

cluded in any comprehensive theory of preaching the Gospel. In dealing with a world lying in wickedness, there are often fitting occasions for the preacher to put on the whole armor prepared for his service in the military storehouse of Mount Sinai. If his people have subsided into a state of somnolent unconcern or torpid indifference, and need to be roused as with the blast of a trumpet, then should the preacher come forth equipped, and having at his command all the seething artillery of the mount that burned with fire. In a series of sermons, every one a resounding battery, he should move steadily forward upon his enemy's works. Then ought you "hear from afar the roar of his rifled ordnance; and, having stormed the strongholds of his foe, and broken his center, and trampled his squares, and turned his staggering wings, you should hear the sound of his imperial clarion," and see him move forward, with all his battalions of biblical truth, in one overwhelming charge. But doing this is not preaching the Gospel. It is simply doing over again the work of John the Baptist in wielding the thunderbolts of Sinai, not the work of St. Paul the Evangelist preaching Christ crucified. Preaching the law is an essential part of the Gospel, and yet such a meager portion of it that, were it the whole, we should have absolutely no Gospel at all. No; anatomatizing the sinner's heart is not preaching the Gospel to him.

In this connection, it needs to be remembered that all those truths of the Bible which are wont to be accounted severe, harsh, somber, gloomy, and by not a few repulsive and abhorrent—such as human guilt, moral inability, Satanic agency, the Divine displeasure, and future punishment—are not the peculiar and distinctive truths of Revelation. They existed prior to Revelation, and are the occasion of it. Independently of the Bible, they are unalterable verities, inhering in the nature of apostate moral beings and in God's natural moral government over them. We cannot conceive of a race of moral beings in the condition of our own, apart from such truths. They are the truths of natural religion which reappear in the Bible—its natural occasion and its background. All the supernatural truths of the Bible are in vital harmony with them, and yet in blessed contrast, as being the distinctively evangelical truths of redemption: all these are clement, genial, inviting.

Be it known that preachers are called in this ministry of reconciliation to preach not the truths of natural religion as the staple of their preaching, but the truths of revealed religion—that is, what are known as the good tidings. Hence men who belong to the clerical profession are called not "preachers of sin," "preachers of guilt," "preachers of hell," but "preachers of the Gospel." While insisting on the facts of sin, guilt, punishment—what are called the severe doctrines—they yet lay the emphasis on the opposite. They do not preach God manifest in nature so much as God manifest in the flesh; not sin do they preach, but its antidote; not despair, but hope; not hell, but heaven.