

ing their arts to the vulgar mind. Nothing is so high that they will not aspire to it; there is no degradation to which they will not stoop.—They are all things to all men, if by any means they may destroy some. Where they fail, they clamour with a sense of injury; but, where they succeed, the system they form lies like an incubus on the breast of prostrate nature, or preys, like the eagle of Arometheus, on the vitals of her peace.

A glance at the nations now subject to the Roman yoke, prove what I have said. For where shall we seek the protectors of our most unnatural slave trade, but in Portugal? A papal state! Civil war has no existence now so barbarously brutal, as in the provinces of Spain. France had no obstacles to her liberties, so fu-

tal, as the Roman priesthood. In Italy alone, has vice combined with elegance and treachery, in her most hateful forms. Ireland has no calamity equal to that of her sensual habits, and her subjection to this creed. The Canadas are wrung with its torments. The Southern American lies beneath its power like a paralyzed giant possessed of all wealth, but bereft of all energy, because, through the malignity of this domination, bereft of the word of God. It appears in every nation, wearing the features of the master sin; it is steadfast in its purpose, and simple in its aim; as if with a dreadful fortitude, determined to exhaust the forbearance of heaven, and complete the catastrophe of man.—*C. Stovel.*

THE APOSTLES, LEARNED AND WELL QUALIFIED MINISTERS.

It is exceedingly common to hear the assertion that Our Lord's disciples, even after they had entered on the functions of their sacred office, were ignorant and unlearned; and it has been so often and so long repeated that it has come, at length, to be looked upon as a fact that cannot be disputed. It may be worth while, however, to examine the matter a little, and see if the contrary does not appear to be the fact; especially as the assertion has been frequently made of late, since steps have been taken to establish a University in the Province for the education of youth, and particularly of candidates for the holy ministry.

The assertion has been made chiefly by two classes of persons—those who have defended the divine origin of christianity, and those who are accustomed to despise every thing like education in the ministers of the gospel. The first of these have been induced to urge the want of learning in the apostles by way of strengthening the argument that the Divine blessing on the labours of the first ministers of the gospel as displayed in the astonishingly rapid spread of Christianity was an evidence of its Heavenly origin. Now in endeavouring to show that the apostles had all the qualifications of well accomplished ministers of the gospel, I may be permitted to say, at the commencement, that I have no wish whatever to subtract, in the slightest degree, from the force of the argument for the divine origin of Christianity

drawn from its rapid spread; since it must be very evident that the effects produced by the apostles' preaching were such as could never have been brought about by mere human agency alone, whether learned or unlearned. The other class of persons who have been forward to proclaim the apostles as illiterate, are those who despise or affect to despise learning as a qualification for the ministry. They are chiefly persons who are troubled with an itch for speaking; and being desirous of appearing as preachers without any lengthened or laborious preparations, they are ready to excuse their own ignorance and want of learning by first asserting that the apostles were illiterate, and then pleading this as a warrant for themselves preaching without any of the usual qualifications.

In speaking of the apostles as ignorant and unlearned, I think a sufficient line of distinction has not been drawn between what they were previous to their call to the apostleship and what they were after it. That they *had been once* ignorant and unlearned is equally true of them as it is of the most learned men the world ever saw; but that they were so when they came to exercise the functions of the ministerial office is not consistent with the facts of the case.

In order that our students for the ministry may be able to read and understand the scriptures in the languages in which they were originally written, a considerable portion of their