

creature, to all creation, as the word is also rendered—that is the *limit* of our work. May the Good Spirit Himself help us to understand and to observe both parts of this command.

1. *Our Work*.—We are to preach the Gospel.

The Gospel. In an important sense, it is as old as creation. From the very first men knew of a Divine law, fixing distinctions between right and wrong. Their sinfulness and guilt, atonement through vicarious suffering, God's free and yet righteous mercy, the obligation and the efficacy of prayer, the necessity of holiness—all were revealed. But now these truths are set forth with new proofs, are enforced by new motives, amid stronger light, and for a wider audience.

This Gospel we may describe in various ways. It is a threefold message—of repentance and remission of sins through our Lord; of personal holiness, and of the work of the Spirit whereby the new life is begun and perfected; of blessedness for all who love and serve God. Forgiveness, holiness, blessedness. What more can we need? Or it is a twofold message: Christ's work for us, in living, and dying, and pleading, and reigning; and Christ's work in us beginning in grace and ending in glory? Or is it a single message: of Christ as crucified, the true Revealer of the Divine holiness and love, the Redeemer and Comforter, and Pattern and Sanctifier of us all? This Gospel—at once a threefold, and a twofold, and a single message—Christ came to found even more than to teach. Yet it is the Gospel *He* taught, as it is the Gospel His apostles taught. So mighty did it prove that the most successful preacher of the apostolic age resolved, as much, perhaps, from experience as from direct inspiration, to know nothing among men, save Jesus Christ as crucified—the power and the wisdom of God.

And this Gospel we are to preach. The words that describe our duty in this respect are all of them suggestive. The *first* of them is the one used in the text at the head of this article. We are to proclaim it as heralds—not making our message, but carrying it and announcing it with boldness and authority. Sixty times in the New Testament is this word found. Everywhere it describes the bearing of men who feel that they are speaking in God's name. A *second* word, translated in the same way, means "to talk." It is applied to the easy conversational method adopted by our Lord, and to the somewhat exaggerated sayings of the woman of Samaria. It describes a gift of priceless value—the power of readily introducing and speaking of religious themes. A *third* word means "to reason," "to discuss." It is the word used to describe Paul's discourses; and it was preaching of this kind that he continued at Troas till midnight, as it was under such preaching Felix trembled. The *fourth*, and one of the commonest words of all, translated "preach," means to announce "glad tidings." More than fifty times this word is used. It forms the glory of the new Dispensation—that "the poor have the Gospel preached to them." This is the thought that justifies the outburst of the prophet: