

of the value and advantage of human learning, will probably be surprised to find, that, instead of yielding any support to this opinion, it affords the most conclusive and indisputable proof, of the utter worthlessness and inefficiency of human learning that can possibly be produced. Had Paul, the only Apostle who had received a large proportion of human learning, considered this acquisition of any value in preaching the gospel, is it possible that he would have laid aside the excellency of speech and the wisdom of words, in declaring the testimony of God? 1 Cor. ii. 1. Had he valued human learning as highly, or considered it of as much advantage, as many do in our day, would he have said to the Corinthians, that his speech and his preaching were not with the enticing words which man's wisdom teacheth, but with the wisdom and words which the Holy Ghost teacheth, comparing spiritual things with spiritual? 1 Cor. ii. 4, 13. Nay, further, to prevent the only learned Apostle from feeling proud of his peculiar attainments above the rest, and to sweep away everything which might be drawn from his case to countenance the prevailing opinion, respecting the necessity and value of human learning, he informs us, that when he was commissioned and sent forth by Jesus to preach the gospel, A RESTRICTION, was laid upon him because he was learned, which was not laid upon any of the other Apostles. When he was sent forth he was specifically enjoined to preach the gospel, NOT WITH WISDOM OF WORDS, LEST THE CROSS OF CHRIST SHOULD THEREBY BE MADE OF NONE EFFECT. 1 Cor. i. 17. Could anything be more decisive on the subject than these words of the Apostle? From this specific injunction to Paul it must appear evident, that human wisdom and classical learning, instead of proving valuable and advantageous to those who preach the gospel, are much more likely, when put in requisition, to render their labors inefficient and abortive. The reason is self evident; the work of man's redemption is solely of grace, from first to last. God performs all the work of appointing the necessary means of salvation, and he assumes to himself all the glory. Lest men therefore should think that they have *somewhat to glory of in his presence*, on account of *their own wisdom and learning furthering his work*, he has, in the case of Paul, prohibited their use in preaching the gospel; and not only in Paul's case, but also in every other; for, he has caused it to be written in his word, THAT HE WILL DESTROY THE WISDOM OF THE WISE, AND BRING TO NOTHING THE UNDERSTANDING OF THE PRUDENT. 1 Cor. i. 19.

(To be Continued)

## GENEVA AND ROME.

AN ADDRESS TO THE STUDENTS OF THE THEOLOGICAL SCHOOL, GENEVA.

BY PROFESSOR GAUSSEN.

(Continued from page 26.)

It would require much time, my friends, to do justice, in our interpretation, to the divine beauty of this picture. The Papacy is distinctly indicated by thirteen or fourteen characters. My object is to try and make you understand that, from each of these characteristic traits, is one forced to exclaim, not only "It is indeed the Pope," but "There is nothing un-