potential truth is clothed with the attributes and powers God intended it should possess within the soul. It is fitted for its God-given work. The Word of God is called the truth because, like Moses' bush, it is ever burning with divine fire; ever ready to meet the ardency of the truth-seeker, and melt the knowledge of the letter into coin, bearing the impress of the spirit of truth.

Knowledge, which so many seek for and find, believing they are finding truth, must be content to live in the mind, the antechamber of the soul; but truth, as God's High Priest, passes into the Holy of Holies, and ministers before the Lord. Knowledge is but the lantern, truth the flame within, which illuminates the soul with the light of God.

Brethren, we are called to be preachers of the truth, and to be preachers of the Word of God. And the question comes up so often nowadays, how much of the Bible is lantern, and how much is light; how much is jewel, and how much is the setting of the jewel; how much is gulf stream, and how much is ocean; how much is truth, in the high sense in which I have defined it, and how much is simply knowledge.

I have noticed very frequently that the senior brethren of the Methodist and other orthodox Churches, when counselling the junior brethren about how and what to preach, have warned them to preach only such parts of the Word of God as were readily convertible into moral and spiritual power. We have been admonished,

> "What we have felt and seen,
> With confidence to tell,
> And publish to the sons of men
> The signs infallible."

And I think we are all agreed that true preaching is testimony in the Holy Ghost, and is confined to matters to which we may witness. "Ye are my witnesses of these things."

Almost every ordination sermon and address which I have heard for years has implied that, in the material for homiletic discourse furnished by the Bible, there is a wide diversity of value. The question why one part of revelation should be preached with more insistence than another, if directly asked,