

*Wm. M. H. Rose*

THE

# GOOD NEWS.

A SEMI-MONTHLY PERIODICAL:

DEVOTED to the RELIGIOUS EDUCATION of the OLD AND YOUNG

## PREACHING CHRIST.

BY THE REV. HENRY WARD BEECHER.

1 COR., II, 1-2.

The New Testament teaches, in the most unequivocal manner, that Christ Jesus is very God. He may therefore be conceived as dwelling in the majesty and supernal glory of heavenly government. Or, we may follow faintly in imagination all the rounds of creation, and conceive of his creative acts. For all things were made by him, and without him was nothing made that is made. Or, we may consider his administrative life, and reflect upon his renewing, sustaining, and enriching the natural world. We may conceive of Christ Jesus as the head of a government administered through natural laws, with special divine volitions and purposes which we call providential. And our conceptions will be profitable and ennobling; but they will benefit us just in proportion as we are advanced in moral culture, and have begun to be ourselves in some measure like God. "Blessed are the pure in heart; for they shall see God." But ah! how many, then, can see him? Without holiness no man shall see the Lord. But the whole world leth in wickedness; and how shall we arouse them, inspire hope in them, and bring them, imperfect, sinful, and guilty, to be influenced of God? The reply is already uttered in these words: "The Lamb of God which taketh away the sin of the world."

Those traits and attributes which lead him to pardon sin, and to heal sinners, are manifested in Christ Jesus; and it was this

pardoning aspect of Christ as God that the apostle so much dwelt upon and insists upon here. For he does not declare, "I determined not to know anything among you save Jesus Christ." He might know him as Creator, and even as Administrator. He declares, "I determined not to know anything among you save Christ, and Him crucified." It is a crucified Saviour, and not merely the Saviour Christ as God, that the apostle was determined to know. And in the chapter preceding this, he says, "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." Not the presentation of Christ as God that is oftentimes made, but that peculiar presentation of Christ as God which the cross symbolizes, and must for ever signify—it is this, that the apostle declares to be the foundation of his ministry. The very reliance which he had for success was this: that he believed in such a Saviour, and was determined to draw from the consideration of such a Saviour all those influences by which he hoped to affect the renovation of men and of society.

This is the reason, then, why Paul so much emphasized the cross, the crucifixion, and the death of Christ. It was God under material conditions, suffering unto bodily death for sinful men, that furnished the most stimulating and subduing influences that can be brought to bear upon the human soul. Therefore, in going forth, he