

theological learning which we carry forth with us from College at our ordination is in most cases very small indeed. Our training there but puts into our hand the key of divine, as of human, knowledge. And it is a law of our intellectual and moral nature that knowledge, which is not being continually added to, fades from the mind more and more. Many and many a man,—yes, many and many an *earnest* man knows far less of theology when he has been twenty years in the ministry than he did when he first set out. Nowhere are the nice distinctions which are found in every science more abundant and of greater importance than in theology; and these distinctions do fade from the mind which is not kept familiar with the subject by continual study and meditation. Moreover every pastor is continually producing new sermons upon the great points of theology. If he is not a studious man, what can his sermons be, but poor and bare repetitions—no matter how earnestly and warmly they may be enunciated—of vague and pointless generalities upon his great theme? And what effect can this have upon his flock but either to keep them dwarfed and stationary in their spiritual life, or else to disgust and detach them from his ministry, either practically by their simply staying away from Church altogether, or else by their joining some of the more earnest-minded of the orthodox denominations around us?

2. The staple of our teaching, however, must always be *the exposition of Holy Scripture*.

The great masters of pastoral theology in all ages have urged upon the clergy the duty of introducing largely, very largely, the expository element into their preaching. That notwithstanding this, our sermons are so little expository in their character, and so largely text and subject sermons is a confession of the difficulty, if not of the exposition of Scripture in itself, at least of so expounding it as to make the result acceptable and edifying to the people.

Now, though there is no duty more difficult than that of a really deep, thorough and practical exposition of Holy Scripture—of such an exposition as shall not content itself with diluting the surface meaning of the text in a multitude of words, but shall seek to enter into the inner shrine of God's Holy Word, and draw out the secret, the deeper and better meaning, which only reveals