

circumstances, it would not be at all surprising if persons should find great difficulty, in conveying to others what is luminous as day to their own minds. But he whose business it is to preach the Gospel to others, should, during the very season of acquirement, habituate himself, as much as possible, to convey his acquisitions to others. Whether or not he will have the most favorable opportunity of doing so, he should keep it always in view; as this is an indispensable element in being "apt to teach."

Since it has pleased God so to arrange matters, that the *preaching* of the gospel is to be the prominent means of converting the world, those who are called to this important work should endeavour to excel in this prerequisite of "aptness to teach;" nor should the people of God in general act, as if this matter did not at all concern them. Their own edification, and the salvation of their families, neighbours, countrymen, and fellow sinners at large, are involved in the preaching of the gospel. So has the great head of the church ordained, and we should joyfully acquiesce in his plan. On this subject Paul was unusually urgent; and if our souls are filled with the same spirit, we shall deeply sympathize with him in his earnest request,—“Withal, praying also for us, that God would open unto us a *door of utterance.*”

How desirable that young men of ability should separate themselves for a season, to interfere with all knowledge, and improve their gift of utterance. In the Institution connected with our denomination, we are happy to declare, these are the objects kept in view and promoted to an encouraging extent. These acquirements are not a substitute for personal religion. The young men come to the Institution, recommended by the respective churches to which they belong, as possessing piety. Nor are the advantages enjoyed there a substitute for natural capacity; for they are considered, by the churches which send them, not only pious, but possessed of promising abilities. The object of the Institution is to afford opportunities of improvement. It might, however, be objected,—If the young men are pious and possessed of native talents,

why separate them for the purpose of further improvement? In reply to this objection, we submit two remarks.

1. *Natural abilities may become much more efficient under suitable training.*—In ordinary life, when a youth shews a strong inclination, and good capacity for any particular employment, do we leave him to the unaided efforts of genius? or are we solicitous of placing him under teaching which will aid in the regulation and development of his native powers? Now, in placing this youth under suitable training, we do not suppose he could have done nothing without it, but maintain that such training will enable him to accomplish what he designs more skilfully, successfully, and efficiently. So without education, we do not mean to say that a young man of piety, compassion for souls, and talent, will do no good; but we maintain that, other things being equal, education will greatly subserve his usefulness in the Kingdom of God's dear Son.

When the Saviour had been imparting important information to his disciples, he said unto them: “Have you understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe, instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

2. *The Prophets under the former economy, and the Ministers under the new, enjoyed preparatory advantages.*—We read of the schools of the Prophets; and a passage in Amos goes far to shew that God generally selected his prophets from such institutions. “The words of Amos who was among the herdmen of Tekoa.”—Amos i. 1. When Amaziah reproved him for his fidelity, prohibited him from saying any more against the King of Israel, and exhorted him to flee into Judah, Amos seems to refer to the *singularity* of his call to the prophetic office, chapter vii. 14: “I was no prophet, neither the son of a prophet; but I was a herdman and a gatherer of sycamore fruit.”

Again, the Apostles of our Lord were under the immediate tuition of our blessed Redeemer for three years; and not only so, but were commanded to