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affections, and he boldly proclaims their possible enrichment. He stands before sin, and proclaims that sin can be destroyed. He stands before sorrow, and proclaims that sorrow can be transfigured. He stands before the broken and perverted relationships of men, and proclaims that they can all be rectified. And all this in the strength of "the unsearchable riches of Christ!" To this man the wealth is realizable, and can be applied to the removal of all the deepest needs of men. Let us fasten our attention here for a little while, in the contemplation of this man's amazing confidence in the triumphant powers of grace.

He stands before sin and proclaims its possible destruction. It is not only that he proclaims the general ministry of pardon and the general removal of sin. He finds his special delight in specializing the ministry, and in proclaiming the all-sufficiency of redeeming grace in its relationship to the worst. There is about him the fearlessness of a man who knows that his evangel is that of a redemption which cannot possibly fail. Turn to