

suggested lies, by the power of his own spiritual imagination taught by the silent Spirit of all truth. Truths that people have wrought out for themselves are the only truths which thinking men care for, and the only ones that are operative in transforming life and action. The more clearly you have imagined yourself to have demonstrated the truth of a dogma in the pulpit, the more utterly a failure for all practical purposes will your sermon have been.

Drummond's first address is on the relation of the New Evangelism to Cardinal Doctrines. He says: "The very nature of truth demands from time to time a new Evangelism. At the opening of this college, we heard (Prof. Bruce's introductory lecture) that a Scotch Divine, at the Presbyterian Council in Philadelphia, found himself rebuked for using the phrase, "Progress in Theology." Theology, he was eloquently reminded, was behind us. He was pointed to the *Standards* of his Church. There is no more unfortunate word in our Church's vocabulary than "Standard." A standard is a thing that stands. Theology is a thing that moves. There must be progress in everything, and more in theology than in anything else, for the content of theology is larger and more expansive than the content of anything else. . . . Standards must move." Among the cardinal doctrines that need bringing up to date are the Conception of God, now seen in the face of Jesus; the Conception of Christ, not as a doctrinal convenience but, as a life; the Conception of Salvation, not as furnishing a status but, a religious character. Of mechanical inspiration he has written the following: "It is idle to deny that the authority of the Bible was all but gone within this generation. The old view had become absolutely untenable, misleading and mischievous. But from the hands of reverent men who have studied the *inward* characters of these books, we have again got our Bible. The theory of development, the study of the Bible as a library of religious writings rather than as a book; the treatment of the writers as authors and not as pens; the mere discovery that religion has not come out of the Bible, but that the Bible has come out of religion; these announcements have not only destroy-