

preaching, there was the distinct and full exhibition of the peculiar work and the promised effusion of the Holy Spirit? My impression is that, wherever there is true revival, the divine Spirit will be recognised and preached with peculiar fervour and peculiar fulness—that the nature of his work will be explained, the necessity of it enforced, and the gracious promises of it in the gospel vividly illustrated.”

*Deacon.*—“Undoubtedly, I cordially agree with you. But then the very work of the divine spirit can be duly explained or revivingly taught, only in connexion with the doctrine of the cross. A sinner can understand that his influences are needed, that they are adapted to work his recovery, or that they can be obtained from on high, only by seeing Christ enthroned as a King and High Priest, to send the Comforter to men—by seeing that a work of atonement has been wrought which it remains for the Spirit to apply—by seeing that the grand, that the summary design of what the Spirit does, is to testify of Christ, and to take of his and show it unto men. The doctrine of the cross, if fairly or fully preached, if taught in its just proportions, involves a prominent exhibition of the subject of divine influence.”

*Student.*—“Does not the doctrine of the cross contain, in fact, a summary of all the truths of the gospel?”

*Deacon.*—“In a sense it does. Paul declared it to be a display of all that is wise, and all that is wonderful. ‘The Jews,’ said he ‘require a sign, and the Greeks seek after wisdom, but we preach Christ crucified.’ By treating this glorious theme, he displayed to the Jew greater wonders than ever sign exhibited, and to the Greek loftier wisdom than ever philosophy conceived.”

*Merchant.*—“That however, applies rather to the quality than the comprehensiveness of the doctrine of the cross.”

*Deacon.*—“What say you then, to Paul’s famous declaration, ‘I determined to know,’ or as commentators explain the words, ‘I determined not to make known among you anything save Jesus Christ and him crucified.’ Paul, we well know, shunned not to declare the whole counsel of God; and yet he constantly preached the doctrine of the cross—preached it as if he had preached nothing else. This is proof, surely, that if other subjects are not strictly included in this doctrine, they at least cannot be understood in their connexion, cannot be seen in their respective proportions, cannot be felt in their adaptation to man, cannot in fact be discerned as matters of religious faith, unless when exhibited in the light of the Redeemer’s cross.”

*Bookseller.*—“I strongly suspect, that if any man were to preach with the ideas you appear to entertain, he would run any subject he treated into idle rhapsody. To talk of summing up all doctrines in one, seems to set all system and method at defiance.”

*Deacon.*—“Does it set system and method at defiance to say that all of a thousand day-beams stretching over the whole face of the sky, radiate from the sun? Now Christ says, ‘I am the truth. The Comforter shall lead you into *all truth*, he shall *testify of me*.’ ‘No man hath seen the Father at any time; the only begotten Son who is in the bosom of the Father, he hath revealed him.’ If all the truths of the gospel meet in Christ—if they all meet, in particular, in the doctrine of the cross—our very regard to system and method demands that they should be taught in the course of a continuous exhibition of the work and character of Christ as of the Lamb of God which taketh away the sin of the world. O there will be a revival in the churches, a reclaiming of backsliders, an arousing of believers, a making alive of dead souls, just in the proportion in which the living part of the community, the faithful minister in the pulpit, and zealous believers in their conversation, imitate the redeemed in heaven in giving impassioned prominence to the glorious truth—‘the Lamb of God was slain for us, and redeemed us by his blood!’ ‘He is the Christ, the hope of glory,’ said Paul, ‘whom we preach, warning every man, and teaching every man, in all wisdom that we may present every man perfect in Christ Jesus.’”

“Your view of the doctrine which revives,” said a farmer, who cherished unqualified admiration of the sayings and proceedings of a minister who acted a