

on in Christendom, was not considered as in itself a sign of decadence, rather of the renewed life and growth of faith. We have not fallen upon an age of unbelief. This is a mistake of superficial observation, unsympathetic and timid. Much of the modern interest in science is religious, born of a deep desire to know the whence and whither of man. It is a period of intellectual movement, men thinking more seriously on the subject of religion than at any time since the religious renaissance of the sixteenth century. The world would never be without religion, and the coming development would be a better realization of the religion of Christ. Turning from the world to the church, Mr. Hunter proceeds to observe that the characteristic tendency of the best religious thinking of the times is toward *a more real and complete recognition of Jesus Christ as the ultimate authority in the sphere of Faith and Duty, and the best and all-sufficient Teacher of His own religion.* Slowly had it been given to Jesus to rise in His true beauty in the world; but there were abundant signs to prove that there never was a period in the history of the church when His religion was better understood, or more intensely and reverently loved, than to-day. The maxim of Chillingworth which had done good service in its time—"The Bible only the religion of Protestants," is being replaced by a truer and larger statement—"Christ only, the religion and creed of Christians."

"Christianity as Christ taught it" meant, first, that they were not to identify the religion of Jesus with the theological growths, normal or abnormal, of centuries. Capable of philosophical treatment, yet the philosophy of it had often crowded out the thing itself. Protestant theology, as much as the mediæval, bore the stamp of monarchical ideas; and it was only in very recent years that attempts had been made to construct a theology on the basis of the fundamental idea of the Gospel—the universal and eternal Fatherhood of God. The Gospels differ widely from the Confessions of Faith. Few mistakes had been more mischievous and sorrowful in their results than the failure to distinguish between eternal truths and their temporal interpretations, between the Divine thought, and man's thought about the Divine thought; between "the truth as it is in Jesus" and as it is in the broken

lights and partial forms in which it has been reflected and embodied in the passage through the thoughts of men.

This principle meant, secondly, that they were to go behind the church, behind the priest, tradition, and every form of ecclesiastical authority, and not to rest satisfied until they stood face to face with the Master of all. The Christian student who wishes to trace the history of his religion, had to do it more through the silent spread of its ideas than through its visible work as an organized force. Listening to the voice of the church is not always listening to the voice of Christ. Let them go back to Christ.

Thirdly, "Christianity as Christ taught it" meant that they were not to identify the religion of Christ with the Old Testament so as to make Christianity carry the science, the theology, the morality of the elder Scriptures. We are not to misunderstand the place and function of the Old Testament which is the literary record of a history and revelation that culminated in Christ. The law came by Moses. Grace and truth came by Jesus Christ.

"Christianity as Christ taught it" meant, fourthly, that they were not to identify the religion of Jesus with the Apostolic Epistles. They must interpret the Apostles by Christ, and not Christ by the Apostles. The mind of Christ is the true principle or standard of Biblical interpretation. The sheep know the Shepherd's voice, and he that is spiritual discerns and judges all things.

"Christianity as taught by Christ," Mr. Hunter showed, simplified the problem of religion which a recent Bampton Lecturer, Dr. Row, had declared to be absolutely necessary if Christianity is to retain its hold on thoughtful men, and it was also a great unifying principle. Wearied with the conflicting systems of men, wearied with sectarian wranglings, wearied with physical research and metaphysical analysis, wearied with the modern gospels of culture and humanity, it is unspeakably restful to go back to Christ and receive from Him the words of eternal life *

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AMONG the French social problems referred to in a letter from Dr. Pressense to English Christians is the following, of which Canadian