

In contrast with the fluctuations of pantheism, the doctrines of the Bible appear to the greatest advantage ; for here there is a genuine progress of truth moving from the first with logical sequence, so that as the light of the sun is the same at high noon as when it first appeared in the morning, except that it shines with increased splendor, so the truth of the Bible is ever the same as at its dawning, though increasing in splendor to the height of its rising. Here there is permanence of doctrine. To this how many have testified when, after long wandering through the mazes of proud, ambitious, unregenerate philosophy, they have found in the Bible the rock of faith and salvation that abideth forever. These, and all who have been brought to study the doctrines of the Bible in their own light, with the aid of the Holy Spirit, untrammelled by the deception that the light of the Divine Word cannot be seen without looking through the interpreting glass of pagan philosophy or ephemeral science, will find in their own souls to their joy and comfort an abiding conviction of their permanence.

This conviction may be described by self-complacent scientists as suited to the condition of the "ignorant and the vulgar," while their sciolism appears in a mere intellectualism which leaves out of view the moral and truly spiritual elements of man's nature as represented in the Bible, to which an anthropology which is not fragmentary, and in the interest of truth instead of prejudice, must respond. There is a consensus of the doctrines of the Bible such that they are not dependent on any parade of externals to establish their validity, any more than are the doctrines of geometry. These doctrines mutually embrace and buttress each other, composing a unity not like that of a vessel composed of many pieces which are held together by external hoops, but rather like a vessel cast solid, and so independent and self-contained in its own continuity.

There are differences undoubtedly among those holding this view which may be exaggerated by bigots, but it must be observed that these differences decline in importance if they do not vanish entirely whenever a refreshing from the Holy Spirit descends upon the Church. On this account it has been well said that the men who lead in formulating a creed or in a revision ought to be as remarkable for their piety as for their intellectual attainments. Hence also opposition to a creed by men distinguished only for intellectual accomplishment, whether in the Church or out of the Church, whether to serve atheism or to secure subservience to the spirit of any age, furnishes no proper motive to the Church for changing its articles of faith.

IV.—THE PASTOR AND THE INQUIRER.

BY REV. THEODORE L. CUYLER, D.D., BROOKLYN, N. Y.

ONE of the most vitally important parts of a pastor's work is his dealing with inquirers. A long essay might be written on this subject ; but I must content myself with a few suggestions drawn from my own experi-