

thority beyond their apparent reasonableness. The whole ground cannot be covered with profit, nor is it necessary that it should be. Some things may be taken for granted and other things must be left for every Christian to think out for himself as best he may. It is necessary that every minister should select from the whole system certain truths and doctrines on which he will dwell with special emphasis, which he will present with far more frequency and variety of illustration than others. These may be said to constitute his "working theology."

From the nature of the case the choice of what these special truths shall be must lie to some extent with the individual minister. No two minds are exactly alike, nor is it desirable that they should be. A man's own way of looking at the problems of life and salvation will therefore determine in some measure where he will put the emphasis. Even the Apostles differed among themselves in the presentation of the Gospel. His own peculiar gifts may also enable one preacher to deal effectively with a class of themes which in the hands of another would be altogether profitless. The special circumstances of the parish may call for the presentation of certain doctrines that otherwise might be safely passed by. There must ever be room left for the fullest liberty to the individual in the exercise of his own judgment. It would be impossible to lay down

any hard and fast rules for all cases and unwise for any church to legislate on the matter.

Yet, notwithstanding this, it is well to recognize that there are certain doctrines which are important in all circumstances and which no minister can afford to omit from his teaching, or even relegate to a subordinate place. The object of preaching is everywhere the same—to secure the salvation of men and of society from sin. Human nature is everywhere much the same, and the considerations that are practically effective in leading to repentance and a holy life, though not everywhere identical, will be found to lie within a somewhat limited circle.

It will be, of course, impossible within the limits of one brief lecture to do more than indicate what these are, but even that may serve some good purpose. If, in doing so, I avoid the familiar theological terms, it is not because I have any quarrel with these terms, but simply because I wish if possible to get a little nearer the things that are denoted by them, looking at them as they are in themselves rather than through the medium of a technical phraseology.

1. And first of all I would say that the great factor in the Christian minister's working theology is the setting forth of the unique character and personality of Jesus of Nazareth.

There are many theologians who insist that the starting point of