

it has to serve. Men are called to the *work* of the Ministry, while the Scriptures emphasize preaching as the Minister's highest act, and demand that he focus his whole strength upon the pulpit as the work of the ministry by way of paramount importance. The Church's Head sent forth his servants with the commission of the Gospel's universal diffusion, "Go ye into all the world, and *preach* the Gospel to every creature." He sent out his disciples two by two, and said, "As ye go, *preach*." And in fulfilment of this commission they went forth from the presence of their Master preaching the word everywhere, the Spirit confirming their work with signs following. Necessity was laid upon them: "Woe is me," said Paul, "if I preach not the Gospel."

Christ's servants must not be ashamed of being called *preachers*; it designates their special and peculiar work more fitly than any other title. It marks the grand radical duty and distinguishing work of the Christian Church, which must occupy the chief place till the world be evangelized, and the Church clothed in her garments of salvation; for it has pleased God, through the foolishness of preaching, to save them that believe. From the days of Noah till our own, "*Preachers of righteousness*" has been a noble title, and you, as the servants of the Most High, must not perform your duty so perfunctorily as to permit people to forget that you are by commission and profession preachers of the Word.

II.—The Substance of Preaching—"The Cross."

"WE PREACH CHRIST JESUS THE LORD."

As the mathematician loves to get a simple formula to express complicated results, so Paul packs all the fullness and glory of the Gospel into one expression, "*The preaching of the Cross*"—"Christ and Him crucified."

As Ministers you have been put in trust with the Gospel, and the subject of all evangelical preaching is "*The glorious Gospel of the blessed God*." The ministry of reconciliation has been committed to you, and on the grounds of Christ's com-