

who gathered them into one. Is the inspiration verbal, dynamic, plenary? And so with interpretation. In what spirit and with how much liberty may we interpret words written by men in other ages and of other habits of thought and speech. How shall we interpret so as to keep the Bible a living book vital with the warmth and in touch with all the needs of humanity. How shall we interpret so as to catch the spirit of the men who wrote and be apprehended by the same spirit that inspired them. How shall we interpret so as not to lose or hinder the continually unfolding revelation of God, and keep the Bible an ever-opening book, throwing fresh light from day to day on the will of God and the life of man. These are fields of thought and enquiry into which the student of theology of our day must go, and it is from you and your fellow professors he must learn in what spirit he should go. May I venture to say, that if his own faith is ever to be real and strong, and his own teaching convincing and converting it must be in a spirit of fearless acceptance of truth on the one hand and fearless proclamation of truth on the other. He must be ready to read as God writes, whether the writing be in the book of nature, or in the book of history, or the book of revelation. He must have an open eye, an open ear, an unbiased mind; above all an obedient will; for we have one revelation from God through Christ which stands infallible—that he that doeth the will of God shall know the doctrine. He must be humble and submissive to God's

will and hold himself ever ready to receive all of His truth which is to be found by single-hearted search after it, not discouraged by difficulties. What high knowledge was ever won without toil and pain, not hampered by scruples, not hindered by prejudices, not trameled by traditions, nor authorities nor public, even religious, public opinion. We must not give up, and we can allow no one to muzzle our rights as students, our rights to think and reason and inquire. The worst of all faithlessness is to shirk truth and be afraid of facts. And as he is fearless in the acceptance of truth, so must he be fearless in the utterance of it; but careful as well as fearless, he cannot be too solemnly warned not to do his speculating in the pulpit. The study is the place for that, the pulpit is the place for the utterance of matured convictions, and for positive rather than negative teaching, for confirming, not for unsettling faith. It is no duty of a minister, on the contrary, it is a heinous wrong to destroy old foundations, to sap faith, to weaken motives, especially when he has nothing better, perhaps nothing at all to substitute for what he is trying to take away. And if there be questions on which he has not been able to reach conviction, let him wait in silence for further light; without touching on those he has plenty to preach about. He is safe with the "Thus Saiths" of the law, and the verily, verily of Christ. There can be no doubt or difficulty about the weightier matters of the law. Justice and purity and kindness and forbearance and forgiveness and