

hold fast the form of sound words which they have been taught; and thus they live, and breathe, and thrive, walking and resting in the sunny Beulah of untroubled faith." But as the same writer observes, "although it is not permitted us to fall back upon the immunities of simple ignorance, if once these have been forfeited, there is still a way in which a more solid peace may be secured than the peace of ignorance can be, and where a safer anchorage may be found than is that of the shoal of mindless assentation;" and that way is, to "think on to the end." But in order to gain this peace, one must be careful to keep his heart in constant communion with truths already settled, and thus hold fast his anchorage of faith. Hence the study of theology should always be attended with prayer for that spiritual illumination which will make the truth the light of the soul.

In an address at the inauguration of Rev. H. R. Reynolds as President of Cheshunt College, Rev. Thomas Binney of London thus clearly and forcibly sets forth the mutual relations of theology and piety:

"The difference between your office and that of the ordinary minister may be said to be this—that while the minister is to be most intent on instructing in religion, in exciting the religious feelings, and nourishing the religious life, the divinity professor has to teach theology, properly so called; to set it forth systematically and orderly before the reason and understanding, and to sustain it by proofs and processes of argument which directly bear on the intellectual apprehension of the objective truth. Not but that the minister and the tutor have alike to do with both theology and religion. All the appeals of the preacher must be based on correct theological conceptions; and all the discussions of the professor must be religiously conducted. In the preacher, scientific theology must be felt rather than seen; felt as the firm basis underlying all his religious teaching, and all his earnest appeals. Religion, as a spiritual and practical power, must be with him the more obvious and manifested element, coming into contact with the spiritual affections of the audience; but this, to be effective, must be sustained and regulated by a true theology—a theology which, without being scientifically set forth, shall be there as the soul and strength of the discourse; just as all eloquence, to be worth anything, must be based on argument, according to the description of the eloquence of Demosthenes—'Strong logic made red-hot by passion.' In the preacher, then, theology

is not so much to be set forth and seen, as understood and felt. Sermons very frequently have been too much theological discussions, and too little religious appeals. On the other hand, in the professor, this process is to be reversed; in his hands theology must be seen,—that has to be the great object of contemplation and study presented to the intellect and reason of his class; but it should be so taught, that the religious element shall always be felt, and the religious faculty stimulated and developed. In the preacher, warmth must emanate from light; and in the professor, the light must be accompanied by warmth. Even scientific theology is not a thing to be adequately understood by the intellect alone; it is not perceived and apprehended solely by the reason; the spiritual faculty is the proper organ for correctly admitting it. The understanding may see the shape and stature of the truth, but it cannot hear its voice or mark the expression of its living countenance.—The religious mode in which the scientific truth is presented, must call forth a sentiment in the soul, thus kindling the affections as well as stimulating the reason. The demonstration and argument must glow and burn as well as reveal."

The same address makes a practical application of this thought to the work of the theological instructor, which may be read with profit by both teachers and students of divinity.

"Dependence on divine help attaches itself, in a devout mind, to everything. It can be taken with us into the ordinary business of life, and felt in relation to the meanest duties; but it is more especially to be recognized when we come to touch divine things. If the ministry is to be exercised under the influence of the sentiment, much more must the duties of that office be so discharged, the end of which is to prepare men for the sacred function. Other professors, those at least of the profane or secular sciences, may pursue their demonstrations and make their statements, and the powers of teacher and pupil alike may be fully adequate to their respective responsibilities;—the one carrying everything successfully to the intellect, and the other exercising a perfect intellectual reciprocity. But though this, too, may be the case in respect to the dogmatic or mere scientific statement of sacred truth, it is by no means sufficient to the full spiritual impression of that truth, or such a perception of it as shall call forth the religious faculty as well as the rational—and without this your work would be but half done. Hence the necessity, both for professor and student, of divine help and heavenly influence; hence, too, the necessity of constant dependence on and earnest prayer for the blessing by all concerned. Especially will the professor feel the solemn obligation