

be removed? When therefore we endeavour to effect the removal of these evils, it cannot be deemed foreign from the design of the annual epistle. As the object of every Christian confederacy, whether of individuals in churches, or of churches in associations, should be the advancement of religion, it cannot be inconsistent with the purpose of the present yearly meeting of the churches, to invite the attention of the members to the importance of securing a well-informed ministry.

As the present subject is novel to many, it is necessary, in order to prevent misapprehension and to remove some common mistakes and prejudices, to state distinctly, before we attempt to show the importance of education for ministers, what we mean by education, and also what we do not contend for, while urging its importance.

By education then we mean literary training in various degrees, from the lowest, which consists chiefly in the ability to speak and write the English language with propriety, to the highest that can be reached by the human mind. No Minister in the present day deserves to be called educated, unless he is at least master of his own language. The epithet cannot be properly applied to one of less attainment; and even this application of it is not customary, for it generally implies extensive and varied attainments. The education, which we think it desirable for ministers in general to possess, consists in a knowledge of the original languages of the Scriptures (in addition to a good command of their own), in a familiarity with the principal branches of Biblical Literature, and in mental discipline as the result of studying Mathematics, Logic, and other scientific subjects.

It is then for education in the sense now explained that we wish to plead; but in doing so, we desire to disclaim certain extravagant and erroneous opinions, that are held by some advocates of an enlightened ministry.

1. We do not mean to contend, *that none can be worthy and useful Ministers without Education*.—This we cannot assert, because numerous examples both in ancient and in modern times show the contrary. The first preachers of our faith are well known examples

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