

such as, "This is a faithful (or true) saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15. Again, "through this man is preached unto you the forgiveness of sins, and by him, all that believe are justified from all things from which they could not be justified by the law of Moses." Acts xiii. 38. Is classical learning necessary to know and declare this gospel? No, it is plain and simple, and capable of being comprehended by the meanest capacities; and, were it not so, it might safely be pronounced unworthy of its Divine Author, who commanded it to be preached to every creature, learned, and unlearned; and, surely, Divine wisdom would never have appointed the gospel to be preached to unlearned men, had learning been necessary to know and understand it. It may further be observed here, that classical learning is not necessary, because, the gospel testimony is confirmed by the most plain, complete, convincing evidence of any fact on record. Can classical learning either increase these evidences, or enlighten the understanding to perceive them? If so, then to this extent our faith stands, not in the word of God, but in the wisdom of men.

*6th, Classical learning is unnecessary, because the practical duties enjoined upon Christians are plainly and explicitly revealed.* The precepts of heaven, very unlike the laws of men, are so plain and explicit, that he who runs may read. As an example of the plainness and perspicuity of the practical injunctions of scripture, take what is called the Saviour's golden rule. Matt. vii. 12. In this rule we have a precept so short, that the weakest memories may retain it; so distinct and so explicit, that no sophistry or false gloss can obscure it; so equitable and just, that none can object to it; so extensive in its application, that no action of social intercourse can occur, but what ought to be regulated by it; and, so universal and comprehensive, that no individual of the human race can be exempted from it. Look at the precept which embodies in it the essence of the law and the prophets, and then say what classical learning could do to improve it. To such as may be ready to urge the objection, that this is only a solitary instance of plainness and perspicuity, it may be a sufficient reply, to urge them to search the scriptures; and, if they do so, they will doubtless find, that the plainness and simplicity distinguishing this precept, are characteristic of all the practical precepts of the scriptures, and whereby they manifest their author to be divine. The practical precepts of scripture are already so plain, that the Spirit of God has compared them unto an highway, in which the wayfaring man though a fool, shall not err. Isa. xxxv. 8.

*7th, Classical learning is not necessary to qualify for preaching the gospel, because the use thereof was prohibited in the commission given to the Apostle Paul.* Though it may be proved that classical learning is not absolutely necessary to qualify for preaching the gospel, still, many will be liable to consider, that classical learning, all other things being equal, must give its possessor a decided superiority as a preacher over him who wants it; and the case of Paul has been frequently adduced as indisputable proof of this opinion; Paul being the only learned Apostle, and who labored more abundantly in the gospel than them all. 1 Cor. xv. 10. Those who adduce the example of Paul, as a peculiar instance