

questioners, and the servant cannot surpass the Master.

But is it the chief business of the pulpit to solve problems that are not even formulated? How does the preacher's commission run? Is this it? Go ye into all the world, and solve all the problems that rise with chaotic vagueness in the minds of young men? No. The Saviour's command is "go preach the Gospel to every creature." And a leading member of the Apostolic College took this to mean, preach the Word, preach Christ and Him crucified. Accordingly, when he and Silas entered a jailor's house at midnight, "they spake unto him the Word of the Lord, and to all that were in his house." To the Corinthians he wrote, "I determined not to know anything among you, save Jesus Christ, and Him crucified." And it is recorded in the Acts that "with great power gave the Apostles witness of the resurrection of the Lord Jesus,"—that mighty fact which was most repugnant to unbelieving Jews, but which is fundamental to the Gospel, and set the seal of truth upon the whole career of the Redeemer—"and great grace was upon them all; and believers were the more added to the Lord, multitudes both of men and women."

This is the sort of preaching still needed. It did not consist in solving problems proposed by prurient dreamers, or discussing the metaphysical subtleties of the schools, or the tricks of business and methods of money-making. The effort of the preachers was not to be "in touch with the world at large," but what was infinitely better, to be in touch with the God of truth and the Divine Saviour who said, "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world."

The fact is, that their message was wholly out of touch with the spirit of the

times, and in direct contradiction to much of the prevalent belief of the religious world in Jerusalem, and the Pagan world beyond, but it was accompanied by the Spirit of God, and, therefore, effectual. Instead of yielding to "every phase of a city's pulsations," and trying to adjust themselves to their environment, these primitive preachers turned the world upside down. Their sermons were distasteful to multitudes—not what the people wanted. Probably many young men preferred to not listen to them, and to bury themselves on the Lord's day in their fathers' libraries, after the manner of Mr. Bok's friends. "Some mocked," and others said of the chief preacher of the day, "his bodily presence is weak, and his speech contemptible." He is no athlete, and his sermons are of no account! Had Mr. Bok lived in that generation he would no doubt have said what he says now, "The fact of the matter is, that go into any of our large cities, and the ministers who really interest young men, and draw them Sunday after Sunday to their churches, can be counted on the fingers of one hand." Yes, and Paul would have gone on with his work, "in nothing terrified," delivering his God-given message in Jerusalem and round about unto Illyricum, not taking special care to change the matter or the length of his sermons to suit his critics, sometimes continuing "his speech until midnight," even if a drowsy Eutychus should fall asleep. His anxiety would be not to find out what young men or old men would deem interesting and attractive, but how to be faithful to Him who sent him. And his answer to those clamoring for something "in touch with the age," would be, "I certify you, brethren, that the Gospel which was preached of me is not after man, neither was I taught it, but by the revelation of Jesus Christ." And this is the attitude which true successors to the Apostles should still assume.

Fourth—Ministers are ignorant of the