

apt to teach, patient, in *meekness* instructing those that set themselves in opposition." Now to determine the precise line to be pursued, to thread out that course that will be most agreeable to our Father, and best accomplish the end proposed, is a matter of no little perplexity to many a God-fearing man.

One thing is certain; that no *man* can teach us; our only safe method being to glean what information we can from the precepts and especially from the examples of the apostles of the Holy One.

And first. I think we may learn that the apostles on all occasions, except in such a case as Elymas the Sorcerer that *required* a strong application, were uniformly kind, courteous, soothing and even pitiful, yet manly and true, when addressing Pharisees, Sadducees, Herodians, Heathen and all; although these all differed much more from the truth, both in theory and practice, than most of our religious friends who are subjected to so many robust and uncourteous flagellations. Now if the history of affairs will sustain the above sentence it should teach us to be bold indeed, but not harsh, plain spoken, but not insulting, candid, but not uncouth. We should try to find out the secret paths to the heart and pour in the light of life, and both walk and talk in *wisdom* toward them that are without. The apostles were never boastful, bantering, funny, conceited, nor *smart*. They engaged in no jollifications after meeting was out. They never were solicitous to know what the people thought of "the effort." They never permitted their feelings to be hurt if they were not called upon to preach at a *big meeting*. They never concluded a prayer with "Thine shall be *all* the glory" and afterward wished to attribute a little of the success of the meeting to their own eloquence and arguments. They were an humble, sympathizing, kind, God-fearing, Christ-adoring, soul-loving class of preachers, who considered nothing out of heaven an equivalent for the excellency of the knowledge of Christ Jesus the Lord.

The true spirit of their preaching may be caught from their manner of address as far as we have a record of their sermons. In Acts 2: 14, 22, 29, 36, Peter speaks to those miserable deicides very respectfully: "Ye men of Judea and all ye that dwell at Jerusalem." "Men of Israel." "Men and brethren." "House of Israel." In Acts 3: 12, 17, 25, we have, "Ye men of Israel," "*Brethren*," "Children of the Prophets." In Acts 13: 16, 26, 38, Paul addresses his audience, "Men of Israel and ye that fear God," "Men and brethren,