

butes, which they previously employed to produce conversions. We take Paul as a model preacher. He possessed in an eminent degree the mind of Jesus. It would be well for ministers to follow him as he followed Christ. This was impressed on the poet Cowper, when he sung :—

“ Would I describe a preacher, such as Paul,
 Were he on earth, would hear, approve, and own,
 Paul should himself direct me : I would trace
 His master-stroke, and draw from his design.
 I would express him simple, grave, sincere ;
 In doctrine uncorrupt ; in language plain,
 And plain in manner ; decent, solemn, chaste,
 And natural in gesture ; much impressed
 Himself, as conscious of his awful charge,
 And anxious mainly that the flock he feeds
 May feel it too ; affectionate in look,
 And tender in address, as well becomes
 A messenger of peace to guilty men.”

1. This determination to preach Jesus Christ and him crucified does not imply 'hat Paul ignored science and literature, and laid an interdict on the outgoings of the human intellect in their study and pursuit. The religion of the cross has frequently been charged with being the enemy of science and literature. Infidels have sometimes spoken as if they thought those who occupied their minds with religion incapable of such studies. Nor do we deny that a zeal for Christianity has sometimes been allied to a jealousy of literary and scientific pursuits. There is a false philosophy: men may make wrong uses even of true philosophy; and some, not distinguishing properly between the true and the false in philosophy, between the use and the abuse of philosophy, have condemned it entirely. But the religion of Jesus is not to blame for any of the mistakes of those who profess it. We deny that there is any antagonism between the cross of Christ and science and literature, properly pursued. Some of the greatest literary and scientific men have been humble recipients of the influence of the cross. Paul himself was an accomplished scholar, as his writings testify. He was a master both of the art of reasoning, and of the art of persuasion. True he speaks against a philosophy; but it was a philosophy “falsely so called.” We regard Paul as speaking like a herald of the Gospel, when he says, he determined to know nothing among the Corinthians, but Christ and him crucified, and that his speech and his preaching were not with enticing words of man's wisdom,