

been unconscious instruments of the Holy Spirit for the utterance of his oracles: at least, they made little account of the peculiarities of their individual characters. In the present day, the tendency is to the opposite extreme: and in the introduction of this discourse, there is such a variety of epithets applied to Paul, that the reader is tempted to forget that the accomplished native of Tarsus and disciple of Gamaliel, was all that he was as Apostle of the Gentiles, by the grace of God in him.

Some of our author's remarks on the style of Paul's writings are not strictly accurate. Thus he says, "all his admirable rhetoric, all his sound logic, all his knowledge as a Jew, are laid under contribution, to throw light on the Cross of Christ." Now while we abhor as blasphemous the Socinian reflection on the Apostle as being an inconclusive reasoner, we yet believe that Paul, from the very flow of thought and emotion which pressed upon him as a writer under the clear vision of heavenly and eternal things, is often discursive to an extent that is not consistent with what we regard as exact logic; hence, the digressions on digressions, and parentheses within parentheses, which are found in some of his Epistles. None but those, however, who judge of the word of God by the laws which men have framed for their own writings, will pronounce these to be blemishes. And so, we think, that in speaking of the beauties and excellencies of the Bible as a written composition, we should not affect a constant reference to those laws.

We object, on the same ground, to the author's description of Paul as "a vigorous and concise writer." Vigorous, truly he is, above all that ever wrote—and so, even Longinus classes him amongst the greatest orators of antiquity: but his is not a concise style.

The mighty themes on which he dwelt, and still more, the varying application of these which he saw, as he wrote for the immediate benefit of multitudes of the followers of Christ, entirely forbade a laboured brevity. The truth is, that much of Paul's writings, both from the matter of which they treat, and because they are letters or personal addresses, partake largely of the character of spoken discourses; and on this very account, they are more frequently diffuse than concise—and their copiousness is itself an excellence. To strengthen our opinion in this matter by a canon of criticism that will not be lightly disputed, Cicero says, "conciſe or gentle speakers may inform a judge, but to carry him along with them, which is the main point, is beyond their power."

The objects proposed in the discourse, are—

First, to explain briefly the matter contained in the text; and next, to offer a few remarks on the manner in which the doctrine of the text ought to be preached. Taking this division as we find it, we by no means approve of the terms in which the first topic is announced. The text is properly the statement of the fact that the Apostles preached *Christ Crucified*; and, we think, that the preacher would have done better to have expressed his intention to explain the grand theme of Apostolical preaching. It is worthy of remark, that the phrase "Christ Crucified," or the equivalent term, "the Cross of Christ," are found only in the writings of Paul. We agree in substance with the author's remarks on it; believing that it denotes the whole class of truths which are involved in the

• Quare qui aut breviter, aut summiſſe dicunt, vocere judicem poſſunt, commovere non poſſunt, in quo ſunt omnia.

CICERO DE ORAT. Lib. II.