

and enforced. The whole plan of salvation is there set before us in a clear enough way—yea, all that is necessary for us to know to raise us from our low and miserable condition, to entitle us to a possession of the inheritance which is incorruptible and undefiled and that fadeth not away." But clearly as this, the greatest and most valuable to man of all truths, is set before men, there are many errors committed with respect to it: not only in the receiving of its fundamental principles, but in the Scriptural and only proper way of using the means provided for obtaining the end.

What gives rise to those errors is the profound ignorance both theoretically and experimentally of those propounding this doctrine, and of those to whom it is propounded—or it is a wilful design arising from a desire, either to be novel, or to deceive those whom they should endeavor to put right. Those whose minds are thus inflated with a desire to be novel or wise above what is written, preach not the Word, nor truths based on the Word, but they preach themselves, and what will not profit themselves nor others. Hence the little success that attends the preaching of the Gospel everywhere.

The exhortation "preach the Word," signifies that Christ must be the theme of all preaching, and inseparable from the declaration of all that Christ did is, the why has he done it? Christ preached would sound something like an unintelligible romance, if it conveyed not along with it the fact that man fell, and that Christ came to seek and to save them that were lost. Christ is the Word, the "*O logos*," and when the Scriptures literally are preached, Christ is preached, for they are His Word; and when Christ is preached, the body and the life of the Scriptures are preached. The two are inseparably connected. The Apostle Paul said to the Corinthians, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus' sake." We often hear it said—and a very discouraging saying it is to every well-wisher of the Gospel, and especially to Preachers of the everlasting Gospel—that men instead of getting better under the preaching of the Gospel, they are getting worse. If this be true, and we cannot altogether shut our eyes against it, the cause must be ascribed to one of two things—first, evil must be increasing as time extends, and men increase; or the Word when preached must be void of the power that should follow it.

Philosophical preaching is very pleasing at times to the ear, but such has no abiding effect upon the heart. Such preaching existed in the world prior to Christ, the Word, manifesting himself in it. If such as this were sufficient, the exhortation to preach the Word would never have been given. Such preaching as this only renders the heart

more callous and indifferent about the eternal welfare of the soul. It fills it with doubt as to the power accompanying the proper embracing of Christianity. It cannot believe in it because it never felt its power. Philosophy alone can never persuade men of the description given by the Spirit through the instrumentality of the prophet of the rending effect of the Word upon the heart, when rightly brought home to the heart. The Word of God, not the word of man, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." What caused Divines of old to be so successful in the conversion of souls, but that their aim was always to wield for that purpose, the sword that was put in their hand by the Spirit himself. Other word than the Word of God, kills not nor makes alive. God's Word kills the sinner. Paul said, "For I was alive without the law once, but when the commandment came, sin revived and I died." When Christ, who is our life, comes in the chariot of the everlasting gospel into the heart of the sinner, he causes him to live. He not only causes him to live, but He lives in him, imparting nourishment and strength to the soul until it attain the full stature of the grown man in Christ. We see then the necessity in order to be effectual to preach Christ Jesus.

II. Who are to preach the Word? Under the Old Testament it was entrusted to a certain class of men trained up for the purpose. And Christ commissioned not all alike to go and to preach the Gospel to every creature, but those whom He called and initiated into the nature of his kingdom. The Apostles, all except Judas, were imbued with the spirit of their office. Those who preach the Word should be men who shew not only from precept that they are men that fear God, but from example likewise, for the latter has infinitely more effect than the former. Many are engaged in preaching the Word, who show in various ways that they are not walking worthy of the vocation at all—many who are more the means of swelling Satan's ranks than the most abandoned sinner that ever lived. The command to preach was never given to them by God, but they thrust themselves into it, much to the grief of those angels who are "ministering spirits sent forth for them who shall be heirs of salvation." To maintain order in the kingdom of Christ on earth, grades of order are necessary to be observed: "He gave some apostles; some prophets; some evangelists; some pastors and teachers: for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of