

"Christ." Those then who are duly called of God, and set apart for the office of the ministry by the laying on of the hands of the Presbytery, are specially commanded to preach the Word, and all who are thus set apart, may apply to themselves the words of Paul: "Woe unto me if I preach not the Gospel."

The command to preach the Word may very properly be extended to others. Every one who has a saving knowledge of Christ Jesus should be ready in declaring to others the great things Christ did for his soul, and that he is able and willing to do the same to others, and this is preaching Christ or the Word.

I think it to be impossible for any one who has in a considerable measure the spirit of Christ, to keep that spirit, or the effect produced by that spirit, as it were shut up in a prison unseen and unknown to those with whom they frequently associate. A tree cannot conceal her fruitfulness, nor her barrenness from view. "If any man is in Christ Jesus old things have passed away, behold all things have become new." Such a change cannot take place without the knowledge of others. They make known that Christ is precious to them, and present with them; not perhaps with a desire to make themselves great in the estimation of men, but they do it to others while not conscious themselves of doing so. Christ in that ever memorable sermon, which he preached on the Mount, said concerning his disciples, "Ye are the light of the World, a city which is set on a hill cannot be hid: neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father in Heaven." Moreover, the Psalmist said: "Come and hear all ye that fear God, and I will declare what He hath done for my soul." We may then safely say that the Scriptures corroborate the assertion above, that all who have the spirit of Christ must in some way or other preach the Word to their fellow mortals.

III. To whom is the Word to be preached? It is to be preached to all people. It contains a message that suits every one of whatever nation or tongue. It acts alike upon all in all climates, and prepares them for the same great end at last. The king on the throne is addressed there, and his character described, the humblest vassal finds that his character is there described too, and that all mankind stand in the estimation of God on the same platform, with respect to their guiltiness in His sight; and with respect to the ransom provided by God for the souls of all. The Word charges them all with sin: "All have sinned and come short of the glory of God." There is not any that doeth good and sinneth not, no not one. Every sinner,

and all by nature and practice are sinners, finds the Word of God to have been given purposely for himself. If men when reading the Word, or preaching it, or hearing it preached, should consider that it speaks to themselves and not to others, they would find that the word would have a greater effect for good upon them. Many men often listen to the Word as if it concerned not them at all. They consider not the nature of the commission the Apostles received from Christ: "Go ye into all the world and preach the Gospel to every creature." Though the command is given to preach the Word, yet it is very difficult at times to comply with it, especially when one knows that he is preaching to some who receive it not in the love thereof. Some cannot bear preaching, if there be in it anything of the nature of rebuke. They are too apt to say what the king of Israel said to Jehoshaphat concerning Micaiah, "I hate him because he never prophesied good unto me, but always evil." It is natural in one sense, to think that what a person paid for, he would like to find it pleasant. To preach the Word without the fear of man, the preacher should be altogether independent of those who hear him, a thing which few can boast of in our land. This evil is the fruit of schism. As duty must be done towards God, and towards the souls of men, the word must be preached to all in all its sternness, and in all its attraction. The wicked, be they high or low, rich or poor, must be told, that woe shall be to the wicked, for it shall be ill with them, and the righteous must be told that it shall go well with them, for they shall eat the fruit of their doings."

Fourthly, and lastly.—The end to be accomplished through the preaching of the Word. Men must be instructed as to the revelation of God's will towards them, and it is from the Scriptures that that knowledge can be obtained. Without this knowledge, men must live and die knowing not that there is a God who will give at last to every one according to his ways. It is God's will that all men should be brought to the knowledge of the truth and be saved. The truth therefore must be preached to them. Without a knowledge of the truth, no soul can be converted, for he cannot turn from his old evil ways without knowing that there is another way. The word affirms this: "How shall men believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent: as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The Word of God is the chariot which brings the spirit in his convincing and converting power, to the heart of the elect sinner, dead in trespasses and in sins. When the Word comes with such power into the heart, it rends and bleeds it, and causes him to