

and to repose in its discoveries ;—and we wonder as much at our previous blindness to the wisdom of God in the Scriptures, as that the painted sun, the coloured lamps, the pictured landscapes, should have attracted us more, than the sun and the stars and the landscapes that God had formed. The inimitable simplicity and dignity of the apostolic writings, corresponds with the simplicity and magnificence of nature, and equally demonstrates their divine origin to the heart capable of appreciating them ; and Paul acted upon a correct principle, both in taste and true philosophy, when in declaring the testimony of God, he rejected the enticing words of man's wisdom—"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

The Apostle points out another difference in the mode of teaching which he pursued from that in use among the philosophers of Corinth. They reasoned ; he declared a testimony. Now to illustrate the nature of this peculiarity, let us take for example the restoration of the blind man to sight, as recorded in the 9th of John. This fact might be proved to our conviction by reason or human testimony ; or it might be declared by a *divine testimony*. To prove it by reason, the only method open to uninspired men, it would be necessary to have recourse to the usual rules of evidence. We might call his parents and other witnesses who knew the man from infancy, to prove that he was born blind ; we might call many of the multitude who had observed him for years sitting at the beautiful gate of the temple, asking alms of the passers-by : we might question separately and minutely the twelve disciples, and others, who witnessed the performance of this mira-

cle ; we might interrogate the man himself ; and some very good evidence, we think, might be extorted even from the unbelieving Pharisees who turned him out of the Synagogue ; and whatever might be our conclusion as to the fact, this mode of proceeding would illustrate the nature of an investigation by reason from human testimony. Now the same fact might be proved in a different way ; it might be proved by a *divine testimony*. If Paul had declared the truth of this narrative to a company of Corinthians, and they demanded evidence, he had only to single out one of the number, and strike him blind or dead by a word, and restore him to light or life again in a similar way—and nothing farther would be needed to enforce conviction. He might then argue with them thus—"can you believe, O ye Corinthians, that the God of truth would enable me to confirm my statement with such a miraculous power, if these statements were false ? Can you believe that the God of Heaven would give such supernatural credentials to an impostor ? Do not these miraculous powers that I exert, bear decisive evidence, that I came from God, and that the testimony which I deliver is true, for the miracle is God's attestation to its truth."

Now this is the mode of teaching which the Apostle followed—a mode in which he could have no imitators among the philosophers of Corinth. He declared the truth—the sublime facts—the mysterious doctrines—the blessed hopes of the Gospel—and founded then not on any abstract proof or reasoning, but on the miraculous power conferred on him, which was as the testimony of God. He needed not therefore the wisdom of words, nor the persuasive powers of eloquence. He wielded a more commanding weapon, the sword of the spirit, "that our faith should not stand in the