

but in demonstration of the Spirit and of power. To do his work, in this capacity, he could use no other weapon than the doctrine of the cross.

2. It does not imply that he dispensed with the exercise of his reasoning powers and taught men only what he knew about the cross, requiring them to embrace it without hesitation, question, or demur. There are mysteries in the Bible which we must receive as true without calling them in question, just because God reveals them. But as God's truth is reasonable, and God's service a reasonable service, ministers must, from every available source, and especially from the scriptures, prove the grand truths which men ought to believe. The truths of the gospel, though plain, are not known by intuition. The minister must exercise his reasoning powers, that he may dig them from the rich mine of the scriptures; and certainly it is proper, that he exhibit to his fellow-men, the evidence that they are what they are, and the grounds on which they are to be believed. Indeed God himself in dealing with man calls on him to reason with him: "Come now, let us reason together, saith the Lord, though," &c. Is. i 18. Paul reasoned with the men of Athens. At Ephesus, he disputed daily in the school of one Tyrannus; he disputed and persuaded the things concerning the kingdom of God. No one can read the Acts of the Apostles without seeing that the early preachers of the cross reasoned out of the scriptures, showing that Jesus was the Christ. Paul's epistles are master-pieces of reasoning. The use of all this reasoning with men is seen when we consider that many are opposed to the gospel. There must be reasoning, and persuasion too, that they may be brought to Christ.

3. It does not mean that Paul dwelt always on the doctrine of the cross to the exclusion of everything else. The entire Bible is not the Gospel. The Gospel is a truth contained in the Bible. Now we maintain that, as it is the key-stone in the arch of divine truth,—that truth by the light of which all others are distinctly seen,—the truth which saves the soul,—it should receive great prominence. No sermon should be without it; while it should be the special object of most sermons to exhibit and press it home on men's minds. Still there are many other truths in the Bible which require elucidation and exhibition. There are precepts, promises, doctrines, threatenings, historical facts, indeed many things connected with Christian experience,—all