

preliminary furnishing, to the preacher of this age, than a firmer mental grip on a common-sense and natural psychology and philosophy. And this is especially true in the American Church, in which the theological views and discussions have always had their root so largely in the views of human nature and its workings and of the principles that transcend human experience.

The minister, called and sent of God, should see to it that he is thoroughly furnished for this aspect of his work. He is called to save the world from this shallow, atheistic scientism and skepticism, and this cannot be done without special furnishing for the work.

II. *Special Biblical Knowledge.*—A demand, certainly no less pressing, is made upon the preacher of to-day for a more thorough Biblical furnishing, to help him stem the tide of unbelief and scoffing, so far as that is directed against the Word of God.

There are three points of view from which the minister of the present and the future must be master of the Bible, in order to attain to any such success as is demanded by the commission Christ has given him, and to any such efficiency as is required by the difficult conditions under which his work as a preacher must be done.

1st. He must master the Bible as the Book of God, having essential unity of theme, of aim, of trend, and of plan. Men often object to the Bible, or neglect it, because the pulpit has given them so little real knowledge of it. The method, so long and widely in vogue among preachers, of taking a single verse or clause from the scriptures, severed from all its connections with the context, and then drawing from it a topic even more remote from scriptural connection, and often indeed having nothing to do with the scriptures, is obviously not fitted to give the hearers very much knowledge of the Bible. Ten thousand such sermons may be listened to, and yet the listener gain from them no conception whatever of the Book of God. But even if the theme drawn from the text is a scriptural theme, and its treatment a scriptural treatment, the knowledge of the Bible given by it may still be exceedingly limited and superficial. The book or literary production that has any unity and breadth of thought in it expresses as a whole vastly more than is expressed by all its fragments added but not considered in their connection as a whole. The books of scriptures have each of them their plan and their unity of truth and thought. Archdeacon Farrar recently said, in "The Message of the Books:"

"Out of the many thousands of sermons which are weekly and sometimes even daily delivered in England, it is, I think, very desirable that some should be devoted to the scope and meaning of the books of scripture, rather than to its separate texts. By thus doing we can, as it were, kneel down to drink of the pure stream as it bursts from the living rock. The Bible teaches us its best lessons when we search its teachings as wise and humble learners; when we judge of it by the truths which we learn from it, not by the prejudices and