

world which consisted of facts which Christians never questioned; which believers hugged to their hearts as if it were their soul's life; which provoked enthusiasm and commanded sacrifice; which tens of thousands have met together to hear at the peril of their lives. Men, to the teeth of tyrants, have proclaimed such a Gospel, and have suffered the loss of all things, and gone to prison and to death for it, singing psalms all the while.

Is there not such a Gospel remaining?

What was this Gospel which Paul valued before his life? He characterizes it as a message of *grace*—the grace of God. One note in the music of the glad tidings charmed the apostle's ear—*grace*. In these days that word is not often used, save by a few old-fashioned people. As one of those antiquated folks, I shall try to sound out that word "*GRACE*," so that those who know its joyful sound shall be glad, and those who despise it shall be cut to the heart. *Grace* is the essence of the Gospel! *Grace* is the one hope for this fallen world! *Grace* is the sole comfort for saints looking forward for glory! Perhaps Paul had a clearer view of grace than even Peter or John; and hence he has so much larger space in the New Testament. We need Paul again, or at least the Pauline evangelism and definiteness. He would make short work of the new gospels, and say of those who follow them, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel which is not another; but there be some that trouble you, and would pervert the Gospel of Christ."

Let me try and explain how the Gospel is the good news of grace.

The Gospel is an announcement that God is prepared to deal with guilty man on the ground of free favor and pure mercy.

More than this. The Gospel tells us that God has removed the grand obstacle which stood in the way of mercy. He gave His only-begotten Son, that by

His death the law might receive its due, and the eternal principles of His government be maintained.

There is a motive for mercy which is in agreement with the grace of God. He saves men that Christ may be magnified and extolled, and that His own glorious name may be revealed.

That this Gospel blessing might come within the reach of men, God's grace has adopted a method suitable to their condition.

Faith is this method. "Believe on the Lord Jesus Christ and thou shalt be saved." God asks no good works, no good feelings, but that you accept what He freely gives.

Dost thou say, "But faith seems beyond my reach"? But even faith is God's gift; He works it in men by His Holy Spirit. Oh, what grace is this!

Are you inclined to accept the way and method of grace? Let me test you. God saves as a Sovereign. Does your pride revolt at this? You have no claim: it is all of grace: there is no merit.

This is the Gospel of the grace of God, and I know that it touches the heart of many of you. It often stirs my soul like the sound of martial music to think of my Lord's grace from old eternity, a grace that is constant to its choice, and will be constant to it when all these visible things shall disappear as sparks that fly from the chimney. My heart is glad within me to have to preach free grace and dying love. I can understand why crowds met at dead of night to hear of the grace of God. I can understand the Covenanters on the bleak hills listening, with sparkling eyes, as Cameron preached of the grace of the great King! There is something in a free-grace Gospel worth preaching, worth listening to, worth living for, and worth dying for.

II. HOW CAN WE LIVE FOR THIS GOSPEL OF THE GRACE OF GOD?

1. I answer, first, if any man is to live for this Gospel, he must have received it from God, and he must have received a call to minister or serve for it. He must feel himself under bonds