

in his *De Oratore*, the chief sources of a perverted judgment. *Plura enim multo homines judicant odio, aut amore, aut cupiditate, aut irascundia, aut dolore, aut letitia, aut spe, aut timore, aut errore, aut aliqua permotione mentis, quam veritate, aut præscripto, aut juris norma aliqua, aut judicii formula, aut legibus.*

Every student of the Scriptures, and above all, every teacher of divine truth should be careful to maintain a prayerful vigilance over the workings of his own heart; and especially when the adoption of *unpopular* truth is in question, or when the adoption of truth might be prejudicial to his worldly interests. His earnest prayer should be that he may never be permitted to forget his solemn responsibility: that his eye may be kept steadfastly fixed upon the future and eternal reward, and that he may retain a constant and abiding persuasion of the comparative worthlessness of all earthly considerations; and let him ever remember that he is the servant of Christ.

While we are to be willing to profess, and, if need be, to defend unpopular truths, we should be cautious in the adoption of novelties in theology. It is an unhealthy state of mind which leads a man to be over anxious of discovering some new theory in the word of God in order that he may thereby acquire fame. Vanity is always contemptible; but it is especially odious when it seeks an occasion for display on the oracles of God. If fame be the object of critical labour, let that labour be bestowed on Juvenal and Cicero, upon Herodotus and Demosthenes, rather than upon Moses, Isaiah or Paul.

As all theological knowledge is derived from a just interpretation of holy scripture, it is obviously of the utmost importance that we adopt no unsound principles of interpretation. There is no more prolific source of error, nor one more fertile of false teaching, no more powerful engine for per-