

in preaching, and is hardly less impertinent in theology. It is enough for the preacher to know that under pressure of motives, reasons, persuasions, affections, men will sometimes act. And it is not of the slightest importance that the *hearer* should know even this. When his desires are fixed on the object the appearance of the will is found to get itself a-working somehow. The great inducement to faith in the Lord Jesus Christ is the Lord Jesus Christ himself. The better one knows Him the more likely he is to trust in Him. The highest function of preaching is to bring men into personal acquaintance with Jesus Christ; and the best material of the best preaching is in the four gospels.

In what I have said thus far, I have simply fallen into line behind my predecessors as they have followed in the course laid out in the initial paper by Dr. Craven. We have considered our thesis as applying to "the Protestant ministry as at present constituted in America"; and (as becomes Homiletic Reviewers) we have given our main consideration to increasing the effectiveness of preaching, while recognizing that this is only one of the functions, and sometimes not the most effective function, of the minister of Christ. While we have merely glanced at the diversities of other ministrations which are required of each of us, it has been with a deep consciousness of the vast varieties of gifts which they presume, and a sigh, "Who is sufficient for these things?"

Consequently our discussion, How to increase the effectiveness of the ministry, has been narrowed to the question, How to increase the effectiveness of the individual minister—as if the Secretary of War, in reporting a plan for increasing the efficiency of the army, should confine himself to a study in hygiene and a recommendation of target-practice, designed to improve the personal strength and skill of the individual soldier. It will be a good time for the Church in America when it shall come to apprehend thoroughly that the effectiveness of the ministers is only a part of the effectiveness of the ministry; shall recognize the principle of the diversity of gifts and vocations; shall repent of the present wasteful no-constitution of the ministry to which it has condemned itself by the low, shabby competitions of its sectarianism; and instead of insisting that every minister shall do everything that pertains to the ministry, without regard to his special gifts or special inaptitudes, shall apply that maxim at once of common-sense and of Scriptural wisdom, *non omnia possumus omnes*.

What is that which, of late years, with the general advance of society, has most "increased the usefulness and effectiveness" of the medical profession as a body, especially in large towns, but specialization? Special gifts for a particular department of practice lead to special attention to it, special attention widens the special practice, this leads to increased skill again and so the specialization, or, as Mr.