and loudly calling for pastors, and languishing and declining for want of them—I say, besides these—there are at least **FOUR OR FIVE HUNDRED POPULOUS DISTRICTS,** north, south, and west, in which, if we had zealous and able ministers to send to them, large and flourishing congregations might be speedily formed. So that our beloved church, at the present hour, most urgently needs **MORE THAN A THOUSAND MINISTERS,** over and above her present supply. And if they cannot be obtained more rapidly, and in greater numbers, than our means have hitherto furnished, these destitute, complaining, entreating, dying flocks, must either fall off to other denominations, and seek a supply of pastors from churches more faithful than ourselves; or be left to sink into all the desolation and death of practical heathenism.

In short, the number of gospel laborers which we are now able annually to send into the field, is scarcely more than **A TENTH PART** of what we most pressingly need. And, what is still more appalling, if no means be adopted for obtaining a much larger supply, the deficiency now so serious and distressing, will, every year, become more serious

and more distressing, in consequence of the population of our country growing far more rapidly than the supply of ministers;—until, in a few years, myriads of our countrymen, and perhaps some of our own children, or our children's children, must be left without Sabbaths; without sanctuary privileges; without ministers of religion; and thus, virtually, abandoned to heathenism under the name of Christianity.

But besides all these loud calls for many more ministers; beside the large supply demanded for vacant churches, and the extended frontier settlements within our own borders; there is a much larger harvest* still, which calls for a far greater number of laborers than any which has been mentioned. I mean **THE HEATHEN WORLD**. Had any one told the apostle *Paul*, in the midst of his arduous and devoted labors, that at the end of eighteen centuries from his time, more than three-fourths of the whole human race would still be covered with pagan darkness, what would have been the feelings of that heroic, noble-minded missionary? Yet so the humbling, appalling fact is! Out of eight hundred and fifty, or nine hundred millions of mankind, more than six hundred millions are supposed to be still pagans, or under the dominion of an equally dark and degrading superstition. Over the darkness and misery of these perishing millions, the church of Christ has been criminally slumbering for ages. She is now beginning to awake. I say *beginning*, for this is all that can be said. She has sent out a few missionaries; but what are they among the uncounted millions who need their labors? It is like sending a single reaper to reap down the whitening fields of an empire! The missionaries who have been sent, are calling in every direction for **MORE LABORERS**. And even the heathen themselves are beginning to join their voices, and to entreat Christians to remember them, and to send to them those who can teach the way of salvation. But when, in consequence of these importunate and heart-affecting calls, we look round for even *forty* or *fifty* young men, whose hearts the Lord has touched with love to the souls of men, and especially with love to the heathen—(many hundreds, indeed, might be employed, and are wanted)—but when we look round for even *forty* or *fifty* consecrated young heroes, who are willing to carry the glorious gospel to the ends of the earth—we see them not! We cry aloud for them, but we cry in vain! The truth is, for this immense field of service many thousands of laborers are pressing-ly needed. Nay, for this field several thousands of laborers would be

* See Note, page 16.

but a *fair proportion* to be sent by the *American churches*. But, when I ask myself—where they are to be found—my heart sinks within me. American christians must be roused to exertions on this subject greatly beyond that which they have ever yet made; or large parts of our country must suffer a grievous “famine of the word of life,” and the heathen world be left to languish for centuries more under all their darkness, and misery, and death.

If these things be so, then we are very naturally conducted to our

II. Second proposition, viz.: **THAT IT IS THE DUTY OF THE CHURCH TO EMPLOY ALL THE MEANS IN HER POWER TO PROVIDE MORE,—MANY MORE LABORERS FOR THE GREAT HARVEST WHICH LIES BEFORE HER.**

The command in our text was originally given to the teachers and guides of the church, and through them, to the church herself in all ages; and especially to those who occupy the place of “watchmen on the walls of Zion.” Whatever others may feel themselves as at liberty to attempt, or as bound to accomplish—the church—“the household of faith”—the professing body of “believers,”—are solemnly bound to take measures, by their representatives, for carrying into effect this high command of their Master in heaven. And every individual member of the body is bound to co-operate, to the utmost of the power which God has given him, in sustaining and bearing onward all wise efforts for the attainment of an object so momentous to all the interests of Zion.

But while the general obligation to attend with fidelity to this object will be acknowledged by all, some may imagine that it may be safely left to the voluntary enterprise of those individuals who may feel inclined to undertake the task. Now, I maintain, that, while we forbid none who may think proper to engage in the promotion of this great object; while we pray for the prosperity of every wise and scriptural effort to increase the number of evangelical laborers;—**THE CHURCH OF CHRIST HERSELF, AS SUCH**—whatever others may do,—is bound to make this one of her primary and unceasing objects of pursuit. The arguments by which this position may be established are the most direct and simple that can be imagined.

For what purpose, I ask, has a church been founded and sustained in our world by her Almighty Head and Lord? Manifestly, as the word of God every where teaches, for maintaining in their purity the doctrines and ordinances of our holy religion, and for spreading them abroad among those who have them not. In other words, the great end of the church of God is to hold fast, and “hold forth the word of life,” and to send it as far and wide as possible, for enlightening and saving the world. That this is a duty incumbent on the church, is just as evident as that she has any duties to perform. If, besides providing for the ample and faithful support of all gospel ordinances within her own bosom, she does not also remember the destitute and the benighted, who have none to dispense to them the bread and the water of life—she is undoubtedly faithless to a solemn and most important part of her trust.

But if it be incumbent on the church, as that body which is called out of the world, by the authority of Christ, for spreading the knowledge of the gospel;—if it be incumbent on her to send this precious treasure to all within her reach; then it is perfectly obvious that she is also bound to provide the MEANS of sending it. Now among the most essential of these means are LIVING TEACHERS. The BLESSED BIBLE, we know, is one of the most important and indispensable means of enlightening and saving men. And, everlasting thanks to Him who sits as King upon the holy hill of Zion!”—that precious volume, we hope, before the lapse of many years, will be sent to “every kindred and people, and nation and tongue.” But, suppose the bible to be actually in the hands of every human being; how are the great mass of mankind to be roused to a sense of its value? How are benighted, hardened, sensual mortals, even in our own land, and much more in pagan lands, to be prevailed upon to read the bible? How is the bible to be explained, and brought into contact with the minds of the millions who may have it in their hands? The bible is, indeed, a plain book, easily comprehended, in all its practical bearings, by all who are willing to know and obey the truth:—and yet, what multitudes in all lands, may reply with that serious reader of the word of God, from *Ethiopia*, who, eighteen centuries ago, when asked by a minister of Christ—*Understandest thou what thou readest?* was constrained to answer, *How can I, except some man guide me?* Nay, suppose every son and daughter of *Adam* on earth to be furnished with a copy of the bible;—but to be, at the same time, deprived of all public ordinances; having none to collect them for public worship; none to feed them with “the bread of

life;" none to dispense the sacramental seal; none, in short, to furnish those outward privileges by which the Holy Spirit is wont to convince and convert men, and to build up his people in faith and holiness unto salvation? The fact is, sending forth the living teacher is made just as essential, by the appointment of God, for spreading the gospel, as the distribution of the bible. What, therefore, "God has joined together, let not man put asunder." *How*, asks the inspired apostle—*How shall men believe in him of whom they have not heard? and how shall they hear without a preacher? and how can they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace; that bring glad tidings of good things; that say unto Zion, Thy God reigneth!*

The obligation of the church, then, in her ecclesiastical capacity, to train up faithful laborers for the gospel harvest—nay, to provide as many, if it be possible, as the harvest demands—is just as manifest as her obligation to send the bible, and to send the gospel in any way to every nation under heaven. In fact, if any one department of the church's duty may be represented as radical;—as taking the precedence, in the order of nature and necessity of almost every other;—it is to provide an adequate supply of living teachers, to go every where bearing that precious gospel, "which is the power of God unto salvation to every one that believeth." What are all missionary plans and enterprises without this? How are the glad tidings of great joy to be imparted to all people, if there be none to carry them? To neglect to raise up living teachers, then, involves, by necessary consequence, the neglect of all the great objects for which the church was founded.

But this general reasoning is not all that demands our attention on this subject. The church is bound to preserve the doctrines and ordinances of the gospel pure and entire as the Master left them. She is expressly appointed to be **A WITNESS OF THE TRUTH** in the midst of a perverse and corrupt world. It is incumbent on her to *contend earnestly for the faith once delivered to the saints; and when the enemy cometh in like a flood, to lift up a standard against him.* Hence, as a consequence, she is bound to see that all her ministers be "sound in the faith;" that they "all speak the same thing;" and unite in holding forth the same pure and steady light which came down from heaven to enlighten and bless the revolted population of our globe. But can all this be done; nay, can **ANY PART OF IT BE EFFECTUALLY**

DONE, without directing constant and most vigilant attention to the training of those who are to be the teachers and guides of the church? Is it not obviously indispensable that the church herself, with parental care, select and guide the candidates for this high and momentous trust? That she watch over the fountains of knowledge to which they repair, and the course of instruction which they receive? Can she otherwise hope, (to employ the language of our fathers more than twenty years ago,) "to form men for the gospel ministry, who shall truly believe, and cordially love, and endeavor faithfully to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of government and discipline of the Presbyterian church."* If we are intelligent and sincere Presbyterians, we, of course, believe that our formularies of doctrine and order are founded on the word of God. If we really believe this, we shall desire to have them maintained and extended as far as possible. And, if so, can we rationally expect to succeed, if we consent to have our public teachers trained up by other hands, and exposed to the contagion of other sentiments, and other habits than those which characterize our body? It was wisely and forcibly said, by a distinguished minister of our church, several years ago, in an address before the board now assembled, that "a man, with proper vigilance and caution, may be defended against *murder*; but that against *suicide* there is no human defence." As long as the "watchmen" on the walls of our Zion, and the "rulers" within the walls, are faithful to their trust;—faithful in warning against error, and faithful in excluding enemies in disguise from our militant ranks—our citadel, under God, is safe. "The gates of hell will never prevail against it." But if we deliberately bring in false friends among the number of the "watchmen," or knowingly allow them to be brought in; if we encourage plans for the preparation of our rising ministry, which shall introduce among the "teachers" and "guides" of the church those who have no real love for either her doctrines or her government,—we are, beyond all doubt, preparing the way for an ECCLESIASTICAL SUICIDE. Nothing less than a miracle can save us from discord, strife, division, and ruin. The credulity of the ancient Trojans was not more infatuated, when they consented to the introduc-

* *Introduction to the Plan of the Theological Seminary at Princeton*—drawn up in 1811.

tion within their walls of the fatal wooden horse, which contained in its bowels the instruments of their ignoble subjugation.

We all know what ancient state it was which separated children from their parents at a very early age, and made their whole education a matter of national concern. The declared object of this policy was, that every domestic affection might be swallowed up and lost in general patriotism; that all the children of the state might be trained up with that physical vigor, and that spirit of hardy endurance, which would fit every one to be a soldier, determined to conquer or to die. This was a plan well adapted to form able-bodied warriors, but not moral beings. It rejected some of the most important elements of human culture, and destroyed some of the strongest bonds of human society. Equally objectionable is the plan of, directly or indirectly, separating the sons of the church from their proper ecclesiastical mother; and assigning their intellectual and spiritual culture, and their professional training to foreign and irresponsible hands. Trained in this manner, they may, perhaps, be as physically and intellectually vigorous as if every part of their education had passed under the immediate eye of that mother. But they will be likely to understand her feelings and her interests less; to love her less; and, of course, to be less desirous, and less qualified to promote the comfort and edification of her immediate household.

In short, if it be our object to train up a set of *theological pugilists*, who shall keep the church in perpetual agitation by their feats of polemic skill and valor, and expend all their strength in conflicts with one another; then the more diversified the habits and opinions in which our candidates are trained, the better. But if the object be to furnish the Presbyterian church with spiritual teachers and guides, who shall love her doctrine and order; who will study at once her purity and her peace; and who will labor together, with affectionate harmony, for her edification, and for the conversion of the world;—then no reasonable man can doubt that their selection and training ought to be the object of the church's most anxious and unceasing care; and that none ought to be encouraged to seek the sacred office, in our Zion, but those who give evidence, not only that they love the cause of Christ in general; but also that they sincerely love, as well as outwardly adopt, our ecclesiastical standards, as containing the great system of truth and order taught in the holy scriptures.

It is no solid objection to the foregoing reasoning, to say, that the interest of the church at large is far more important than the interest of any particular denomination. This is, no doubt, most emphatically correct. But will not an army of good soldiers be most likely to conquer, when every member of it is found fighting bravely in his own appropriate ranks? Besides; if it be our sincere belief that the doctrine and order of our church are most agreeable to the word of God; then we are not only bound, as the Lord's "witnesses" to promote their reception and extension as far as possible; but just so far as we accomplish this, we are promoting the extension of the Redeemer's kingdom in the wisest, the best, and the most permanently valuable manner that is possible.

Let the church, then, in all her borders, awake to a deep sense of her great obligation in reference to this matter. Her duty to her Master; her duty to herself; her growth, her strength, her purity, her peace, her power to act with harmony and energy for the conversion of the world,—all—all demand it of her. If she fails here, and in proportion as she fails here, she must ultimately fail in every other department of evangelical exertion. What will become of the largest and the wisest plans of missionary enterprise, if there be not enlightened and sanctified men to carry the "glad tidings of great joy" to dark and perishing millions? To what purpose shall we organize new churches, as the increasing population and zeal of our body may enable us; if we cannot find living teachers to take charge of them as spiritual guides? In fact, every enterprise for the enlargement of the Redeemer's kingdom, must either be abandoned, or deplorably languish, unless a much larger supply of gospel laborers can be sent into the field. And, after all, the *mere multiplication* of them will not be found to answer the main purpose intended. If they are trained up with other preferences, and other habits than those of our own church, the greater their number, the more will discordant views and divided counsels prevail; and the greater the probability that their discord and strife will destroy our peace, and hold us up to the pity or the scorn of all surrounding denominations.

In applying this subject, I beg to be allowed, in the first place, to address myself to the "BOARD OF EDUCATION," at whose request, and for whose benefit we are now assembled.

My respected FRIENDS AND BRETHREN! You have committed to your charge one of the most precious and momentous trusts that the church of God can possibly delegate to human hands. Yours is the delicate, the arduous task of selecting and training a large part of those sons of the church, who are hereafter to be her teachers and guides. And if the character of ministers may be said to decide the character and destiny of the church over which they preside, then what arithmetic can calculate the good or the evil which your manner of discharging the trust committed to you, may be preparing for the body of Christ?

It is beyond your power, indeed, to give the most essential of all qualifications for gospel laborers—I mean VITAL PIETY. In this sense it may be said, with special emphasis, the LORD OF THE HARVEST can ALONE send forth laborers into his harvest. For, in regard to this qualification, none but He who made the world can make a minister. But has *He* ever been wanting when his *people* were faithful? Is he not *now*, if I may so speak, running far ahead of our movements, by pouring out his Spirit upon our academies, our colleges, and many of our churches, and bringing into the kingdom of his grace hundreds, perhaps thousands, of young men, who are ready and desirous to devote themselves to the ministry of reconciliation? On you devolves the solemn task of searching them out; putting in the claim of their moral mother, and, still more urgently, the claim of the Master in heaven, to their services; and watching over all their preparation for the great field of labor. To this delicate, weighty, unspeakably important task it is our hope that you will address yourselves, with all that diligence, zeal, faith, and prayer, for HELP FROM ON HIGH, which the solemnity of the trust so evidently demands.

Remember, I pray you, first of all, and above all, that decided piety, —ardent piety—is the first, the highest, the most deeply essential qualification that can be named for the sacred office. Let this great principle ever stimulate and guide your operations. Never patronize, as candidates for the ministry, any others than those who give decisive evidence that they are converted men. Though they had the talents of angels, without sincere love to Christ, they would be no blessing to his church. Yet we are not to suppose that EVERY PIOUS YOUTH, or even that EVERY FERVENTLY PIOUS YOUTH ought to be introduced into the ministry. Unless he have good native talents; some portion

of those gifts which form an impressive public instructor; prudence, and a freedom from striking eccentricity, he will be likely to serve God and his generation, in any other honest calling, far more successfully than as an ambassador of Christ. Many a young man selected and trained for the holy ministry, who gave satisfactory evidence of piety—has been found so feeble-minded, so deficient in the power of public speaking, or so characteristically indiscreet, as to constrain every enlightened friend of religion to wish that he had adorned and sanctified some secular avocation.

Remember, further, my respected friends, that you have not been appointed to be **THE BOARD OF A PARTY**; but to represent and serve **THE WHOLE PRESBYTERIAN CHURCH**. And the only plan on which you can successfully attain this object is, not to be swayed by the wishes, or the policy of any individual, or body of individuals; but to keep an eye constantly fixed on the word of God, and the truly scriptural and apostolic constitution of our church, as that system which we have **ALL** equally promised to respect and sustain. The only fair and legitimate index of the church's will is to be found in those public formularies, which she has solemnly adopted, and set forth, as containing that system of doctrine and government which, in her judgment, is contained in the holy scriptures. Let your whole administration be in faithful conformity with the spirit of **THESE**; and, with the divine blessing, harmony and edification will follow of course.

Remember, also, as before remarked, that the *mere multiplication* of ministers is not that which the enlightened friends of the Redeemer's kingdom mainly desire, and expect you to seek. In fact, the more ministers are multiplied, unless they be suitably furnished, and of the right spirit,—the greater the burden, and even the curse, which they will inevitably bring on the church of God. We want neither learned drones, nor ignorant fanatics; neither heartless zealots for a mere frigid orthodoxy, nor empty, childish boasters of a zeal without knowledge. No; the exigencies of the church, and of the world call, more loudly than ever before, for men of enlightened minds, and of hearts warmed with the love of Christ and of souls; men "full of faith and of the Holy Ghost;" qualified to "feed the people with knowledge and with understanding;" men who love and desire to promote genuine revivals of religion; men who are "wise in winning souls" to

Christ; men thoroughly devoted, in heart and in life, to the conversion of the world.

Remember, moreover, that such ministers as I have described, can never be furnished, (without a miracle,) unless candidates for the sacred office can be persuaded to pursue a **REGULAR AND ADEQUATE COURSE OF STUDY**. It will, then, be a most important part of your duty to conjure and constrain such of them as may come under your direction, so far to respect their **MASTER**, to respect **THEMSELVES**, and to respect the **OFFICE** which they seek, as not to be found "novices" when they enter the field of labor. It is the lamentable infatuation of a large majority of our theological students, that, they *will*, in spite of every dictate of wisdom and of scripture to the contrary—they *will* hasten into the pulpit with half, or less than half, an adequate training. In many cases, even after a previous literary course to the last degree stunted and superficial, we cannot persuade them to feel as they ought the importance of extended and mature theological studies. Not more than a fourth part of the candidates for the sacred office whom I have known, have had wisdom and patience enough to complete the course prescribed in the plan of most of our seminaries, as indispensable to form a well-furnished laborer in the gospel harvest. For this deplorable infatuation no remedy has yet been found. Private friends, theological teachers, boards of directors, presbyteries, synods, and general assemblies, have all lifted the voice of remonstrance against the fatal delusion; but they have lifted it in vain. The evil is still going on with undiminished prevalence. The very spirit of **IMPATIENCE**, and of **SUPERFICIALITY**, seems to have taken possession of the greater part of our candidates for the Lord's harvest. The consequence is, that the proportion of our rising ministry who make attainments in any measure adapted to the day in which we live, is lamentably small. And hence it comes to pass, that so many, when they enter the field, instead of proving "workmen that need not be ashamed," qualified "rightly to divide the word of truth,"—disappoint the expectations of their friends; are unable to remain, for any length of time, in one place, as acceptable pastors; and finally become rather a burden than a blessing to the church.

I know of no body of men, my respected friends, in the Presbyterian church, who have it in their power to do more towards obviating this deplorable evil than the **ASSEMBLY'S BOARD OF EDUCATION**. To

your care, and that of your committees, hundreds of young men will be entrusted from the commencement of their studies. Be entreated ever to inculcate upon them that, with a given amount of piety, he who is the most accurate scholar, and the best furnished divine, will ever be the most useful minister. Assure them also, that these attainments can never be made without unwearied and long-continued labor. There is no royal way to knowledge. I know of no magic by which theological professors can impart adequate furniture to young men who will not study, even while they continue to occupy the place of students, and who are in haste to escape from instruction. And as long as there are presbyteries who will consent to license, and even ordain, candidates, who have never studied the gospel, and, of course, do not understand it, I can think of no way in which the correction of the evil in question is to be expected from our judicatories. But, if the Board of Education will firmly withhold its patronage from all who will not, in the outset, consent to take a regular and thorough course of study; and will instantly withdraw its aid from any and every young man who does not in good faith comply with his agreement, unless prevented by unavoidable dispensations of Providence;—if this be done, the mass of our candidates may be brought back to listen to the voice of reason, of conscience, and of scripture, in regard to this matter. There is little hope of relief, unless, under God, it can be afforded by **YOUR BOARD**. May the King of Zion enable you to be faithful to this, as well as to every other interest committed to your charge, and crown your labors with an abundant blessing!

But the subject before us demands the solemn attention, not merely of the Board of Education, but of every member and friend of the Presbyterian church. Are there any of this large class who are ready to ask—"What can we do?" I answer—There are, probably, at this hour, from four to five thousand young men scattered through our churches, of hopeful piety, and of sound, improvable minds; who might, in seven or eight years, from the present time, be brought into the ministry, if proper measures were forthwith taken to effect the object. Now, let ministers and church sessions search out all such young men;—carefully discriminating between those who have good native talents, and those who have *not*; and also between those who are modest, humble, prudent, and teachable, and those who, though hopefully pious, have *not* these qualities. Let them immediately recommend the **FORMER** to the Board of Education, and encourage them, by all suit-

ble means, to seek the ministry; while they, as carefully, *discourage* and *keep back* the **LATTER**. Let presbyteries and synods take order on this subject, at every meeting, keeping it constantly before the minds of all the ministers, and elders, and churches, within their bounds, and recommending unceasing attention to it, as one of the most vital parts of their stated business, as judicatories of Christ. Let every congregation ask—"Can *we* not furnish from our number, and support in study, at least *one pious young man*, to be trained up for the ministry of reconciliation?" Let every wealthy Christian, who feels that *he* cannot preach the gospel himself, ask—"Cannot I indirectly become a peacher, by selecting and sustaining one, if not more, beloved youth, "strong in the grace that is in Christ Jesus," who may go forth, and be made a blessing to perishing thousands?" Let pious fathers and mothers ask—"Have *we* no sons, and if *we* have none, have our *neighbors* no sons, whose hearts the Lord has enlightened and sanctified, and whom we should be glad to see bearing the gospel far hence to the Gentiles?" And let **ALL—ALL**—male and female, who desire the speedy conversion of the world, ask—"Can we not, nay, are we not bound, to take a deeper interest and agency in this great subject than we have ever yet done? Can we not *pray* more, and *give* more, and make more *efforts* to rouse and animate others to come to the help of a cause so vital in its character, and so dear to the heart of every intelligent Christian?" You see, my friends, that this is a cause in the prosecution of which every one, without exception, may contribute some aid. Yes, every one who has a heart to pray, a tongue to speak, or a cent to give, may be a "worker together with God" in this great concern, which may be said to lie at the foundation of all enlightened efforts for promoting the best interests of mankind. For it is only when ministers shall be raised up by *tens of thousands*, that the gospel can possibly be preached "to every kindred, and people, and nation, and tongue."

NOTE.

The Editor takes occasion to append a short statement, collected from the most correct sources of which he has a knowledge. It may illustrate to the reader, more particularly, the lamentable facts that "the harvest truly is great"—that "the laborers are few." The venerable preacher of this discourse wisely omitted an extended statistical statement, which could not have been of so much benefit to the *hearer* of ordinary memory, as a somewhat *more particular* enumeration may be to the *reader*, who may not have an opportunity of arriving at a tolerably accurate knowledge of the religious state of the world.

"The field," which "is the world," contains from 310 to 500 millions of Pagans—from 90 to 100 millions of Mohammedans—from 60 to 70 millions belonging to the Greek church—from four to eight millions of Jews—about 116 millions of Roman Catholics—and only from 42 to 50 millions of Protestants. In all, from 653 to 800 millions of people. Some parts of the field have not a single evangelical laborer of any denomination. Other portions of the unevangelized world have laborers in the following proportions, who are, in most cases, depressed by the fact, that their number is so "few" in proportion to the work to be done:

Africa and her Isles, containing from 70 to 110 millions, have 90 missionaries. In the Islands of the Mediterranean and the parts circumjacent, there are twenty. In Egypt, Abyssinia, and among the Jews, there are six. Caucasus and Siberia have fourteen. China, with from 200 to 361 millions of people, had, till recently, but two. India beyond the Ganges, with 18 millions, has eighteen missionaries. India within the Ganges, containing 140 millions, has one hundred and twenty. Ceylon has twenty-four missionaries. Indian Archipelago, thirty-one. Australasia, fourteen. Polynesia, forty-one. West India Islands, one hundred and thirty-five. North American continent, fifty-six missionaries. In all, 539 *evangelical* preachers of the gospel of all denominations, for about THREE-FOURTHS of the world!! That is, about ONE laborer in the *foreign* field to every million of degraded, dying, sinful people!! Some small increase of laborers as also of population, has taken place since our information was communicated. The *proportions*, then, are the same.