

of the Gospel. Make sure that before your task is ended your hearers shall have had the essentials of the Christian life honestly and frankly put before them. Make your series so comprehensive that no one shall be able to complain that he only got a partial view of Christianity, and was induced to become a Christian under a misapprehension. You are not asked to give a set of lectures on Christian doctrine; but you are required to declare, with fullness, what it is to be a Christian. What precisely the sequence shall be is not so important as, perhaps, you might consider. It would, I think, be mechanical to begin with so many sermons on Conviction and Repentance, then to have so many on Atonement and Justification, and to conclude with so many on Faith and the Holy Spirit. But it is, I think, of great importance that you should preserve the balance and harmony of New Testament Evangelism, and should place the emphasis where the New Testament Evangelists placed it.

Your sermons must not be *all* conviction and terror, nor *all* gentleness and tenderness. The Magnitude of the Gospel, in its wisdom and power, its cost and scope, the Glory of the Redeemer, His life on earth, His character, His Cross and Passion, His Exaltation and Supremacy; the Claim of Christ upon the Conscience; His Invitation to Sinners; His Welcome to the worst; His Sufficiency for every need; the Hardness of Christianity; the Shame and Peril of Sin — the Immi-