

can observe the free play of the human faculties and the working of every variety of human character. Those peculiarities which belong to complete humanity come to the surface and color all portions of these writings. In short, we discover everywhere mental and moral peculiarities of every kind and every degree—keen intellect, calm judgment, acquired learning, natural tendencies, Hebrew or Greek idiom, reasoning power, imaginative energy, a tendency to mystic abstraction or the opposite tendency, namely to practical duties. All such mental phenomena as these may be observed in the inspired writers, who in this diversity are like the men we meet daily. This conspicuous and varied humanity is as essential to the adaptation of Scripture, as its divinity. The same freedom of treatment as in the inspired teachers must be expected in the uninspired teachers of Christianity, if their teaching is real and honest. Such fresh and human teaching cannot be dispensed with. It must be an appeal by reason to reason. For if men are sharpening their wits in business on all other days of the week, we cannot expect, that, when they enter the house of God on the Sabbath day, they are to leave their reason at the door and become blindly and submissively receptive. In our time, when there is a constant effort of the human mind to become familiar with all truth, there is need of intelligent teaching of religious truth to a degree that never met the teachers of Christianity of any former age.

But the divine matter upon which all this reasoning, elucidation and enforcement are employed has been given and guaranteed by God. In that part of the teacher's discourse there is no uncertainty. There are, for instance, the great facts embedded in history, and shaping it, clear to our own time and which are constantly appealed to by the apostles as the matter of their message to men. Then there are the truths these imply and teach, or, the principles of the Christian faith. Upon all these the scriptures speak with certitude and upon these we expound the frequent assertions; that we know nothing; that all is uncertain, that we must wait in a neutral hesitancy for light which may or may not come; and so must pass through time and plunge into eternity in deplorable ignorance of all that we need most to know. We are just as sure of the facts of Christianity as if we had seen them. The written testimony of those who saw

them is just as good and conclusive as was their spoken testimony and what effect that had upon the world is apparent to all men. And if the facts are certain, they involve principles which tell us all we need to know to assure us of a gospel of salvation to mankind.

The Christian pastor teaches with the authority of his own experience. This is not needed for the reception, though it may be for the successful enforcement of Christian truth. For the authority of the truth, as such does not depend upon any man's belief. It is true whether the teacher believes it or not. It is possible to study the truth as a system without accepting it as a source of spiritual life. This is not only possible but it is common—too common. But such a teacher is not the beau ideal of the Christian teacher. Such were not the teachers that laid the foundations of the church. What distinguished these men, was it that they had been brought face to face with the divine objective realities of redemption, that their whole being had been moved to its depths by them and that, under the influence of the fire that burned within their bosoms—under the influence of a sight which opened up the realities of an unseen world—they rushed among the men of their time and confronted them with these realities on their lips. The charm of these men's inspired productions is this realism—this absorbing and unaffected sincerity, this feeling of certainty in the writers. They lift up their calm voice in all sorts of places and among all sorts of people without the smallest sign of hesitancy and summon mankind to repent, and believe in what God says, in order to be forgiven. They require no attestation but what they carry in themselves. And the true idea of a Christian teacher is that of a man, whose message is not his own—who is not responsible for it; but who, having received it for himself, utters it out of the depths of his own heart. His own belief does not make it true but it ought to render its proclamation more effective. In such a case arguments and reasons are ready to flow in upon the mind of the teacher. Experience will form an important adjunct of his teaching. He can tell that God has done great things for himself. With his own heart on fire he will be more likely to warm the hearts of others with that enthusiasm which is indispensable to every great movement of mind. While the unmoved and unsympathetic teacher may instruct and even convert for the instrument is still