

welfare of the Church generally, as this has been set forth by the Apostle Paul.—

"Who," saith he, "goeth a warfare at any time at his own charges?" If the soldier then does not go a warfare at his own charge, but at the charge of the country which he defends, surely that country has a right to require that he be skilled and brave for the defence he has undertaken. Every one knows how essential these qualities are in armies, especially when the enemy with whom they have to contend is disciplined and brave; and hence, in most nations, it has been deemed necessary to make the art of war a profession, and to train up a portion of the people for national defence. No one would think of bringing into the field a disorderly multitude against regular troops, or of opposing the peasant armed only with a pointed stick to the horseman's lance, or the savage with the bow and arrow to the artillery of modern war. So long as unjust aggressions are made, and war is necessary, armies must be trained to meet armies, and the country at whose charge they are supported, has a right to demand that they be prepared for its defence; that their officers be tried and skilful; that the soldiers be equipped, united, and valiant. Not only the government, but every private citizen has a direct concern in this preparation. His property, his liberty, the safety of his family, his life, may all depend upon it; and although the command and discipline of the army belongs more immediately to its officers, the nation at whose charge, and for whose protection it is maintained, has certainly a right to be assured, that skill, and order, and valour prevail in it.

Now these observations are equally applicable to the Church of Christ, in relation to those who are chosen to instruct and extend it. It is a family, a community, a kingdom. One main

reason for its union into one body is, that it may more effectually disseminate revealed truth throughout the world.— This is to be accomplished mainly by its "pastors and teachers" of whom it is declared "even so hath the Lord ordained, that they which preach the gospel should live of the gospel." But surely if those who preach the gospel, have thus a right to maintenance from the Church, by the express appointment of its Divine Head, the Church, on its part, has a right to be assured that they are qualified for the duties of their office:—and if the training of a private soldier, and far more of a commander, requires care, and time, and national legislation and expenditure, that he may be prepared to apply his physical strength and military engines, for the defence of his country; much more should the education of the ministers of religion—the order to whom is specially committed the noblest part—the intellectual and moral well-being of the people—obtain the legislation, and care and expenditure of the Church, that being skilled in the word and doctrine, their people may be thoroughly furnished unto every good word and work! The whole Church is as deeply concerned in this result, as any state can be in the preservation of its liberty. The question then that we are now investigating is one of universal interest; it has respect to the best means of promoting the happiness of man, and the glory of God; and we fail in our duty to our brethren and the world, if we do not bestow on it the attention it merits.

It being conceded then, that since the ministers of religion cannot pretend to inspiration, and that a proper degree of learning is necessary for their function—it becomes a question of high importance to determine what that degree is. Now it may be affirmed—that this will