

tion or of eloquence, can qualify him for the ministry. Let no one then charge us with the sacrilegious intent, of making learning a substitute for piety, in the teachers of our churches.

3. We do not mean to contend for *Education in a Theological Institution, to the exclusion or disparagement of that which may be obtained in any other way.*—We desire intelligence and cultivation in general, without laying much stress on the place or manner in which they may be acquired; though we feel a preference for the training given in, what may be called, ‘the schools of the prophets,’ since it is likely to be more suitable and valuable, as having a more special and direct bearing on ministerial duties. But if the learning itself be sound and to the purpose, we care not much whether it has been gained at home, or in the Collegiate seats of liberal education, or in the Halls of Divinity. A multitude of honored names might be mentioned of self-taught men, who forced their way to literary eminence, and commanded the admiration, if not provoked the envy, of the more favored cultivators of letters, who could boast of the advantages and honors of renowned Universities. Who does not know the history of our illustrious Carey, how he became a prodigy of learning, without having ever frequented the groves of Academus? How happy a circumstance would it be for the cause of truth, if unlettered ministers generally were to follow the bright example of Carey, Fuller, Booth and others, by struggling through their difficulties and placing themselves on a level with the well instructed and enlightened! But alas! this is too much to expect. Some indeed are known to be making most praiseworthy efforts for this purpose; yet while we heartily wish them success, we feel persuaded, that under existing circumstances, an educated ministry cannot be secured among us, without

the aid of an Institution, in which men of God may have special facilities for improving their minds. And hence we may justly infer the importance, if not the necessity, of the Theological School, recently opened among us, in which all, who are called to the work, may find education at their own expense, and many even at the expense of the benevolent, when they have no private resources.

Having made the foregoing remarks, in the hope of correcting the misapprehensions of some, and of silencing the cavils of others, we shall now proceed to prove and illustrate the importance of education for ministers of the Gospel.

All must grant that the chief endeavors of a minister should be, first, to understand the Bible himself, and secondly, to teach it to others. On this view then of ministerial duties we ground our proofs, which must accordingly be arranged under two heads.

I. *Ministers need Education, because it will greatly assist them in studying and understanding the Scriptures.*—It is often said that the Bible is an easy book; and so doubtless it is in a certain sense. It is easy to be understood as to things most desirable to be known, for no scholarship is required in order to make out the way of salvation, and the principal duties incumbent on man. Yet even the way of life is so intelligible, not because it is always expressed with clearness, but because it is stated so often and in so great a variety of terms, that a person of the commonest apprehension cannot fail, as we may say, to catch the idea. For instance, it is possible that an ignorant man may not comprehend what is meant by ‘being born again;’ yet he will, almost without fail, know what is meant by ‘repenting’ and ‘believing,’ which are only different expressions for the saving change intended by regeneration. So also the declar-