

2 *Christ the Personal Source of Religion and Theology.*

metaphysics is an end in itself. It looks to the practical, to the better equipment of him as a man who is to live among men. He devotes himself to it that he may acquire a mental breadth, may I say intellectual agility, such as will give him a better understanding of skilfulness in the moral and spiritual mission of his life. The geologist knows how the rocks dip and where the fissures run, and while one can press his ear to the earth and catch the murmur of a buried stream, he can trace its course and tell where to bore for a flow of water. We, too, as skilled in the knowledge of sacred things, must know whence the pure streams of the water of life spring, we must be able to follow out their course, and to tell at what point to pierce, so that there may be a ready and clear supply for those that are athirst.

It is impossible rigidly to separate the intellectual department from the moral and spiritual in a man's life, for we find as a matter of fact that the more intelligent the apprehension of truth in anyone, the broader and deeper does the character become. This fact has always been recognized by our church, but to me it appears that there is an especial need, at present, of emphasizing this truth, which is of permanent importance for the upbuilding of reliable and enduring christian life. The theological student, then, should be an educated man, who knows how to apply his attainments in the best possible way; he is acquainted with the bearing of certain intellectual positions on the conduct of every day life, and he should perceive more clearly than others, those delicate points of contact, where the intellectual and the moral merge into each other; he should be aware that the intellectual and the spiritual cannot be divorced, but that the fully-developed man is he in whom intellect pays homage to spirit, and a cultured character obeys the behests of both. He must recognize that there is such a thing as a duty of belief, that certain intellectual and spiritual positions must be agreed to by every right thinking man, but, at the same time, he can never forget that he has a duty, and that is to remove every obstacle within his power which is a hindrance to belief. A true theological student who has an adequate idea of the responsibility of his calling, must, therefore, be a man who will not limit himself by the letter of any prescribed course of study, but will put forth every effort for his self-culture, for nothing can be alien to him