

ters of tradition. Each generation must see them and appropriate them afresh in its own way. Our formal creed may be larger and more minute, and yet we may lack the breadth, simplicity, and strength of the prophet's faith in God. It would cure both a narrow dogmatism and a belated ritualism to come into closer contact with those strong men who fought so nobly the shallow infidelity and the sensuous ceremonialism of their own time. If we are to have a living pulpit the old faith must live with the new science, and the puritanism of the prophets must be chastened by the gentleness of the Christ; the teacher must speak out of a living experience, and not simply from the learning of the schools; mere professionalism must be conquered by the strength of the man who can say, "We also believe and therefore speak."

The prophetic qualities are insight, constancy and courage, and surely these are needed as much as ever. Insight, to see God in our own souls, and behind the ever-increasing wonder of the world; to see deep into the life of our own time, to sorrow over the weakness of the Church as well as to rejoice in her strength and beauty, to see the dangers of popular movements as well as their advantages, to see these things clearly and in right proportions, to speak of them not in harsh, cynical tones, but with tender, hopeful sympathy—this the Church now needs and demands from her prophets. Constancy to hold fast to our message when we have found it true and appropriate, to test it in various lights and apply it in different circumstances. To move on