

intellectual propositions that may win assent from one who has had a good speculative training, but is found in its idea of God as shown in the character of Christ. Character can only be fully apprehended by sympathy. The casual traveller is untrustworthy when he gives an account of a country and its people from a hurried glance at its customs on his way through. As week after week goes by, he enters into their aims, life and dispositions; he gets below the strange exterior by sympathizing with them in their struggles; he feels the pulse of their human heart. How different is his later experience from his first impressions.

So the theologian must be in sympathy with the heroic spirit of the Church if he is to understand her struggles. In her character her divine origin is seen. Like knows like. He who in his own heart has felt the onset of sin, the recoil from its attack, the helplessness, the agony, the remorse of an overthrow; he who has in his defeat seen the face of the Master, more scarred than that of any man, turned towards him in His anguish; he who has felt his heart beat exultant within him at that vision which has exchanged disaster with victory—he only can explain why the Church has fought for her faith, why men have died for what others have considered words; why we are undisturbed at the new gospels that confront us; why we brace ourselves with hope to meet the evils which in these latter days are appalling to the world.

Theology is ethicized and relieved from the charge of being a needless exercise in logomachy, a reiteration of barren and worn-out statements, of being debarred from all progress. These charges may with some justice be brought against the theology of those who deem it their supreme duty to transmit intact to their generation a deposit of statements such as have approved themselves to the intellect of some master theologian who has formed his "school." His satellites must not think for themselves, they must use every effort to keep within the circle of their hereditary ideas, for it is their good fortune to have been born into these, and their greatest disgrace to step beyond their sacred enclosure. But if theology is the exposition of the true Christian character the whole thing changes. We are not concerned so much with a correct expression of the creed of an Augustine, an Anselm or a Calvin, great though these men were as with this, do we possess the faith which makes their theology perhaps intelligible to us, or perhaps enable us to supersede it? If our faith is a true faith probably no system will be felt by us to be a completely adequate expression of what we believe. Words are too powerless to express fully what we know in our Christian experience. While we cannot be held responsible as theologians for an assent to the systems of the past, our profession is the veriest sham and we write ourselves down as utterly incompetent for our work, unless