

that has changed to us, other things will be the same to them that they have been to us. If angels from heaven should offer a better Saviour, if these young men themselves should profess to preach a better Christ than the one they are now beginning to declare, they are not to be believed. And it is a source of true hopefulness to recognize this fact, that whatever the future may reveal, Christ is to be in it, even as He has been in what has changed unto us.

Christ has many crowns, and their number is on the increase, for each new century and new civilization puts one more on His conquering brow. And those loyal to Him as King of the kingdom of love, enter each succeeding experience with a predestinated victory in their hands, because under Him, and by His direction, they face the future as propagators of the truth in love. "Truth" and "love"—the truth in love, and love in truth—are the weapons of our warfare; and wherever they are wielded they invariably further the interests of their King. This is the hopeful theology which every age calls for—a theology which transcends the schoolmen's questions, which aims at something higher than sectarian triumphs—the theology which presents a saving knowledge of God as the exponent of that religion whose main element is the life of God in the soul of man. And the teaching of it, and the training of men for its application to human life, I conceive to be no easy task; nor is it undertaken here as an easy task. Nor is the effort to inspire the preacher of the coming age an easy task; for though what is dead may be kept embalmed a thousand years at little cost, what is alive cannot be kept a lifetime without great care, pains, outlay and solicitude. Hope, we are to remember, is not a cheap virtue; its constituents are desire and expectation combined; and both of these elements are restless, and craving, and disturbing unto others. But gladly shall the unrest and the craving be cared for; with pleasure shall the pains be taken, and the solicitude exercised, if so be that, with cheerful spirits and magnanimous intent, those who study here can be sent forth to bless the world by the preaching of Christ. Whether or not they preach Him as here taught, at this date God alone knoweth; but the Christ they are to be taught to preach is not the Christ of the æsthetic, or the merely preceptive schools; but the Christ of the sacrificial cross, the Saviour from sin, the Bread of Life, the Beginning and the Ending of all that God hath shown; in whom God stands revealed as in none other. As an inspiration of hope, here let me say that profoundly do "I believe in the Holy Ghost, and in the Holy Catholic Church," and in a ministry within that church, by all spiritual and catholic minds. And in taking up this work of training I desire to further that ministry of unlimited love, which Christ never lets fall to the ground. For I do not believe that the ministry of any one, bent on the coming of the kingdom of love, is limited in either its truths or its fields of labour. No minister's parish or congregation is enclosed for the handful who hear him speak. If he preaches the Christ who is the gift of God to a dying world, that world will hear of him; if not by the hearing of the ear, by the seeing of the eye, and by the understanding of the spirit. Let me illustrate my idea by a leaf from a record of real life, as true as if it were "written in a book and sealed with the seven seals" of the divine approval. Half a lifetime ago a worthy minister of a Christian church came to a Scottish city half the size of this, and when he began his labours he had not a welcome from a single Christian pastor in that city. Even those of his own order kept aloof, because he was thought to be somewhat "advanced" in his views of the love of God, the work of Christ, the influence of the Spirit; and he *had* advanced in his belief in them as of avail, where others held they were *not*. But that is a matter of secondary importance now. This good man lived on and laboured on, growing steadfastly in the esteem of all, for he was never heard but in a testimony for Christ, never seen upon the street but when on some errand of love to some soul of man; never heard of, but as doing good. And so, like the leaven, whose first particles do their work by immediate contact, but which leavens the mass by what is itself more remotely leavened, this whole city came to know, and to acknowledge, that a man of spiritual power was