

viction, the preacher must make excursions in the fields of science which lie outside theology.

This is mentioned first as being first in importance, as being much more important than all knowledge. The integrity of the preacher's own innermost, profoundest conviction, that what he preaches is unquestionably true, is indispensable. He may, with this, be useful in turning many to righteousness; without this, all learning, wit and eloquence tell for nothing. They may make the body of preaching, but conviction of truth supplies the soul of preaching.

There may be a vitality which is very feeble. That the preaching may flame with life, the preacher must not only be convinced that there are no truths in any department of knowledge comparable with the truths of the Gospel, but also that no other truths are of any avail for the salvation of men. He cannot remain in perfect security that this is the fact if he make no acquisition of the knowledge which has been acquired by others in the several departments of science and philosophy. In this day it is impossible to escape intimations of intellectual activity, if the preacher read at all. These must cause him to feel as if he were continually walking amid ambushes, if he do not know that there are no truths so important as the truths taught in the Gospel; and if he be not prepared on suitable occasions, and in proper ways, of showing this to his people, into whose minds there will frequently be injected the suggestion that this is not the fact. If they discover that the pastor has gone over the ground and examined for himself, and still retains his conviction that there is nothing to shake faith in gospel doctrines, as a preacher he will be able to throw the whole weight of his personality on the right side; and that personality will be more weighty by reason of his larger knowledge.

Studies in what are called the natural sciences are also very useful to a preacher, in giving him some knowledge of the correlation of truths. He is liable to become lop-sided, irregular, and fanatical—all ballast and no sails, or all sails and no ballast. There is a power in the proportions of truth. There is much weight imparted to a man when his acquaintances believe that he has a well-balanced mind. Men of that character have done much more for mankind than all the brilliant geniuses who have surprised the world. But that balance of mind is attained by a bit of regarding the truths in the several departments of knowledge, not simply in themselves but in the relationship to one another. This cannot be gained by the preacher unless he make some space for some study in the various departments of science.

The preacher needs not only balance of mind, but also strength of intellect. His intellectual limbs, so to speak, must not only be proportionate, but also strong. He must engage, every day, not only in physical but also in intellectual gymnastics. He does well to have a