

was there more need for men of profound learning in our pulpits than at present. The minister has to defend the word as well as preach it. And to defend it against the attacks of modern infidelity, he must himself be a man of scholarly attainments, and of well developed reasoning powers. The truth is assailed from various quarters. Infidels and sceptics hurl their anathemas against it—try to stab it with their pens and to curse it with their books. The watchmen on the walls of Zion must not only observe the movements of the hostile legions: but must be furnished with the proper weapons wherewith to meet, and repel them.

And then with all his learning if he would be a successful minister he must have a good knowledge of the human heart. The physician must not only know the nature of the remedies he is to employ, but also the nature of the diseases he is to attempt to cure. The gospel is a remedial system, and it is essential that the minister should be acquainted with the nature of man. Its message is intended to reach and change the heart, and accordingly, he must be familiar with its mysterious workings. That he may understand the hearts of others let him have a thorough knowledge of his own. However we may differ from one another in habits, in tastes, in peculiarities of temperament, there is a common basis upon which we are all very much alike. We have all of us one human heart. And if a man has a good knowledge of his own heart, he may feel assured that he has a very good knowledge also of the hearts of others. The sense of guilt, of ill desert and of helplessness, which caused him to feel his need of a Saviour, will lead others to feel their need of the same, if he can only bring them to realize their true position. The gospel which was adapted to his case will be also adapted to the case of others. For the gospel unlike all other religious systems is adapted to every soil and to all ranks and conditions of mankind. Other so called creeds have their zones of vegetation and die outside certain limits of latitude; but the gospel is peculiar to no climate. Its sphere of vegetation is coextensive with the world. The minister however who would unfold its

truths so as to lead to permanent results must understand human nature, so that there may be a perfect adaptation of his words to the circumstances and characters of his hearers. This was of the sources of the power of Robertson of Brighton—his thorough knowledge of human nature. Yes, and it was one of the sources of the power of Christ Himself as a preacher—"He knew what was in man."

All these qualifications however will be of little value unless we can say of the gospel minister as God said of Aaron, "I know that he can speak well." Without facility of expression, without the power of communicating our knowledge to others, the most sterling piety, and the most profound scholarship will not make us effective in the pulpit. Piety is essential to success, but the mere pious drone will be a failure. The finest composition and the most brilliant thoughts, if the utterance be careless, hesitating and indistinct will fall flat and pointless.

I have thus mentioned the principal qualifications of the gospel minister. There are others which may readily suggest themselves to your minds, not least among which is common sense, and for lack of which there are miserable failures in the pulpit as well as in other avocations of life.

Granted now that a man has the necessary qualifications, let us enquire:—

II. What is the object which he must have in view?

Cowper has well said:—

"Would I describe a preacher such as Paul  
Were he on earth would hear, approve, and own,  
Paul should himself direct me, I would trace  
His master-strokes and draw from his design."

Let Paul then direct us. What was the object which he had in view? Let his own words answer the question. To the Romans he says, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." In his epistle to the Colossians he says "Christ, whom we preach, warning every man, and teaching every man that we may present every man perfect in Christ Jesus." Paul's object was two fold—to win souls for Christ, and to lead to higher degrees of spiritual attainment those who were already in the faith. In carrying out his purpose he divested him-