

pressed in words, something of the same divine love for the souls of men, and the same tender sympathy with them in their troubles, which he was showing to be so conspicuous a feature in the character and life of Christ. No wonder then that long before he had concluded this first head he had that great throng of rough children of the forest so completely under his power that he could move them to tears at will. And this is and must always be the first element of power in dealing with these unevangelized people. We must get hold of their sympathies. We must get into their hearts.

A second principle to be laid down is that the preaching must be candid and thoroughgoing in its dealing with sin. When our mountain evangelist had presented fully under that first head what might be called the humanitarian view of Christ in His relations to men, he passed with all the momentum of the sympathy awakened to his second thought—that men need something more than a friend—they need a Savior from sin. And never in my life did I hear a more terrific arraignment of sin, not sin in the abstract, but sin in the concrete, the sin of the men and women before the speaker as it stood out in the light of their own memories and under the scourge of their own consciences while he spoke. But for the hold which he had gotten upon them in the first head of his discourse, his hearers would have revolted against the strong arraignment; but, with that hold, his sharpest rebukes were but the faithful woundings of a friend. The arrow went home, armed with the resistless power of love.

And so I contend that in all our preaching to the unevangelized, we must deal closely and faithfully with these great questions of guilt and depravity. We must presuppose the presence and power of conscience. We must expect the presence and power of the Holy Spirit. That was an unevangelized man before whom Paul “reasoned of righteousness, temperance, and judgment to come” until the man trembled. Those were for the most part unevangelized people before whom John spoke of “the ax laid at the root of the tree,” and of “the chaff to be consumed with unquenchable fire.”

A third principle illustrated in the sermon is that the preaching should be characterized by great fulness and circumstantiality of Scriptural narrative. Persons who have been trained from childhood to listen to preaching may be held for three quarters of an hour to a train of logical reasoning or doctrinal exposition; but for those without this training it will be found that a large proportion of the sermon must be occupied with incident and illustration. Fortunately for the speaker the Scriptures are a great storehouse of incidents and illustrations, supernaturally preserved, and fitted to his hand. And there is this advantage in addressing the class to whom the true evangelist goes, that these stories come to them with a freshness and with the charm of a novelty that they do not possess for those to whom they have been repeated over and over again. It was exceedingly interest-