

they seek to read into every chapter and verse ; and they thus wanton with and dehumanize and devitalize and caricature the noble message from the unseen. Theology, which should be the science of all sciences, too often lacks the scientific spirit altogether. It is in spite of it and not because of it that the Bible lives. Shakspeare must have had a splendid vitality to have endured all the theories made upon him by his commentators. And there is no worthier mark of the nobility of Scripture than its power to survive, notwithstanding the scholasticism that in the hands of even modern theologians it has been made to teach. If the Scriptures and the life of the Saviour which they record were only what conventional theology made them, wisdom might cry with despair upon the streets. Since the human spirit seems to crave for dogma, and since the church persists in meeting this desire, we would wish that our theology be no longer an easy-going, self-satisfied traditionalism, but the statement warm and living and beautiful and frank and reverent of what is known to be the truth. Our theology like our science should be a declaration of facts. It should be a science of religion. Religion is the life of God in the soul ; and theology should be a systematic arrangement of the facts of the divine life as it is manifested in the soul. Christian theology should be—not what it too often is, the reading into the life of Christ of a system of Calvinism or Arminianism or such like—but a frank, simple declaration of the facts that are known of the Redeemer's appearing among men. Dogma should be the output of faith, of the spiritual inagination, of what the soul sees to be true, not what the logical faculty says *must* be true. Hitherto theology has been a system of logic. We would have it to be a system based upon spiritual insight and emotion. Men may write out dogma or logic—it is all one—if they have not vision ; though their logic be false, yet their dogma will have life and permanence.

In the pulpit especially do we need vision ; so that the preacher will cease to be a mere orthodox parrot, saying what he has been told to declare and what he must sometimes fail to experience or believe ; so that he will see and experience