

facilities for the promulgation of the gospel, and were so important, that they may be pronounced essential to its incipient triumphs, cannot account for its peculiar power and efficacy at that period; they cannot solve the problem why the primitive administration of inspired truth, should be more efficacious than the present;—for, in all these respects, we stand on more elevated ground than that occupied by the apostles.

But there are other circumstances pertaining to that age which ought to be stated, in order to place this subject in its true light. There never was a period when the gospel had to force its way through stronger moral obstruction; where it had to encounter more deep-rooted enmity against holiness, than in that day of its most signal success. The prejudices of the Jews were never more fixed and violent. Their opinions respecting the Messiah and the objects of his coming, were unscriptural to the very foundation; and their rejection of the gospel was not accidental and capricious, but systematic and deliberate. It was a part of their religion. Nor did the structure of paganism ever present more formidable barriers to the progress of gospel truth, than when assailed by the first heralds of the cross. This system had multiplied almost to infinity; it appeals to the pride and sensuality—to the hopes and fears of men. The chain of moral servitude which weighed down the immortal mind, was fastened by a thousand rivets. The Greeks and Romans boasted of the multitude and the splendour of their gods; and it in some instances, in more elevated minds soared above these imposing superstitions, their systems of *philosophy* were not less hostile to the spirit of the gospel. The Stoic with his cool-blooded apathy, and obstinate submission to fate; and the Epicurean with his refined selfishness, cherished an enmity to the gospel not less unqualified, than that which inflamed the heart of the most stupid worshipper of idols. In the light of those facts, it may be safely affirmed, the peculiar success of the gospel in the apostolic age, is not to be attributed to anything in the spirit of that age favorable to its reception.

2. *The difference, in question, is not to be ascribed to the gift of inspiration.*

Inspiration seems to have been designed to accomplish two objects. The first was to qualify the apostles and their coadjutors for their personal works, as ministers of the gospel. This was a matter of intellectual tuition. This instruction of the Holy Ghost must be carefully distinguished from his gracious influence upon the heart. Inspiration and sanctification are very different things. The former is an intellectual, the latter a moral operation. Baalam was inspired, but his heart

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