

that no flesh should glory in his presence." This being so, it is of consequence to observe that the perfection which qualifies a person for judging of spiritual things is something altogether distinct from intellectual ability in the ordinary sense. Far be it from me to undervalue intellectual gifts or attainments, even considered as conducive to the formation of proper views of divine truth. But what I say is, that one does not need to possess extraordinary mental powers, in order to his having both a clear understanding and a firm, well-based belief of the record of the Gospel—the glorious record that "God hath given to us eternal life, and this life is in his Son." A man of very humble mind may have such an understanding and belief, when the princes of the intellectual world are fatally astray. It is not the largest planets that are nearest the sun, nor the greatest men, as the world counts greatness, that are closest to the orb of divine truth. A simple woman, like the cottager of whom we made mention, may see and know that the Gospel is from God; may appreciate its wisdom; and may be justified, on the most certain of all kinds of evidence, in holding to its announcements, and "grappling them to her soul with hooks of steel;" while the Voltaire of a past century could do nothing but expend the light artillery of his wit in sneering at them; and the Carlyle of a present can but denounce them as unbelieveabilities.

II. Without extending my observations on this head, I proceed to the second main proposition of the text, which is, that those who possess the faculty of estimating the Gospel see that it is WISDOM: "We speak wisdom among them that are perfect." A very wide and extensive door for remark is here opened, but I must restrict myself to the illustration of a few leading points, and it will suffice to notice the following: *first*, the exhibition given by the Gospel of the character of God; *secondly*, its recognition