

I. CLASSICAL LEARNING IS NOT NECESSARY TO QUALIFY FOR PREACHING THE GOSPEL, OR DISCHARGING PASTORAL DUTIES.

To PREACH, simply signifies in scripture, to proclaim, declare, or make known *any truth*, however short or simple that truth may be. Hence, Jonah preached to the Ninevites, when he went through their city proclaiming, "yet forty days and Nineveh shall be overthrown." (Jonah iii. 2, 4.) Hence John the Baptist's preaching in the wilderness of Judea, and saying "Repent, for the kingdom of heaven is at hand," was a fulfilment of the prophecy which represented him as "the voice of one crying in the wilderness, prepare the way of the Lord, and make his paths straight." (Mat. iii. 2. Isa. xl. 3.) Hence, also, "Moses had, in every city, those who preached him, being read in the synagogues every Sabbath day." (Acts xv. 21.) To preach the gospel, therefore, simply signifies to proclaim, declare, or make known the truths testified in scripture concerning Jesus.

Now, that classical learning is not necessary to qualify for preaching this gospel is obvious, for the following reasons:—

1st, *Because the author of this gospel selected the first preachers thereof, from the unlearned of his brethren according to the flesh.* (Mat. x. 1, 8.) Was it because the wise and learned of the Jews would have nothing to do with his service, that the Saviour chose the fishermen of Galilee? Shall it be said of HIM who holds the hearts of ALL MEN in his hand, and can turn them like the rivers of water whithersoever he will; him who had all power in heaven and earth given unto him; that he could not command the service of the most proper and efficient persons for preaching his gospel? The Saviour, even in the days of his humiliation, could have commanded the services of the wise and mighty, in preference of the IGNORANT and weak, had he seen them necessary for furthering his work. To this reasoning many will be ready to object, that the character and qualifications of the Apostles can be no rule to us, in judging of the fitness of persons to be chosen for preaching the gospel now; the Apostles being divinely called and qualified for executing the important commission with which they were intrusted. All this we fully admit; and the only inference we would deduce from the recorded circumstance of the Saviour choosing THE UNLEARNED, when he could as easily have obtained the learned, is the fair and legitimate conclusion, that he did not consider the learning and wisdom of this world necessary for the faithful and proper discharge of this duty, otherwise he would have chosen the first preachers of his gospel from among the wise and learned of the Jews.

2d, *Classical learning and human permission are unnecessary; because, we have many divinely recorded, and highly approved examples of unlearned men successfully preaching the gospel.* It is recorded of the church, in Jerusalem, that when they were all scattered abroad, by persecution, except the Apostles, that they went every where preaching the word. (Acts viii. 1, 4.) Now, we ask, would those who advocate the unscriptural opinion, that classical learning and human permission are absolutely requisite to qualify and authorise to preach the gospel, have followed this example of the church in Jerusalem, and acted in the same manner, had they been placed in the same circumstances? We