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HOW TO PRESENT THE GOSPEL.

An opinion exists both in Britain and in this Dominion (and in the United States I believe) that, in proclaiming the Gospel, it is not right to attempt to influence sinners to receive it from motives of fear. The successful labours of those eminent evangelists, Messrs. Moody and Sankey, have been unfavourably commented upon, as making too frequent use of the terrors of the Lord. Their efforts have been spoken against, as being on this account not likely to make real or lasting converts. It has been said that, in persuading sinners to turn to God, it is not advisable to make statements that create fear in the minds of the unconverted, that the better and more successful way is to *allure* souls, by exhibiting the gospel promises and invitations and the greatness of Divine Love. But individual minds being variously constituted, ought not every legitimate mode of argument, persuasion, and scriptural representation to be employed to gain the attention of hearers, that we might by all means save some? To settle this point, where shall we look for a model preacher? Is not our blessed Lord our safest and best example? In scanning His teachings, we see that He uses the terrors of the Lord, and to few characters except to His immediate disciples did He use the language of persuasive love. Leave out His promises to those who seek—to him that cometh—His invitation to the weary and heavy laden, and His address (under the character of Wisdom) to the young; and, except to His disciples, few of His discourses were unaccompanied by warnings or by threatenings. Is it objected that the Gospel is a proclamation of mercy and salvation? Well what is salvation? Is it not deliverance from evil? Not merely deliverance from sin, but from its fearful deserts. Those deserts then must be brought forward and understood. To those who told Him of some on whom the tower of Siloam fell Jesus said, "Except ye repent ye shall *all* likewise perish." He gave similar warning to those who told Him of those Galileans whose blood Pilate had mingled with their sacrifices. The Gospel is a persuasive to what? To flee from coming wrath; that wrath then has to be pointed out in its manifestations. Of course this part of ministerial duty is far from pleasant, and should be performed with a manifestly tender concern for the souls to whom it is presented; but it is a duty and has to be done in faithfulness.

How delightful it is to dwell on the bright themes of divine mercy, upon the love that invites—that has atoned—that has removed every obstacle from our way to God—that stretches forth the hand of reconciliation and peace to guilty man—that woos him to happiness—that flings wide the gates of mercy and of Heaven for his reception, and points him to his Friend and Saviour on the throne of God! But the same Gospel that does this, turning his thoughts to Gethsemane and to Calvary, says by the mouth of Jesus, "He that believeth not is condemned already, because he hath not believed," &c. From the same blessed lips proceeded the awful sentence, "he that believeth not shall be damned." We have to deal with many who, being without spiritual perceptions, see nothing desirable in the love, or in the heaven offered them, or in the holiness of life and devotedness of