

in the ministry. It is true, much of what they heard from him was misunderstood, and much might be temporarily forgotten; (and where is the student of theology of whom the same may not in some measure be said?) but in order that they might afterwards enjoy the full benefit of all his instructions, he tells them "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Where, then, is the student in modern times who enjoys advantages and instructions like these? And what are the four or five years attendance on the lectures of a Theological Professor, and the exercises of a Theological Class, compared with these? Can it then be said with truth that they were ignorant or unlearned in what most concerned their employment, as ministers of the gospel, who had enjoyed a three years' course of instruction, concerning the kingdom of God, from the mouth of that Great Teacher who spake as never man spake? It were to be wished that those who cloak their own ignorance and want of learning by pretending that the apostles were ignorant and unlearned men, were half as well learned and half as well trained.

Besides the qualifications which the apostles acquired in more ordinary ways, they obtained others in an extraordinary way,—while students for the ministry, now-a-days, who desire to be well accomplished ministers of the gospel, have long and laboriously to study logic and mathematics, to enable them to think clearly and to reason correctly,—and moral philosophy so that they may understand the various springs and motives of moral action, and be the better able to commend the truth to every man's conscience in the sight of God; the apostles were supernaturally qualified in these respects, and were guided and directed by inspiration. The Saviour tells them "It shall be given you in that same hour what ye shall speak; for it is not ye that speak but the spirit of your Father which speaketh in you." And again "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

And then the apostles had other qualifications, to which those of our foreign missionaries are somewhat akin, which were conferred on them in a miraculous manner.—On the day of Pentecost, when the Holy Ghost had fallen on them, they began to speak with other

tongues, and of the multitudes who were then at Jerusalem from every nation under heaven, every man heard them speak in his own language the wonderful works of God. Thus they were not only well qualified for the ordinary work of the ministry, but also fitted for being efficient missionaries in any nation or any clime under heaven.

It ought to be mentioned also, that the Apostle Paul seems to have had a liberal education, even previous to his conversion and call to the apostleship. He had been brought up at the feet of Gamaliel, a doctor of the Jewish law; and the passages quoted by him from the ancient Greek poets, (in Acts xvii, 28; 1 Cor. xv, 33; and Tit. i, 12;) show that he was acquainted with the classical literature of Greece. He seems, indeed, to have had a more finished education than any of the other apostles, as is evident from the style of his writings, and his deep and powerful trains of argument. There is good reason for believing that he was not only the most laborious, but also the most successful of all the apostles; and thus his case affords an evidence that God honors and blesses even mere human accomplishments, when dedicated to, and employed in his service, seeing that, when all of the apostles alike enjoyed inspiration, he, that was the best accomplished, was the most eminently useful.

It may be necessary to say a few words upon a passage in the Acts, (iv, 9,) on which great stress has been laid.—When Peter and John had been brought before the Council, and Peter had made his defence, it is said, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus."—The word (*Katalabomenoi*) here rendered *perceived*, would be fully better rendered by the word *understood*, which is one of its meanings, (as well as *seize, lay hold on, catch, &c.*, in an active sense,) for there was certainly nothing in their present appearance, especially as it is said that Peter was filled with the Holy Ghost, to lead any one to suppose that they were unlearned and ignorant, though they had been so formerly;—but the Council *having caught the idea, or having apprehended* that they were so, hence the reason why they marvelled at their present appearance. I think the word *understood* conveys the true idea, and especially when taken in connection with the word (*parresia*,) here translated *boldness*, but