

so much so that the pious and learned Bengel carefully prepared an edition for their use, that they might learn from the eloquent Father, what is expected of a minister of Christ. Chrysostom sets forth in it the duties, the difficulties, and the qualifications of a minister; and among the qualifications he mentions education, the importance of which he shows in various respects, till at length he encounters the objection to learning, which some, it appears, in ancient times, drew from Paul's account of himself in writing to the Corinthians. As this same objection is still urged by the opponents of Ministerial Education, I have been induced to translate Chrysostom's reply, in the hope that it may convince the doubting, as well as gratify the curious. The extract contains §§ 413-431 of the original.—B. D.]

“Why then, it is objected, does Paul, so far from striving to secure for himself this superiority, not blush on account of his poverty of speech, but openly confess (2 Cor. xi. 6) himself to be an uncultivated person (*ἰδιώτης*), and that too in an epistle to the Corinthians, who were admired for their speaking and prided themselves on that account? Now this very objection, I maintain, has led multitudes astray and made them ill disposed towards solid instruction. For not being able accurately to examine the depth of the apostle's thoughts, or to understand the meaning of his words, they continually dose and gape, full of admiration of this ignorance which they fancy Paul ascribed to himself, but from which he was as far removed as any man in the world. But granting for a moment, what I shall presently disprove, that he was uncultivated in the sense in which the objectors assert, yet what has this to do with men of the present day? For he possessed power far greater than speaking, and capable of effecting more results; since by his mere appearance, and without saying a word,

he was terrible to demons, while all the men of this age, though united, could not with thousands of prayers and tears accomplish as much as the aprons of Paul once performed (Acts xix, 12). Paul also raised the dead by prayer, and did other wonders, so as to be considered a God by the heathen; and before he departed out of this life, he was deemed worthy to be snatched up to the third heaven, and to hear words which it is not lawful for human nature to hear. But as for ministers of the present day, I cannot help wondering, without wishing to say any thing severe or harsh, or in any way to treat them with indignity, how they do not shudder to place themselves by the side of such a man. For even if we leave miracles out of the question, and consider the life of the blessed apostle, and examine his angelic deportment, we shall find him excelling in these more than in signs and wonders. For who can tell his zeal, his moderation, his frequent dangers, his successive anxieties, his incessant concern for the churches, his sympathy with the afflicted, his many tribulations, his unwonted persecutions, and his daily deaths? What place in the world, what continent, what sea did not know the just man's toils? Him the desert knew, having often received him when in peril. He met with every kind of stratagem, and achieved every sort of victory; and there was never a time when he was not engaged in conflict or crowned with triumph. But I must desist, for I have unwittingly been led to insult the man, since his excellencies surpass all power of description, and much more my inferior powers of language. Yet, however, I will not refrain to mention a circumstance, which transcends all the foregoing as much as he excels all others. What then is this circumstance? It is, that after so many excellencies, after a thousand crowns, he prayed to depart to hell and to be delivered over