

ledge, who was called to be the Apostle to the Gentiles. Let an ignorant ministry stand confounded in the presence of the first teachers in the Church!

"The sacred writings aim at keeping up a succession of well-instructed, able ministers of the New Testament. The public teachers of the Church are required to be learned in the Scriptures; apt to teach; not novices; able, by sound doctrine, both to exhort and to convince; nourished up in the words of faith and of sound doctrine; giving attendance to reading; having sound speech that cannot be condemned; feeding the sheep and the lambs; qualified to take the oversight of the flock; speaking as the oracles of God; making progress so that their profiting may appear unto all; showing themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of Truth.

"The spirit and precepts of the Bible are so clearly on the side of extensive theological attainments in the ministry, that institutions for theological instruction were soon established in the early Church, as at Alexandria. Learning, in subsequent ages, was very much in the hands of the clergy. At the Reformation, universities were used in all countries for the training of an able ministry.

"The plainest dictates of reason declare that a profession of such responsibility should not be under the control of ignorance, however pious. The destiny of the world is dependent upon the preached Gospel. All the faculties of the human mind have scope for their intensest activity in advancing the kingdom of God. Shall Law and Medicine be numbered among the learned professions, and Divinity be excluded? Shall the protection of our rights and the care of our bodies summon in their behalf the attainments of educated men, and the great concerns of life and immortality be committed to the ignorant and untrained?

"The plea that piety is the most important qualification, is admitted; but the plea is not to the point. Piety and learning are different things; one cannot supply the place of the other. The heart cannot perform the office of the head. Piety is the most important qualification; but learning, if second to it, comes next, and must be kept next. The two go together; and their separation is calculated to degrade the ministry and to impair its usefulness.

"The plea that the direct impulses of the Holy Spirit on the mind of ministers, supersedes the necessity of learning, is one of the wildest conceptions of fanaticism. Our Saviour, who was anointed with all spiritual gifts, chose to be learned. The Apostles, although inspired, were trained for their work, and were endowed with the gift of tongues. Moreover, inspiration of the kind referred to is believed to have ceased in the Church; and a reliance on the Spirit, except through faith and prayer, and the use of means, is unscriptural.

There is a great deficiency in what may be called *conclusive* writing and speaking. How seldom we feel at the end of the paragraph or discourse that something is *settled and done*. It lets our habit of thinking and feeling just be as it was. It rather carries on a parallel to the line of the mind at a peaceful distance, than fires down a tangent to smite across it. We are not compelled to say, with ourselves emphatically; "yes it is so, it must be so, that is decided to all eternity!" The subject in question is still left afloat, and you find in your mind no new impulse to action, and no clearer view of the end at which your action should aim. I want the speaker or the writer ever and anon as he ends a series of paragraphs, to *settle* some point irrevocably, with a *vigorous knock* of persuasive decision, like the auctioneer who, with a rap of his hammer, says: "There! that's yours, I have done with it; now for the next."—*Foster*.