

struggle with sin in Galilee and Jerusalem, the supreme self-sacrifice of His death, God's vindication of Him in the Resurrection—anything to bring out the meaning of His life, must be brought into service.

So, too, in the epistles. We wish to know the conditions of life, the temptations, the hereditary religious beliefs, the spiritual environment of the readers of these letters, in order that we may comprehend their meaning. They were for the most part written to meet spiritual crises in the lives of churches. The spiritual crises of life are comparatively few in number, but are repeated day by day in the modern world in forms very similar to those of the early churches. The problems of sin, forgiveness, and the future are never new, but we must have a classic treatment of the few radical diseases of the human heart. We study the epistles historically in order to diagnose the disease springing from some misconception of individuals as to their past, their present conduct in their private or corporate life, or the future of themselves, the Church or the world. Spiritual diseases remain always fundamentally the same even more so than those of the body, and the apostles tell us how Christ with the experience of His life, Death and Resurrection, can minister to the heart-diseased, and reconcile it to the Father in eternal blessedness.

Theology is no debate about words. If it is of any value it must admit of being preached. True theology when preached should reach the hearts of men, for it is merely the expression of the deepest realities of a soul which is being moulded from day to day by the living God.

To one standing on a dark night at some distance from a furnace the black figures of the workmen seem to move aimlessly in the lurid glare from the molten metal of the cast. But their eager fire-lit faces tell a different tale to him who watches them directing the flaming liquid along channels of sand. We theologians know the potency of truth as it issues living and aflame with love upon a dark world, but can men read in our faces the intensity of those who are aware of the preciousness of their moments, and who have driven their intellectual furrows not for the barren joy of ploughing the sand, but in order that we may use them as channels in which to run the truth of divine love and mould it for divine purposes among the sons of men?

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