

self of all selfish considerations. What a noble example is held up to the christian ministry in his case when he says to the Corinthians, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." Or again when he says, "Not seeking mine own profit, but the profit of many that they might be saved." His object and the object of those who were associated with him was to carry conviction to the hearts of their hearers, to preach to them Christ Jesus, and to induce them to accept him as their deliverer from sin, death and hell. Whether we look at Peter on the day of Pentecost, or Paul on Mars Hill, there is no mistaking the object that was dearest to their hearts. To be successful ministers we must be animated by the spirit that animated Paul. He measured not his success by the applause which his discourses evoked, or by the admiration which was directed toward himself. He regarded himself and all his powers as means to a certain end. It only that end could be accomplished, he himself was willing to sink into oblivion. And the minister of the gospel must yet remember that permanent results are the only test of true success. To acquire a reputation for learning or eloquence—to scale the highest summits of human ambition—to have admiring crowds hang with breathless attention upon our lips will avail us but little on that day when each of us will be asked by the Great Head of the Church, "Where are those who were committed to thy charge?" The grand thing is not how we can do it; but what will be the result of what we do: not the brilliancy of the operation; but what will flow from it. How vain was the boast of the French doctor who proudly remarked that he had performed a certain perilous surgical operation more than three hundred times, but when asked, "How many lives did you save by it?" replied, "Not one but then the operation was very brilliant." Of what consequence was the brilliancy of the operation if it resulted only in death? And of what consequence may we not ask will be the most thrilling eloquence, or the most gorgeous oratorical display, if the sinner is not constrained to cry out, "What must I do to be saved?" or if believers are not built up

in the faith? This two fold object must be constantly before the minister's mind.

Assuming now that a man has the necessary qualifications and that he has the right object in view, let us enquire:—

III. What is he to preach in order to accomplish this object?

Paul preached Christ and Him crucified. Such also is our theme. We must of course have much to say about the nature of Christ's person and the character of his death. If we would call upon persons to look to Christ for salvation, we must be prepared to tell who Christ is, and what relation He sustains to us, and what connection his death had with the great plan of redemption. In dealing with such questions as these we are introduced into the region of doctrine. Here however the objection sometimes confronts us, "Preach Christ and leave doctrines alone." But would the purpose of this superficial objection be kind enough to indicate to us, how it is possible to do so? Christ is a mere name destitute of any significance until it is filled up with doctrinal and biographical statements, as to who and what Christ is. If we attempt to describe Him we are dealing with doctrines about His person. If we wish to point out the way of coming to Him we find ourselves in the midst of a doctrinal sermon on the nature and object of faith. If we wish to show what relation his death had to us any more than the death of some martyr or philanthropist, we are dealing with the great doctrine of the atonement. The bible has to do with doctrine. It blends doctrine and practice together. It builds right acting upon right thinking. To rightly discharge the duties which we owe to Christ we must have right thoughts concerning Him. Paul was a theologian as well as an intensely practical man. If the bible gives no countenance to the error that makes religion theology rather than life, neither does it to the error that makes religion not theology but life, and which means, "It don't matter what you believe if you are only sincere." Ah! but it does matter what you believe. Sincerity will not save. Persons may be sincere in believing and teaching the most destructive heresies. Neither will doctrines save; but doctrines are necessary to make Christ a reality at all. It is not the doc-