

confidently lean. The belief of truth has been the inspiring power that has moved the great souls who moved the world. Those who believe nothing will accomplish nothing. The human heart cries out for a living God, whom it can worship and love, whose will shall be the law of life ; an immortal destiny beyond the earth, to satisfy the longings of the imperishable spirit ; an all-sufficient Saviour, who can give rest and pardon to the guilty conscience ; and reasons for the duty enjoined, strong enough to vanquish the temptations of earth's ephemeral pleasures. The Church that gives an uncertain sound, in answer to these demands of humanity, cannot supply the world's great need, and is only a blind leader of the blind. The wide prevalence of doubt and disbelief calls for strong faith as an essential element of moral power. We cannot strengthen the faith of the doubting and perplexed, if we ourselves are faltering and faithless. Preachers must fully believe the Gospel they preach to others. Without being offensively dogmatic, they must, like their great Master, teach with authority, and not as the scribes of speculative philosophy. Faith is power. Amid doubt and danger, there is inspiration in the ringing words of cheer which voice the hopeful confidence of a brave soul. The words of the Christian should, in all circumstances, be words of trust and hope.

But, though faith in the truth is a vital thing, it cannot be God's design that elaborate and minute human interpretations of the Bible, whether by assemblies or individuals, should be binding upon the conscience of the membership of the Church. There should be reasonable room for liberty of thought on points which do not affect Christian character. If this be not conceded, there can be no independent exercise of the intellectual faculties, and no valuable additions to theological literature. Students of theology, who know that they can only move in a certain prescribed groove, and are not at liberty to accept the conclusions to which their candid investigations lead them, without the danger of being branded as heretics, will, unless they possess more than ordinary courage, turn their thoughts to themes which may be studied with less risk. There is a difference between a doctrine or truth and the human exposition of it. We may accept the