

men, by the frailty common to man, may blunder into something like this occasionally, ought not to be denied ; but that a true preacher will be given to this sin, is not for a moment to be conceded.

Acquila and Priscilla may open to us a valuable chapter just here. They found Apollos very imperfectly acquainted with the reformation as pled by Jesus and his witnesses. He was only partially conversant with the reformation commencing with the Baptist—not the Baptist denomination, but the Baptist John, or John the Baptizer. But the faithful Acquila and Priscilla did not run over the city of Ephesus and blab out that Apollos knew nothing and was no preacher ; but they took Apollos himself to one side, and there privately gave him such “lessons in theology” that enabled him to preach Jesus and him crucified. Here was faithfulness to Apollos, and zeal to the cause of the Master, on the part of Acquila and his christian companion ; and here, too, was real humility and child-like teachableness on the part of the eloquent and learned Apollos. They told himself of his defects, and he kindly received instruction from them. He did not say to Priscilla, in fastidious mood, “Oh, you are a woman ; you don’t know anything,” nor to Acquila, “you are a mere tent-maker, a layman, and you should listen to preaching, not try to instruct preachers.” No : they all acted their part humbly and honestly, and the Lord’s cause was prospered and his name glorified.

There is a wider evil still. In speaking of a fellow preacher, a friend remarks that he is a good man, a fine man, a devoted man, as the case may be. “Yes,” his brother preacher responds, “he is a good man — ; *but*.” There is always an emphatic “*but*,” and some unhallowed sentiment after it, as though the preacher was determined that his brother should not be too well beloved, nor too highly esteemed. Poor human nature, it is as crooked as the wiles of the Arch Enemy, and as sour as unripe grapes ; and, unfortunately, even preachers will not always let the grace of the gospel so sweeten them as to keep their bitterness from being felt by one another.

One of the blackest clouds in our horizon, in view of the great work of reformation, is made up of the fleshly elements to which we have just alluded. If we have not spiritual, noble, amiable, humble, God-fearing, Saviour-loving preachers, what can be expected, what ought to be expected, as the fruits of their labors ? If, under all the sanctions of pleading for the same great truths, urging the same divine cause, and standing up as fellow-soldiers under the one great Captain of salvation, they cannot love and treat one another according to the unity, purity, and philanthropy of the gospel, is there any reason to