

JESUS CHRIST, AND HIM CRUCIFIED.

NOTES OF AN ADDRESS AT THE BRIGHTON CONFERENCE,
BY REV. THEO. MONOD.

"And I, brethren," etc.—1 Cor. ii.

WE ought, he said, to begin a little higher up in Paul's letter to understand the strength of these words. Just previously we read "Of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." He is made unto us what we in our blindness and ignorance need, wisdom; what our guilt needs, righteousness; what our pollution needs, sanctification; what our perdition needs, redemption. And why is all this in Christ Jesus for us? "That according as it is written, he that glorieth, let him glory in the Lord." Paul has spoken of Christ and of glorying in Christ, but now what has he got to say about himself? "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." When Paul came, the word did not go around, "There is an eloquent preacher, there is a deep thinker." "For I determined not to know anything among you, save Jesus Christ, and Him crucified." There he stood, there we stand. We have just simply to declare the testimony of God. Any child can bear a message, and we have to bear a message to repeat what God has said, and that is all. And what is God's witness? That He has given to us eternal life in His Son. But how in His Son? In the spirit of His Son? Yes, but how? Through the blood of His Son. Everything was summed up for the apostle in this one subject, in this one living "Jesus Christ, and Him crucified."

"And I was with you in weakness, and in fear, and in much trembling." I would pity him who, having to bear the witness of God, should not feel weakness, and fear, and much trembling. But how is it that weakness had such power, that that fear taught people not to fear, that that trembling brought trembling souls peace? "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." No doubt he had learned a great deal about the way of preaching among the Pharisees, but he forgot all about that; he would not any more speak as they did; he spoke as the Lord did, with power. "That your faith should not stand in the wisdom of men, but in the power of God." Observe the force of this reasoning. He might have preached with a great deal of human wisdom and with great excellency of speech, but after he had gone what would have remained of it all? The people would have forgotten his words,