

gospel they announced and turned to the Lord:—let me therefore ask if the expression Luke employs in writing his narrative—"so spake"—has reference to manner or matter, or to both?

"Even as I please all men," says Paul (1 Cor. x: 33.) "Giving no offence in anything, that the ministry be not blamed;" (2 Cor. vi: 3.) This means, does it, that the apostle was on the alert wherever he preached to ascertain what description of preaching might suit the ear of the audience he addressed, in order to conform to the popular taste, and to be pleasing and acceptable to his hearers?

"Gravity and sincerity" are recommended to Titus while following up his labours in the city of Crete. Had the apostle's advice exclusive reference to the gravity of Titus while publicly discoursing, or did he refer to a uniform gravity and sincerity to be cultivated in his general behaviour?

Paul also recommends "sound speech that cannot be condemned." Does this leave room for a considerable share of witticism, pert remark, and braggadocia challenging while discoursing either to the people of God or to those who are yet to be converted?

James the apostle not only says in general terms that "God resists the proud and gives favour to the humble," but Paul tells us that it was "with all humility of mind" that he served his Master in Corinth when he preached among the people of the city and raised up a large and flourishing church. Are times now so much changed, that it is not required in proclaimers to have such a model before them?

What is meant, or is there anything meant, by the language addressed to Timothy, "in meekness instructing those who oppose themselves?" I mean—is there anything implied in this language which has a general bearing upon the labours of evangelists?

"In all things shew thyself a pattern" says the faithful Paul to the servant of Christ in Crete:—*a pattern of what?*—a pattern of something pleasing, amusing, popularly entertaining, or a pattern of the holy, godly, better than earthly things pertaining to the kingdom of God's own Son? In other words, should the spirit and behaviour of teachers and preachers, and their good works, be the spirit, behaviour, and good works of "clever men" who take lessons from Shakspeare or some other comedian for the purpose of affording entertainment to spectators and hearers; or should the whole tenor and conduct of proclaimers, public and private, be assimilated as much as lies in frail humanity to those original missionaries who were most zealous in copying from their divine Lord?