

ciples of Bible study. First of all—am I trite and common-place in saying it to-night from this platform—is it needed, indeed? Study the Bible reverently. (Hear, hear.) The battle is not on now between the Church within and atheism and infidelity without. That battle has been fought and won; you know how gloriously it has been won. The battle now, in large degree, is within. There is a growing scepticism within the Church. There are those who don't look upon the Bible as we do, and as our fathers and mothers did who taught it to us, and, therefore, I say, let us forego earthly wisdom—that knowledge that puffeth up—and let us continue to study the Bible with increasing reverence, as gray hairs adorn our heads, and as our steps go down towards the tomb. I do not believe that in the generation to come the decision of the world for eighteen centuries with reference to any one of the questions in controversy to-night will be reversed. (Hear, hear.) I believe that twenty-five years from to-night every great problem that convulses any one of the Churches, or that has entered, in any wise, as a controversy into the Church at large, will continue to be settled in the future as during eighteen centuries in the past. I would like to ask any man who wants to depart from that old and well-worn reverent opinion of the Word of God, to show me the new matter, the new basis, upon which he changes his convictions and gets the new knowledge of the word. When he does that, I will be prepared to listen; but for the present I am going to take the old and reverent orthodox learning of Germany and England, Christ's College and all the colleges connected with that reverent and long-time honored study of the Word of God, the scholarship that has given to us the Oxford Teachers' Bible. I am going to take the reverent opinion of the United States, and I am going to continue unto the end as a reverent student of God's Word. Mark you this: I believe that if the Bible indeed is divine—if it is the voice of God—I believe that when I go to read and study it, I must make some surrender of my poor human prejudice and conviction. (Hear, hear, and applause.) Secondly, study the Bible comprehensively. That means normally; that means systematically; that means, acquaint yourself as best you can, under the circumstances that surround you, with a full and general knowledge of the Word of God. Was it not Goethe, the poet, who said, "No man knoweth his own tongue, who knoweth not other tongues?" It might be well put as a corollary to that, "No teacher, who relies upon knowing a single lesson, knows it so well or efficiently, as a student or teacher, as the one who has a larger knowledge of the relationship of that lesson with every lesson." And so I admonish you, try and study the Bible from this larger point of view. Get some simple scheme of its doctrine, its chronology, its biography, its history. Put into your possession as soon as you can the larger view. Don't understand me as meaning that you can exhaust Bible study—that you are to attempt no great comprehensive