

of God is made unto us wisdom, and righteousness, and sanctification, and redemption." In the Epistle to the Romans, it is demonstrated for the Roman, the representative of activity and works and law, that salvation cannot be secured by any human acts or works, in the observance of any law whatsoever; but that, "being justified by faith, we have peace with God through our Lord Jesus Christ."

Of these three epistles, that to the Romans manifestly approaches nearest to being of universal application,—partaking of the character of a systematic treatise, and in its sweep taking in the whole range of law, human and divine. Moreover, it has peculiar applicability to the English-speaking peoples—the modern representatives of law, in free governmental institutions and vast extent of rule, and of works, in the development and extension of industrial enterprise and the solution of the great industrial and social problems. For us especially, and in this age, the Epistle to the Romans may, therefore, be taken as God's presentation, according to Paul, of the preacher's message, in the business of saving mankind. Preaching that omits any of the great features of this Epistle, or that fails to give prominence to what it emphasizes, must be in so far defective.

*The Law the Starting-Point in the Message.*—The preacher must lay the foundation for the saving power of the Gospel by presenting the Law, in all the length and breadth of its requirement, and in all the solemnity and awfulness of its sanctions,—in fact, with the very definiteness and clearness and with the divine authority of the word of God.

The generation past, in this country, has heard but little of the law of God. "Come to Jesus;" "Come to Jesus;" "Go work;" "Go work"—this has too often been regarded and affirmed as making up the sum of all necessary and helpful theology. It is in fact mere shallow sentimentalism,—totally inadequate, either to rouse any one to a sense of his need of salvation, or to develop anything like Christian character. As in Paul's preaching to the Romans, so now, in the preaching of Bible Christianity as a saving power, the law of God needs to be presented in various aspects and relations, and emphasized.

i. It needs to be presented fundamentally as *the law of God*, binding every moral being in duty *to God* and *to God alone*, and thus furnishing the only basis for sound morality.

There are two essentially different theories of morality,—the pagan and the Christian. The essence of the pagan morality, whether taught in heathen or in Christian countries, is selfishness, and its results are inevitably demoralizing and destructive. Christian morality, on the other hand, is God-centered. In the Christian dispensation, God becomes Christ in His relation to man in redemption, and Christ is the sovereign or Lord in the Kingdom of Heaven. See Matthew xxviii. 18. In the view of the Word of God, *righteousness*, or conformity to the will of God, is the supreme thing to be