

lent upon the subject—did it point out no special qualifications—reason itself would clearly enough indicate what these ought to be. But happily scripture is explicit upon the point. In Paul's epistle to Timothy, the whole are laid fully before us. We see from the injunctions there given, that they must be men of great, exemplary piety. They are or should be blameless—having a good report of them that are without,—and elsewhere as ensamples to the flock. They must be men of wisdom and discretion, knowing well how to rule their own houses; and this is taken as a proof that they will be able to take care of the church of God.

They must also be men of knowledge; with a tact for teaching. They are to be "apt to teach"; or, as elsewhere, "able to teach others also." No doubt the ability to teach implies the possession of what is usually styled general knowledge. But *more* than this is implied, even the experimental knowledge of Christianity. There is a knowledge which is requisite for the minister, which the enlightening influence of the Holy Spirit alone can enable him to obtain.

Aptitude to teach includes not only the possession of knowledge, but also the tact of communicating that knowledge to others. It is true that in whatever way the seed may be sown it is God alone who can give the increase; but still, no one will turn his attention to the fact for a few moments without perceiving how much depends upon the *manner* in which truth is communicated. "They so spake that a great multitude believed." This holds good with regard to truth in general; and is especially true of the great truths of Christianity. God, in communicating the knowledge of salvation to ignorant man, has adopted natural means: and he has been pleased to bless certain means rather than others. We see this fact clearly exemplified in the case of such men as Edwards, Whitefield, Wesley, etc. Is it said that these men were but instruments? So they were; and this is the very fact to which I wish to call attention. God prepared these men. Let us pray that God may raise up many such from among our students. I may mention another qualification—that of faith. They certainly, above all men, need to be men of faith—going forth sowing the seed, not knowing whether shall prosper this or that, yet believing God's promise that his word shall not return unto him void. They need to have this faith that they may not be easily cast down with the difficulties of their work. It was because Paul could say, I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his care against that day, that he was enabled cheerfully to go even to prison and to death for the sake of Christ. It was by taking unto them the shield of faith that Luther and the other reformers were enabled to quench all the fiery darts of the wicked one, and to stand strong and overcome in the strength of the might of Jehovah. Paul tells Timothy the things which he had heard of him he was to commit to *faithful* men. Whatever other meaning may be attached to the word faithful, it certainly includes the faith of which we speak—encouragement and strength from reliance on God. What great importance is attached to faith by Paul in all his epistles; and how finely does he exhibit its workings by referring to the prophets and men of whom the world was not worthy.

These are a few of the qualifications of a Christian minister. Space has prevented us from expatiating upon them. They are qualifications which God alone can bestow; and we have his promise that if we ask we shall receive them. If the church lacks men full of the spirit of their office, to what are we to ascribe it but to the neglect of prayer. If we wish to have our