

that cannot be simulated. It is something also for which there is no substitute. It is when a man feels like Paul when he says, "Necessity is laid upon me, yea woe is unto me if I preach not the gospel; or when he feels like Jeremiah when he says, "his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay," it is then and then only that he will be truly in earnest. It is then when he feels that he has something that he must say, and not merely that he must preach because the usual time for preaching has come; it is then when the heart and not merely the head is overflowing that he will preach with power and pathos and be the means of bringing conviction to the hearts of others. True earnestness flows from a deep conviction of the truth, and from a sense of the perilous condition of those to whom we preach. Let a man feel that he has a message from God to impart to perishing souls and that except they embrace that message they will be eternally lost, and he will be thoroughly in earnest.

Then again he must preach with courage. The minister has to "reprove, rebuke," as well as "exhort." To enable him to do so, he will require no small degree of courage. It required no small degree of courage for Elijah to go single handed and hurl his malediction in the face of enraged courtiers and angry priests, or for John the Baptist to rebuke the impious and sensual Herod, or for Chrysostom to thunder his anathemas against the corruptions of Constantinople, or for Luther at a still later period to stand up before the great and learned of Germany and do battle for the truth. True the position of the gospel minister now is somewhat different from what it was then. But he requires to preach with courage none the less. He must have courage to call things by their right names. He must not smooth down the truth for fear of offending Demetrius and the craftsmen. Gentle and loving as Christ was, He was terrible in his denunciation of sin. Hear Him say to the self-righteous Pharisees, "Ye serpents; ye generation of vipers how can you escape the damnation of hell." He did not pamper people's tastes for fear of giving offence. He did not wink at sin for fear of

kindling anger. And the minister of Christ yet must have courage to rebuke prevalent and even fashionable evils, and must not shrink from duty even if its pathway should lead him into direct antagonism with prejudices which may be regarded as venerable from age, or with practices which the merely worldly wise would leave alone for fear of driving away some monied man from the church. Of course we are not to preach at people. We are not to seek to describe any particular individual, so that every person in the congregation will know the one that we are hitting. That would be meanness and not courage. But we are to endeavour to preach so that each man will take a part to himself, and to direct our arrows so that they will be as sure as the sling in the hands of David.

Preaching with earnestness and preaching with courage, we must preach renouncing self losing all thoughts of self-interest. It is self-sacrifice that will give true dignity and glory to our work. Self-renunciation is the beginning and the only possible beginning of Divine strength.

And then in conclusion at the foundation of this self-renunciation is love to Christ. It is the character of love that it loses self in its object. Look at the power of this emotion even in the lower animals. Look at that wonderful maternal instinct which out of weakness makes them strong and causes them to brave all dangers at the bidding of the mighty conquering affection. Look at the same thing on the higher plane of human life. The mother loses all sense of self in living for the objects of her love. When the liberties of a nation are in danger, the true patriot loses all thoughts of self in the whelming flood of patriotism. It is not self-reliance that makes the hero. It is having the heart filled with burning enthusiasm born of love for some object. Let that object be Christ, and that love bear anything like an adequate proportion to that which our own reason and conscience tell us should be called forth from the very nature of the case, and how courageous will it make us in the service of our Lord. At its bidding we will dare all consequences, brave all dangers and pour scorn upon the temptation to sell our birth right.

Having then at least in some degree