

answer, that, *consistently they could not*; for, till duly leaⁿed, and duly authorised, they must have remained for ever silent. Nor is this a solitary example of the church in Jerusalem. More might be adduced, where unlearned, yea, and unauthorised men, preached the gospel with approbation. Paul, when writing to the Philippians, gives them to understand, that the things which had befallen him, things which his enemies intended should hinder the gospel, had fallen out rather to promote its furtherance and success; for **MANY OF THE BRETHREN** waxing confident by the Apostle's bonds, were much more bold to **SPEAK THE WORD** without fear. The Apostle also adds, that some preached Christ even of envy and strife, not only without authority, but, if we may be allowed to suppose that any such authority then existed, against that authority; seeing they did so from the very worst motives, supposing thereby to add afflictions to the Apostle's bonds. But was this preaching of Christ, by enemies and unauthorised men, any cause of grief to the Apostle? Assuredly not, for, whether in pretence or in sincerity, that Christ was preached, he declares that therein he *did* rejoice, yea, and would rejoice. (Phil. i. 12, 18.) Are we not warranted in saying, that those partake little of the spirit of the Apostle, who either prohibit or dread the preaching of the gospel, by **ANY** of the friends of the Saviour, when he made the preaching of that gospel, even though it was by enemies, a ground of rejoicing.

Another instance, of a similar nature, is found in the case of Apollos, (Acts xviii. 24,) who was an eloquent man, and mighty in the scriptures, Apollos being instructed in the way of the Lord, when he came to Ephesus (for what purpose he came we are not informed) he entered into the synagogue and spake boldly, knowing only the baptism of John. Now, it may properly be asked here, where, and by whom, was Apollos taught? Who gave him authority, or **LICENCE**, as it is now called, to preach the gospel? Was he reprov^ed or silenced by Aquilla and Priscilla? For with all his eloquence, his ignorance was manifest to them who were *better instructed*. Did they ask who gave one so ignorant as him authority to preach? Did they forbid or prohibit him from preaching because he was not properly qualified? Or did they send him to some seminary of learning, to study theology under some celebrated professor? No, not one of all these things was done; but a course of conduct was adopted in this instance, which ought forever to shut the mouths of all those who advocate the necessity of classical learning to qualify for preaching the gospel. These two private Christians, a man and his *wife*!! took Apollos and **INSTRUCTED HIM IN THE WAY OF THE LORD MORE PERFECTLY**. Here we find no supernatural or miraculous assistance, as in the case of the Apostles; but simply a statement of the fact, that two private church members instructed Apollos, so as to fit him for preaching. And what was the result of this apparently worthless, inefficient, and now generally despised, method of teaching? The inspired historian has recorded the astonishing fact, that Apollos, by his exhortations, helped them much who had believed through grace; likewise, that he mightily convinced the Jews, *and that publicly*, showing, by the scriptures, that Jesus is the Christ.

(To be Continued)