

which he has not been allowed to hear a word; and he is shocked and alarmed. His reverence for the book of God is dangerously weakened; his confidence in the honesty of the pulpit is shaken; and he is apt to lose himself in ultimate doubt.

Here, as everywhere, honesty is the best policy. Let the people be told by their trusted religious teachers what the chief problems of Biblical criticism and interpretation are, and what they amount to. It will not shake, but rather confirm, the faith, to find that the pulpit is candid and courageous enough to let them know what the best scholarship has to say regarding the composition, the age, the probable authorship, and distinctive values of the Books of Holy Scripture.

4. *Give full consideration to moral difficulties in the way of faith.*

I believe that these do more to turn men from the Bible than all the objections that are raised from the side of geological and anthropological sciences put together. Modern teachers of unbelief are fond of taking a high moral tone; and they maintain that the Book which is lauded as the rule of faith and conduct not merely fails to satisfy, but actually violates the moral instincts and judgments of cultured and honorable men. The pulpit is bound to face and answer this accusation. It must show that though immoral conduct is recorded in the Bible, it has no sanction there; and then it must go further. The pulpit must not be content with defense. It must set forth, with vigor, the positive moral claims of Revelation on the veneration and acceptance of every healthy-minded man.

In such discussions it is essential to have regard to the structure and internal progress of the Bible. The primary object of this volume is not to inculcate moral rules, but to unveil God Himself at the moral summit of being and on the throne of the moral order of the world. But this revelation or unveiling of the All-perfect One is conducted on a historical method, with a growing fullness and brightness. It is gradual, because it was meant to be educational. And one must judge of this evolution, not by striking in at this or that stage of an advancing process, but by surveying the whole.

If this be fairly considered, it will put an end to the notion that an instance of defective moral apprehension in the earlier parts of the Bible disproves our religion, or casts discredit on our faith. On the historical plan which the Bible follows, it could not be otherwise. In fine, nothing can shake the transcendent fact, that the Bible, as a whole, is the most powerful moral instrument in the world; and that it is honored everywhere with the aversion of immoral men.

5. *Lay stress, not so much on Christ's miracles, as on Christ Himself.*

So saying, I do not mean at all to abandon the arguments for miracles. They played their part in the beginning of the gospel, in exciting awe and calling attention to the message of Christ and His Apostles. If any Christians are now disposed to make light of them, or