

ciplined mind; he had stores of varied, important, and useful learning. Commissioned by the great Head of the church, and animated by the spirit of his Master, he went forth bearing *his name before the Gentiles, and kings, and the children of Israel*. He labored in this cause with unremitting diligence and untiring zeal for the space of thirty years; exhibiting a firmness of purpose which neither difficulties nor dangers could shake, and a purity of life the breath of calumny could not tarnish. During this short space of time, he visited all the principal countries of the old world, and proclaimed to them the gospel of the Son of God. And how brilliant and how triumphant was his course from city to city, and from province to province! And why did Divine wisdom enlist those gigantic powers, cultivated, enlarged, and disciplined at the feet of Gamaliel, in the work of the ministry? Why, but that the work called for a powerful instrumentality!

Another period of the gospel history has also been marked by its wonderful achievements; the reformation from papal corruptions. And who were the men first to discover, refute, and demolish the papal errors and papal tyranny? Who, but men of the most vigorous minds, cultivated and enlarged by sound learning, and deep piety? This event gave immortality to the names of Wickliffe, Huss, Jerome of Prague, Luther, Melancthon, Calvin, Latimer, Ridley, Cranmer, Knox, and a hundred others as eminent for literature as for religion, for integrity and courage as for zeal and ardor in the cause of truth. They seem to have been eminently fitted for the accomplishment of the great work assigned them by Divine Providence. Men of less learning, talent, wisdom, and courage, could hardly have accomplished what they effected. Think of the torrent of wickedness which had nearly deluged the Christian world, and nearly buried in ruins the whole Christian fabric; think of the ignorance and prejudice which had bound the multitude with the chain of superstition for ages; think of a domination over reason and conscience, supported by the combined energies of church and state, throughout an entire continent; think that every stir for freedom, every movement for the acquisition of knowledge, was watched with a jealous eye by prelates

and emperors; think that the church had slept for centuries, had nearly become extinct, and that pomp, show, and the mummery of pagan rites and superstitious ceremonies, had superceded almost every vestige of piety. What must have been the inflexibility of character, the moral courage, the intellectual strength, the rich resources, the bold daring, that could successfully engage in an onset against such an array of sin and despotism? The conflict came, the powers of darkness were scattered, and nations were emancipated from the yoke of ignorance and superstition, and brought into the possession and enjoyment of religious and civil freedom.

But the great work of reformation did not stop here; at a later period, another emergency brought up a Wesley, a Whitfield, a Penn, the immortal Edwards, and a host of others, to emancipate the world from the thralldom of spiritual bondage, and to reinstamp upon the heart of man the image of his God; to rescue the church from worldliness, formality, and the most fatal errors. From the days of these eminent and devoted servants of God, the great work of spiritual reform has been gradually and steadily advancing. The church has been roused from that deadly stupidity and lethargy into which she had been sunk for ages, and measurably waked up to a sense of her duty; the most active and efficient measures have been devised and put in operation for the conversion of the world, both at home and abroad. And who does not know that the pioneers and chief actors in these great movements, have been men of vigorous intellects and accomplished scholars, as well as of deep piety and expansive benevolence? And the work still demands, for its advancement and final success, a ministry of equal piety, talents, and learning, to that which commenced its operations.

Finally, the sanctified learning and talent of the church, is the source from whence we derive the principal means of religious instruction. Who wrote the commentaries, the church histories, and the valuable sermons which have been handed down to us? Who have translated the Scriptures into the various languages of the earth? Who are the authors of the various books that enrich our Christian libraries? Who have furnished us with the evidences of Christianity? Who