

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 of this kind; for many of them were destitute of literary culture, though they were made ambassadors for Christ, who honoured them with his confidence and counted them faithful, putting them into the ministry. The apostles cannot however be compared with common illiterate men, because they had the gift of inspiration, which served, as a miraculous substitute for learning, to re-

move their ignorance or to counteract its effects. A special assurance was given to them, that the Spirit should lead them to all the truth, which was also fulfilled in a supernatural manner. Under the influence of this divine guidance and impulse, several of them composed well written epistles or treatises, and that too in Greek, which was not their mother tongue. Both Peter and John, the very men whom the Jewish rulers pronounced (Acts iv. 13.) unlearned and ignorant, became afterwards Greek authors; and of the other Galileans, Matthew, James, and Jude, and perhaps some besides, wrote as they were moved by the Holy Ghost. Hence it may be seen that the want of literary attainments in many of the apostles cannot be justly urged as an argument against an educated ministry. It is often inferred by the opponents of education, that as the apostles could succeed without it, so may the religious teachers of the present day. But it must be evident to any considerate person, that such an inference is unjust; because the gift of inspiration is no longer dispensed. If indeed our pastors and missionaries enjoyed the same special and miraculous assistance as the first teachers, then it is very possible that they too might excel without possessing the advantages of human tuition. But it may be questioned, whether education would not have been of some value even to the apostles, highly favored as they were. Is it not at least a remarkable fact, that much more than half the New Testament was composed by learned men, viz. Paul and Luke; the former of whom was trained at the feet of Gamaliel, and the latter educated for the medical profession? Is not this fact a plain indication, that even in the case of inspired men, literary training contributed not a little to increase usefulness? Why else should the apostle of the Gentiles and the beloved physician have ex-