

and misery and hunger and want are in the world.

Moreover, it is only as a man's preaching is biblical that it can possess

THE VERY HIGHEST AUTHORITY.

A certain authority the preacher may have, apart from this, in proportion as men have faith in his sincerity, his knowledge and common sense, but if he wants to clothe himself with the authority of God, he must utter God's truth, and not his own surmising.

The Apostle Paul realized this, as he contemplated visiting the luxurious City of Corinth. Thinking it all over in his mind, he came to the solemn conclusion not to know anything among them save Christ and Him crucified. True, he felt that he was with them in weakness, for he had voluntarily stripped himself of all the advantages of scholastic knowledge and oratory. But the power of God was on him—aye, and it was on his hearers, too; and when they believed—as they did—their faith rested, not on the persuasion of his philosophy and rhetoric, but on the very "wisdom of God." The young preacher is often tempted to despise his own youth, at least, if he be rightfully modest; he is tempted to shrink from standing before men, who, in so many departments of knowledge, surpass him so very far. But he need not fear, when he declares simply and truly the word of God. The greatest and the wisest among men will bow down to that word, though it be uttered by the lips of a child. It is, in fact, not the preacher who speaks, but God who speaks through him.

Again, this use of the word will furnish the preacher with

AN ENDLESS VARIETY OF THEMES.

I would not have you suppose from what I have said, that I conceive the office of the preacher limited to the simple declaration of the guilt and ruin of sin, and the offer of salvation through Jesus Christ our Lord. No! Those are but the rudiments of that gospel. It is the duty of the preacher to build up men into the fullness of the manhood of Christ. To inspire them to holy, Christ-like living in all their relationships; in the home, in business, in society, in the state. If you want to see what Paul meant by preaching Christ's gospel, read his epistles. There was nothing of true human interest, nothing that affected the welfare of man in his whole composite nature, as body, soul and spirit—that he believed to be beyond the range of the gospel of Christ. In his conception, it was ordained to touch and redeem all life. So that while I say it is not the minister's duty to preach social economy or politics, it is,

nevertheless, his duty to preach the gospel as it relates to these, and to every other department of human life. In a word, he is to make every man feel, whatever his circumstances may be, that Christ can be a true Saviour and friend to him, that religion has to do with every concern of his life, and the cross of Christ sends its healing rays of infinite love into every avenue of human experience.

And what ample material we will find for this in the manifold fulness of the Bible! It is a world in itself. The message of the Father, not to one class of men only, nor to one age alone, but to all His children, of every condition, of clime and every age.

The preacher who lives in sympathetic touch with his fellow-men, understanding and appreciating their perplexities, their temptations, their struggles after goodness, and who also knows something of the inexhaustible fullness of this blessed work, and how to apply the truth he finds here—incarnate, living and glorified in Jesus Christ—to the souls of men, he will never want freshness or power in his preaching; nor will he lack appreciation and gratitude on the part of his fellow men.

But we must pass on to consider the second part of our theme.

II. WHAT THE COLLEGE PROPOSES TO DO

for the minister in relation to his Bible studies. Surely, if the Bible be so essential to a minister's life and work, it may well be expected to occupy the central place in every system of education which professes to have for its object the training of young men for the work of the ministry.

And yet, I dare say, many of us have met with the complaint that the Bible is not sufficiently taught in our theological seminaries; not ours in particular, but theological seminaries in general.

Now, let us look at this complaint, and see what it means, and how far it may be true, and, if true, what can be done to remedy the evil. What do men mean when they say that there is not enough of the Bible taught in the Theological College? I suppose they mean that the Bible itself, as a book, is not sufficiently studied; that men have lectures, discussing various theories about the Bible, but that the Bible itself is not brought into the class-room as often as it should be, and men taught to find out the simple facts and truths contained therein, for themselves; and how to arrange and systematize these truths in fitting forms for the practical work of saving souls. This, I think, is the meaning of the complaint, and, as you will see later on, I shall admit that there is some truth in it. But first of all, let us bear in mind one or two things, that may help to give us a broad and rational view of the whole subject.