

forces that rule the world and despots are made to feel that beneath every coat of mail there beats a human heart. On whatever side the sword may be drawn, truth and virtue triumph in the end; for the Lord reigneth.

This subject suggests for us many important maxims of which we can mention only a few.

The distinction between preaching and teaching should not be overlooked in the pastoral care of our congregations. The discourses which we preach may be discriminating and admonitory to formalists and hypocrites, without being so directed as to place the whole congregation upon a wrong footing--without transposing the whole body of the people as regards their Christian profession. The people of our congregations are sworn followers of Christ just as much as the preacher. His business is to teach them or feed them; as Christ Jesus so emphatically enjoined Peter. The false position taken up by some preachers produces a misplacement and confusion of ideas among the people, rendering them an easy prey to that class of individuals, who, contrary to both Testaments and the concluding charge of Christ, which places baptism first and preaching afterwards, allow no membership but that of individual profession. This teaching part of the pastoral office is all the more important that our school system makes no provision for religious instruction. No one will pretend to say that theoretically this is the best kind of education; for no amount of intellectual culture alone can improve the character. And hence arises the great need of Christian pastors devoting themselves to the teaching of the young and coming into contact personally, with the lambs of the flock. This great work of teaching and being taught, gave its form to the ancient church. Were preaching or publishing the gospel the characteristic function of the ministry there would not be so much need for a high standard of ministerial education. But *teaching* or the communication of fresh truth from year to year to a body of Christian people already exercises unto Godliness, being the pastor's peculiar vocation, he requires to be a man of a cultivated understanding, of extensive information, especially on religious topics, and acquainted with the best methods of communicating instruction.

A tone in preaching or teaching, which is too apologetic, is to be deprecated. We apologise too much for the glorious

gospel, which is quite able to stand upon its own foundation. When simply and plainly taught it will carry its own evidence and speak for itself. It is a light and must shine, whatever men may say. It is a diamond and people must see and admire it. Divine truth has a power independent of our elaborate defences. If men did not fear its truth they would not hate it and prosecute its friends. The moment this sharp sword is chosen, it flashes in the sinner's eye and alarms him. It is a voice that all the noises in the world cannot drown. It may be spoken in a whisper but the conscience will hear it amid all the voices of the crowd. The gospel can never be a power of rebuke, if it be persistently apologetic. And if it be not a power of rebuke, it cannot be a call to repentance. It must not lay aside its authority and cringe and crawl on the ground. It must be spoken, whether the rebellious house will hear or forbear.

There are many ways of weakening an apostolic ministry and undermining the order which Jesus Christ has established. Thus, people may tell us that a minister's teaching is no better or more reliable than any other teaching. This is half true and half false and therefore a very pernicious kind of untruth. The teacher is responsible for the human element but the divine element, the truth revealed, is not his own, but God's, and for every contempt case upon divine authority men will have to answer. Or, men may assert either that there is no order of ministry authorized or no fixed order or they may rest the authority of the gospel ministry upon the foundation of an unbroken succession of bishops from the apostles and an uninterrupted current of apostolic virtue—a kind of thing that cannot be understood and if it could be understood, cannot be demonstrated. It is enough for us that the apostles appointed presbyters and deacons. No other orders have apostolic authority but these have. We have no more right to change this order than to change any other apostolic institution.

The great centre to which all ruling and teaching should lead men is Christ himself. All ruling and teaching should terminate in Him who is the great ruler and teacher. The faithful teacher must exhibit one in whom all Christian doctrine is summed up. The Christian life is a life in Christ. The Christian should feel that Christ is beside him and Christian assemblies should endeavor to realize that Christ is in their midst. This sense