

side-study, something that will develop his mind by a variety of exercises. He must go from the dumb-bells to the parallel bars. Supplemental to the studies necessary for the direct preparation of his sermons, he should have some study which, while not directly connected with the work of the pulpit, has some special training power, and which also gives results that can be worked into sermons. This last, however, is an after consideration. As he is not to be a specialist he should vary here. He has at command philology and archaeology and chemistry and geology and astronomy and biology. Here are six departments of science, study in which develops perception, comparison, judgment, ratiocination. He may take a curriculum of six years and be gaining roundness and strength for his pulpit work. If he be a wise man and have intellectual self-control, his hearers will probably not discover which year is given to archaeology and which to astronomy; but they *will* perceive that their pastor is growing in power. He will be manifestly gaining strength to grasp the word of God more firmly, and skill to apply it more effectually.

That the work of the preacher be effective, it is manifest that it must be timely. The preaching that "turned the world upside down" in the Roman Empire would have been utterly out of place and out of power in the Middle Ages. Nay, the preaching of the last century would not take hold of this generation. It would be a profitable and instructive study to examine the sermons that have survived, and note the characteristics of the preaching which was most efficacious in each age. "That same Jesus" and that same gospel have been preached with ever-varying manner. The substance is as changeless as the water, but the form as fluent as the wave. If then a parallel examination be made of the several conditions of society when these effective discourses were delivered, it seems to me that we shall feel that it would be impossible to transfer the style of one age to that of another. The preaching which is to-day removing the stone from the sepulchre of dead souls could not have been uttered in the days of the Reformation. It would have been as great an anachronism as the preaching of Tauler and Luther would be in this day, or would have been in the second century. Preachers are instructed by a study of the masterpieces of pulpit eloquence from the days of Chrysostom to those of Jonathan Edwards; but every man of sense among them would feel how absurd it would be to deliver the sermons of either of those great men from the pulpits of London or New York next Sunday. It is to be kept distinctly in mind, that the preacher who discharges his church duties properly can never become a specialist, and should not aim at being an authority in any department of natural science. Moreover, he is to be regarded as having lost sight of the proprieties if he delivers scientific and philosophical discourses. The preacher is to "preach the Word;" not philosophy, not science, not