

possess much confidence in the opponent's logic who would point to the soil of Canada, its fruits, or its climate, as having a direct bearing upon the question of debate. Would you not require a better species of logic, than to say that figs are not found in Judea because they are not found in Canada? I need not trace the argument. You see through it. To argue upon the soil or productions of a country, we require to visit that country, or examine what some one has said upon the subject who has been there.

Hence, my friend, you perceive the necessity of marching over the whole territory that separates us from the scenes enacted where the Spirit was first given, and where the gospel, developed by its revelations, was first received. Many of the spiritual agriculturists near home will tell us that the figs of Canaan are precisely of the color and flavour of our artichokes; but we are extremely unwise to believe such tales, for we have the testimony of Heaven directly to the contrary. I will, then, without further ceremony, ask this simple question—

How did the apostles make converts?

Observe, the question is not how doctor Luther made converts, nor how doctor Knox made converts, nor how doctor Wesley made converts, nor how doctor any body else made converts; but the naked query, is, How did doctor Paul or doctor Peter make converts? Other doctors than those inspired, have as little to do in settling the conditions of salvation, or in simplifying them, as those gentlemen who would attempt to satisfy us that figs cannot be grown in old Canaan because they never grow in this country.

With your permission, we shall now visit four cities—two in the land of Jewish inheritance, and two in the dominions of the Gentiles: Corinth, Philippi, Samaria, and Jerusalem. Paul will be our instructor in Philippi and Corinth; Philip in Samaria; and Peter in the Jewish Capitol. To keep up the interest, we must enter the less dignified city first. We halt at Samaria. Doctor Philip has already arrived from the province of Judea, and has come prepared to preach. He has no notes, neither a written discourse, nor a creed to guide him; but we need not fear, since we have the testimony of the best men in Jerusalem city that he is a man "of honest report, full of the Holy Spirit and wisdom." No danger of hearing heresy from doctor Philip.

The Jerusalem doctor begins his discourse. He preaches Christ to the people! Ignorant man!—no learned stoicism, no Platonic philosophy, no "excellency of speech" to entertain the Samaritan audience—only Christ preached to them! But yet "the people with