

a part of the Sabbath ministrations in the ordinary service of the sanctuary, are they not more hurtful than useful?

The question, as thus put, naturally divides itself into two parts, viz: Ought apologetics to be in the pulpit at all? and, Are they there in the right way? If they ought never to be taken into the pulpit, then no discussion is needed as to method. Their presence must be "more hurtful than useful." But with their legitimacy in the pulpit fully vindicated, it would still need to be shown whether the mode of their presentation has not been so faulty as to make pulpit apologetics harmful rather than helpful.

Three things, fairly considered, ought to set us well on the road to a right conclusion of this matter: the minister's position, commission and aim. His *position* is that of a herald, a proclaimer, a public messenger. He is one sent—an ambassador, authorized to deliver his Sovereign's message, not to originate his own. His chief office is to explain and declare. His principal business is bold and faithful announcement. It would ill befit a herald to be occupied in proving the existence of his sovereign, or in vindicating his sovereign's right to issue a proclamation, or in vindicating the proclamation itself. And the pulpit is distinctively and by eminence the place of public proclamation, where the "herald" of the gospel is to make his King's message heard and understood.

The minister's *commission* is the official authorization and order for his doing a certain thing. It defines and limits his proclamation. It tells him what he is to announce, and bids him announce it. It is summed up in the words of the King: *All authority hath been given unto me in heaven and on earth. Go ye, therefore, preach the gospel to every creature, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.* This gospel, which the minister is to preach, and by which he is to disciple all the nations, is substantively comprehended in these words: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The world God loved, the "herald" is to go to, and the gift God gave the world, the herald is to offer, and the one condition upon which hangs the alternative of life or death, the herald is to make unmistakably clear and to press with eternal sanctions.

The minister's *aim* must, therefore, be distinctively and always *salvation*, in its broad, deep sense, involving freedom, not only from the penalty of sin, but from its power and its pollution. Salvation is both rescue work and structural work. It is seeking lost men until they are found, capturing their rebellious wills and then building them up in Christ Jesus. The one business of the pulpit is to construct sermons