

ambition to conquer the earth—and Cæsar to become the master of the Roman commonwealth—and Bonaparte to overrun and consolidate the kingdoms of Europe, were never more active and laborious, than were Paul and his associates to subjugate the world to the sceptre of Jesus Christ.

7. *The apostles were more simple in their manner of exhibiting the truth, than most preachers of the present day.*

Their first object in preaching was to give a clear exhibition of their message. Mere speculations found no place in their sermons. And they not only presented the truth, but they selected such truth as was adapted to the state and circumstances of those whom they addressed. The next object was to exhibit this truth in the most simple and intelligible manner. In their hands; the gospel was always left to recommend itself by its own intrinsic value and never borrowed an influence from the mere drapery in which it was clothed. Their figures and illustrations were drawn from sources with which their hearers were familiar; and were so simple in their structure, that ordinary as well as elevated minds—the illiterate as well as the learned, could comprehend their full force. In all their public discourses, and in all their written productions, as far as the record has come down to us, we detect no laboured refinements of style—no hankerings after literary fame—no aspirings to be ranked among great men—no attempts to excite admiration, or dazzle the world by their eloquence. It would have been honourable to the gospel, and happy for our lost world, if the simplicity had become hereditary among the ministers of the cross: if the unadorned mantles of these New Testament Elijahs had fallen upon all succeeding Elishas. The refinements of literature, and the mere pomp and parade of language, have sometimes been an immense drawback upon the moral power of the gospel. The arguments in favour of the simplicity of style and manner, in preaching the gospel, are decisive. The truth of God is too majestic to be covered up by the little trappings of mere human ornaments—and no man can devote much attention to such things, without losing sight of the grand object of preaching—the salvation of souls.

There are two practical thoughts on this subject, upon which every minister of the gospel would do well to reflect. A labored style and manner, in the pulpit, require so much effort in order to be understood by the hearers, that the truth by these circumstances, is divested of a portion of its influence. Great mental exertion, for the mere purpose of comprehension, must, on the first principles of intellectual philosophy, always exclude deep conviction, and repress strong feeling. The