

adopt. Our opinion will be affected by the light cast upon our subject, now from this quarter and now from that; but, amid all our critical study, it is of essential importance that we preserve an unshaken confidence in truth, a loyal assurance that God's message to men has everything to gain by the fullest possible scrutiny, and that we need not tremble for the Ark of God. It holds for both scholar and simple that "The meek will He teach His way," and these very studies in criticism, these most searching examinations of what pertains to the books of Scripture, should tend not to puff up the student with the vain promise "Ye shall be as gods," but to increase the lowly, reverent, truth-loving spirit to which He who is the Truth is ever ready to disclose Himself. Enquiries in this field may lead to the change, or perhaps to the confirmation, of our earlier opinions; but such enquiries should do more for us than lead us to adopt certain critical conclusions. They should lead us to the deeper and more intelligent love of Scripture, to clearer insight into the revelation of God therein recorded, to a fuller sympathy with the purpose of Divine grace therein disclosed. And the teacher who, when instructing others in the literature of the Old or New Testament, helps to confirm in them this true spirit of the student, is rendering them a far greater service than when he merely sets before them the conclusions that seem to him to be indubitably proven. Being "girt about with truth" does not mean merely wearing a string of opinions, however complete be the circle or however close the connecting threads. Truth is a matter of the spirit rather than of the letter, of the soul's attitude towards God rather than mere opinion, and no study should tend more to promote in us the spirit of truth than the searching examination of the Word of God.

The Church requires, too, that in her College the student shall be made familiar with Church history. But this does not mean merely that he shall know the dates of certain incidents or the doing of certain councils, or be able to trace the formation of certain creeds, to narrate the acts or the opinions of some great leaders of past centuries. The history of the Christian Church, if it could be written clearly and completely, would be the record of the work of Christ Himself by His Spirit among men. The one inspired fragment of Church history is the Book of the Acts of the Apostles. The Gospel story had told what Jesus began to do and to teach, and the Book of the Acts carries on the story of what He continued to do and to teach after He had been taken up, but it does not complete the story; it is the one book of Scripture that remains unfinished. An English divine, when reading the record of the missionary work of Williams in the South Seas, said: "That is the twenty-ninth chapter of the Acts of the Apostles." He was right in recognizing such a work as a continuation of that of the Apostles, but he overlooked the fact that all the way down through these Christian centuries might be traced the live record of men who could say with the Apostle, "I live, yet not I but Christ liveth in me," and the story of what these have wrought and said would be the story of what Christ has continued to do and to teach among men.