

that Christ stooped from heaven to earth, "made himself of no reputation," and therefore argues the apostle man should be lowly, abased, and humble: he gave himself an offering for sin, "laid down his life" to purge away sins, and therefore man is called upon to be pure, unpolliuted, and spiritual: he ascended on high, is Head over all, and has a name above every name, and therefore it is reasonable, just, and righteous for man to be subject to his authority and princely rule.

The apostle sums up his simple sermon in this argumentative form:—Christ humbled himself for all, therefore all should be humble: he died and revived for all, therefore all must have been dead, and all are alive again who acknowledged him: he reigns and intercedes for all, therefore all should yield to his sceptre and obey him. There is now, says Paul, speaking after the manner of christianity, no Jew, Samaritan, or Gentile—no polite Greek or rude Barbarian—no European, American, or African; for they are all alike to be made humble like a little child through Christ; they are all alike to be purified from their sins by the great sacrifice of Christ; and they are all alike to be inducted by obedience into Christ's own kingdom.

Paul's hearers—the liberal and evangelical denominations of Syracuse—begin to be uneasy, some of them at least, and interrupt the apostle by informing him that they are already Christians. The apostle is evidently pleased to find in the city so many brethren in Christ, and giving his hand to the nearest by-stander—(for the place is crowded and they all stand)—salutes him as a brother in the name of the Lord. Another in the assembly making his way to the apostle, raises his voice and says, 'No, no, there is no union with the person you have saluted and welcomed—he speaks against our creed and church.' 'What!' exclaims the apostle, 'have you two churches in this city; how many Saviours have you; or is Christ divided?' Paul is speedily undeceived. He learns upon inquiry that there are some thirteen large edifices that are called churches, and more than that number of denominations calling themselves Christians, in the city of Syracuse; and he further ascertains that one says 'I am of the Roman creed,' and another 'I am of the Episcopalian creed,' and a third 'I am of the Presbyterian creed,' and a fourth 'I am of the Lutheran creed,' and still another 'I am of the Baptist creed,' and yet another 'I am of the Independent creed,' and a very precise spoken, sincere individual says 'I am of the Bible Christian creed,' and another adds 'I am of the Protestant New Connexion American Wesleyan Methodist creed.'