

ness, you must spread before them the sufferings and death, as well as the love and everlasting beneficence, of the Lord Jesus Christ. You may measure human conduct by law as much as you please, and represent the issues of conduct as wise or foolish; but after all, though there is a certain measure of truth in this direction, that which takes hold of men, and seizes the soul, and fills it with enthusiasm of emotion, is that which brings before the mind the character of Christ as the Saviour of sinners.

Those views which represent God as profoundly concerned for man, as attempting to rescue him, and as willing himself to bear the pains and penalties of sin, rather than that we should suffer, have in their very nature a remarkable power and tendency to rouse up and affect the whole human soul.

Those views which represent the attractive love of God, burning in his deep soul toward sinful beings, yet in sin, and working out endlessly in endeavours to build them up into beauty and holiness, are admirably adapted to influence the minds of men.

Those views which represent the intimate love of Christ for his disciples, and his familiarity with them, and the spiritual communion which is begun here to be consummated hereafter, disclose the whole economy of God's saving grace, as manifested in Christ Jesus. They have a constitutional, and I might almost say an everlasting relation to the feelings, to the will, to the understanding, to every part of the human soul.

This revelation of God in Christ is a power compared with which there is no other power. It is the wisdom of God. It is the power of God unto salvation. There is nothing else that has such a relation to the wants of men, or that stands so connected with the changing of men's feelings, as this presentation of God as manifested in the life and sufferings and death and love of Christ.

Therefore, when the apostle said, "I determined not to know anything among you, save Jesus Christ, and him crucified," he avowed his faith in the statement that in the presentation of the divine nature as represented by Christ, there is more moral power upon the heart and the conscience

than in any other thing, and his determination to draw influences from that source in all the work that he did.

In view of this, I remark:

1. The first requisite for preaching effectually is Christ formed in us, the hope of glory. We may preach much *about* Christ, but no man will preach *Christ* except so far as Christ is in him. No man can set forth the need of Christ that there is in the soul, who has not felt that need in his own soul. No man can urgently plead the hope of salvation through Christ, who has not experienced that hope in his own case. It is not enough to have a knowledge of theology, though that is not to be despised. It is not enough to know the mind of man, though the philosophy of the human mind is not to be despised, and is, in its place, almost indispensable. The secret of success in the preaching of the Gospel is that the preacher himself shall have felt the power of that Gospel. There are many men that by natural gifts are qualified to stand eminent and pre-eminent above their fellows, who, though they have a certain kind of personal influence, exert but little religious influence. And, on the other hand, there are many men that are comparatively of slender stature and small endowments, whose life is like a rushing, mighty wind, in regard to the influence that they exert. The difference between these two classes is that those belonging to one are recipients of Christ in their own experience, and that Christ dwells in them perpetually. The presence of Christ in them is the secret of their power. And that is enough to arm a man. The poorest man, the most ignorant man, is mighty through God. If his soul is waked up and inspired by the hope and the faith and the love which are in Christ Jesus, he has a power that others cannot derive from learning, from wealth, or from any other source.

It is not mind-power, then, nor attainments, nor eloquence, nor flow of natural enthusiasm, but that stir and glow which a genuine experience of pardon in Christ gives, that makes a man an efficacious witness and teacher for the Lord Jesus Christ. And I do not mean merely in the pulpit. There is to be professional preaching; but every disciple of the Lord Jesus Christ is in his way to be a preacher. Every parent is to be a preacher to his children. Every