

which also means *clearness and plainness of speech*, as in John x, 24; 2 Cor. iii, 12, and several other places. The Council had been prepossessed by the idea that Peter and John were unlearned and ignorant men, and hence they appear to have been utterly astonished at the clear and able defence of Peter, in which he shows by whose power and whose name the lame man had been cured—declares the resurrection of Christ—expounds and applies Old Testament prophecy—and proclaims the only way of Salvation;—and, consequently, they had recourse to the true explanation of the present ability and clearness with which the apostles argued, namely, that they had been under the teaching and training of Jesus.

Had the Saviour seen it to be best to employ rude and unlearned men as his apostles, I have no doubt but his blessing would have descended on their labours.—But I think it is very evident he did not see fit to do so; for having chosen the men who are to be the messengers of his Truth, he, first of all, prepares and qualifies them for their work, partly by a lengthened course of instruction and example, and partly by the miraculous gifts and endowments of his Holy Spirit, and then blesses their labours.

The remarks I have made on the qualifications of the apostles will serve to show with what propriety those who push themselves forward as preachers, with little or no previous preparation, can claim the example of the apostles as their warrant for so doing. Before their claim to be the followers of the example of the apostles can be admitted as valid, it may fairly

be demanded of them, “Do they, like the apostles, understand the Greek and Hebrew languages, in addition to their own mother tongue? Can they, like the apostles, discern the spirits and the motives of men? Can they reason like Paul? Have they, for a number of years, studied theology, and all things pertaining to the kingdom of God, under an able and well qualified master in Israel, and devoted their time wholly and exclusively to the study? And lastly, are they able, like the apostles, to speak with tongues?”

Our candidates for the Holy Ministry can never enjoy the same advantages which the apostles did, neither is it to be expected that they can ever come up to their attainments. They can never enjoy the instructions of any one at all to be compared to Him in whom all wisdom dwells, nor are the miraculous gifts of the Holy Spirit now to be enjoyed. But still it is their duty to improve such advantages as they do enjoy, and aim at such qualifications as are attainable, so that they may go forth as workmen that need not be ashamed, rightly dividing the word of truth. Masters in Israel, in whom the church can confide, will be found to guide their studies, and train them for future usefulness;—and a knowledge of languages, a thorough acquaintance with theology, and an ability to reason clearly, and to point the truth with force to the consciences of men, must now be acquired by lengthened, and patient, and laborious study.

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A. B.

REVIEW.

THE PARABLE OF THE SOWER.

A Sermon preached in the Church of Scarborough, U. C., on Sunday, June 14, 1840, and at L'Amoureux, July 12, 1840—By the Rev. W. H. Norris, Officiating Minister in the Township of Toronto.

This Sermon is dedicated to the Bishop of Toronto “as a testimony,” as the writer tells us “of my humble, though ardent admiration of your unflinching advocacy of the pure doctrines and practices of Christ’s Holy Catholic and apostolic Church.” When the sermon was put into our hands we read it over, and except-

ing a few sentences which gave an uncertain sound, we were satisfied with it as a useful practical exposition of a very important passage of holy writ. We laid it aside therefore with no other feeling than good will towards its author. Meanwhile, however, we heard of his calling on certain families in one of the town-