

and my prayer is, brethren, that God may guide me, in my remarks, and dispose your hearts, to receive as His message, whatever is spoken in accordance with His will.

I. First then we inquire *what that Gospel is which the Minister of Christ declares*. "Brethren!" says the Apostle, "we declare unto you *that Gospel which we preached unto you.*" What was the sum and substance of the Gospel which he had preached and to which he declares his intention of adhering in the whole exercise of his ministry?

To preach the Gospel and to preach Christ, are, in the Apostle's language, terms of the same significance. Hence, in another chapter of this epistle, we find him declaring to the Corinthians, in reference to his past ministry among them, "And I, brethren, when I came to you, came not with the excellency of speech or of wisdom, declaring unto you the testimony of God: for I determined not to know any thing among you, save Jesus Christ and him crucified."* Elsewhere he says, "we preach not ourselves, but Christ Jesus the Lord;"† and again, in a different passage, "we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are saved, Christ the power of God and the wisdom of God."‡ We shall greatly mistake the import of these texts, however, if we imagine them to signify that the "testimony of God," which forms the grand subject of the ministry of reconciliation, is to be limited to a single topic, even though that topic were of the most astonishing character in itself, or vital interest to the soul. Bright as the sun is, while he pursues his pathway through an unclouded sky, one half his glory would be

* 1 Cor. ii. 1-2.

† 2 Cor. iv. 5.

‡ 1 Cor. i. 23-24.