

in the Redeemer will be that saving grace which we will pray the Lord to implant in all our hearers' hearts.

And everything else which we believe to be true in the Scriptures we shall preach with decision. If there be questions which may be regarded as moot, or comparatively unimportant, we shall speak with such a measure of decision about them as may be comely. But points which cannot be moot, which are essential and fundamental, will be declared by us without any stammering, without any enquiring of the people, "What would you wish us to say?" Yes, and without the apology, "Those are my views, but other people's views may be correct." We ought to preach the gospel, not as *our* views at all, but as the mind of God—the testimony of Jehovah concerning His own Son, and in reference to salvation for lost men. If we had been entrusted with the making of the gospel, we might have altered it to suit the taste of this modest century, but never having been employed to originate the good news, but merely to repeat it, we dare not stir beyond the record. What we have been taught of God we teach. If we do not do this, we are not fit for our position. If I have a servant in my house, and I send a message by her to the door, and she amends it, on her own authority, she may take away the very soul of the message by so doing, and she will be responsible for what she has done. She will not long remain in my employ, for I need a servant who will repeat what I say, as nearly as possible, word for word; and if she does so, I am responsible for the message, she is not. If any one should be angry with her on account of what she said, they would be very unjust; their quarrel lies with me, and not with the person whom I employ to act as mouth for me. He that hath God's Word, let him speak it faithfully, and he will have no need to answer gainsayers, except with a "Thus saith

the Lord." This, then, is the matter concerning which we are decided.

How are we to show this decision? We need not be careful to answer this question, our decision will show itself in its own way. If we really believe a truth, we shall be decided about it. Certainly we are not to show our decision by that obstinate, furious, wolfish bigotry which cuts off every other body from the chance and hope of salvation and the possibility of being regenerate or even decently honest if they happen to differ from us about the colour of a scale of the great leviathan. Some individuals appear to be naturally cut on the cross; they are manufactured to be rasps, and rasp they will. Sooner than not quarrel with you they would raise a question upon the colour of invisibility, or the weight of a non-existent substance. They are up in arms with you, not because of the importance of the question under discussion, but because of the far greater importance of their always being the Pope of the party. Don't go about the world with your fist doubled up for fighting, carrying a theological revolver in the leg of your trousers. There is no sense in being a sort of doctrinal game-cock, to be carried about to show your spirit, or a terrier of orthodoxy, ready to tackle heterodox rats by the score. Practise the *suaviter in modo* as well as the *fortiter in re*. Be prepared to fight, and always have your sword buckled on your thigh, but wear a scabbard; there can be no sense in waving your weapon about before everybody's eyes to provoke conflict, after the manner of our beloved friends of the Emerald Isle, who are said to take their coats off at Donnybrook Fair, and drag them along the ground, crying out, while they flourish their shillelahs, "Will any gentleman be so good as to tread on the tail of my coat?" There are theologians of such warm, generous blood, that they are never at peace till they are fully engaged in war.