

tion. Yet observe that Christ never *came down* to His auditors, in any such sense as to lower the standard of dignity which belonged to Himself as teacher and to the divine truth which He taught. He maintained His lofty elevation, and brought His hearers up to it. He used the Socratic method of question and answer, but it was with a skill of which Socrates never dreamed, for He knew what was in man.

The study of the gospels becomes invested with a marvelous fascination the moment we place in the midst of New-Testament events the giant form of a teacher on whose brow rests the crown of deity. As Van Osterzee hints, He might wear a humble robe of disguise; but occasionally as we watch, it is swept aside and on His breast gleams and flashes the badge of empire—the imperial star of royalty. We are hearing not a man, but God, speak—the Word that said, "Let light be," and light was. No wonder the entrance of His words giveth light—understanding to the simple. Sunbeams—whole photospheres of glory—are imprisoned in those words like the luster that sparkles in a diamond's crystal.

Consequently Christ's words bear the searching sunlight of an examination, microscopic for minuteness, and inexhaustible in persistence. Find in all He said, if you can, one useless word, one extravagant adjective, one expression that could be improved! His words, like the works of the Creator, bear that infallible stamp of the divine mind—*minute perfection*. Man's words, like his works, seem most perfect at first glance; the after-search reveals the faults and blemishes. But all that God has taught or wrought needs the closer study to reveal its true grandeur and glory. It defies the magnifying-glass, and most astonishes when subjected to most critical investigation.

"Never man spake like this man!" Let us hush our breathing and reverently listen, for His words are spirit, they are life, and they impart the Spirit and life of God to those who hear and heed!

IV.—SKEPTICISM IN MODERN ENGLISH VERSE.

BY PROF. T. W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

PROFESSOR CHRISTLIEB opens his admirable treatise, "Modern Doubt and Christian Belief," with a discussion of "The Existing Breach between Modern Culture and Christianity." Although he uses the word culture in its wider sense, it is worthy of special note that he feels impelled, as a theologian, an educator, and a philosophical student and critic, to call attention, at the outset, to the distinctive literary side of the pending controversy between doubt and faith. After dwelling upon the causes of this breach, historical, philosophical, ecclesiastical, political, social, and ethical, he takes up the question of its extent and, here again, emphasizes its presence in litera-