

as a present reality and power, some added impulse to grow up towards its light, or if on the contrary, alas! the hungry sheep look up and are not fed, if for bread they be given stones, or perhaps mere soothing syrup, or some intoxicating brew of passionate fanaticism. Of course there are limits to what the University can do in the way of guiding this mighty force. The most important thing of all in determining it, the Christ-like spirit, the hunger and thirst after righteousness, the passion to seek and to save, though capable of being in many ways fanned by the University, must be kindled from a higher source. But she can do much. She can help to cultivate intellectual seriousness, a sense of responsibility as to the acceptance of evidence, a very important contribution indeed in this sphere. Again she can do much to develop literary tact, can make us familiar with the language of poetry, and accustom us to distinguish between form and substance in the highly coloured language of imagination and emotion which abounds in the Bible and of which the profound illiteracy that is apt to cling to the Anglo-Saxon race has often made and still makes such sad havoc. She can make the great illuminating and reconciling principle of development, a really active principle in our minds, so that we can study the past both freely and sympathetically; delivered from the tyranny of that stupid alternative that what we read must either be true in its every letter or else wholly false; overhearing under the forms of words and even the forms of thinking special to some particular age or country the living permanent idea, the universal human experience which

may be lisping there. She can train our historical imagination and practice us in reconstructing for ourselves, the world of men long dead, not merely their outward environment, but their mental furniture, the inner world of imagery and conception into whose moulds they could no more help running their thoughts, than they could have jumped out of their own skins, or used another dialect than their mother tongue. Thus the University can help us to combine in our attitude to the past freedom and filial piety; she can help to make us the heirs of all the ages without being bond-slaves to what is hopelessly obsolete in them. Freedom indeed is an indispensable condition of entering on this inheritance; without it we inherit merely the shell and throw away the kernel. The University in short can help us even if we have no particular religious or poetical genius like Paul, but are simply hard-working men of goodwill eager for the truth, to prove all things and hold fast what is good; to separate between the letter which killeth and the spirit which maketh alive; to avoid the leaven of the Pharisees which was a slavish traditionalism and literalism, that is to say idolatry. For idolatry is always nothing more or less than the confounding of some finite and therefore obsolescent symbol and appearance with the infinite and eternal itself. And finally the University can help us to grasp the living present with its revelations and its needs; to separate there too between the passing fashions of the hour and the solid substance destined to abide. She can teach us the methods and the temper of patient science; and unroll for us her new gospel which is, I believe, at