

illustrate the Sacred Writings. But without this use of it, the gospel minister, with all his learning, is but "as sounding brass, or a tinkling cymbal."

The eloquent and pious Dr. Harris has very clearly shown the desirableness of ministerial education. "It is predetermined (he says) by the natural activity of the human mind; and by the tendency of the gospel to excite that activity. Let the gospel obtain admission into the mind, and from that moment the most torpid specimen of humanity is quickened into a new mental as well as moral life. Even the mind which was previously alive and vigorous, becomes conscious of a new impulse to activity, and of a new sphere in which to spend it. In finding a God, man finds the centre of all things; and henceforth the tendency of his mind is ever to harmonize the discordant, to arrange the displaced, and to assign to every thing its right position in the great circle which surrounds the Deity. In finding 'the truth', he finds an infallible standard by which every thing is to be tested; henceforth he would fain try every pretension, weigh every claim, by its relation to this standard, and estimate every thing accordingly. And as the volume of nature is written in illumined characters and pictured forms, purposely to awaken early curiosity, and to excite the inquiry, 'what meaneth this?' so the volume of inspiration is constructed expressly to stimulate the activity of the renewed mind.—It is distinguished by its earnest commendations of knowledge, and by its power of exciting a thirst for it. It at once creates light, and courts it. Not only does it extol knowledge as a glory, but commands us to seek for it as a most sacred duty. \* \* \* It is an adjudged case; a settled question; settled by no arbitration of ours, but by the predeterminate counsel of Him who gave to our mental constitution its activity, and to the Bible the power of arousing that activity. Unless, therefore, you do violence to the mind; and repress its activity, education to some extent becomes a religious necessity. And if education be thus desirable for every inquiring Christian mind, how much more important must it be for the man of God, who, in his public ministry, is, in effect, to aid in directing the religious education of others!"

But the most conclusive of all arguments in behalf of an educated ministry, is to be found in *the nature and contents of the Bible, in connexion with the relation which the messenger of Christ sustains to it*. The Bible was written in the Hebrew and Greek languages. Must not its expositor make himself acquainted with these languages, in order to understand its contents? True, we have a *translation*—and an excellent one it is—but there are to be found in all languages terms and idioms which lose by a translation; and every scholar will discover beauties in the original, which are not so clear in modern languages. But although every part were fully expressed in the translation, the Bible abounds in imageries, descriptions of oriental customs and institutions, and has repeated