

"of an imperfect creed as we are of an imperfect prac-
 "tice? Everything which can be urged in excuse for
 "the latter may also be pleaded for the former. If the
 "way to Christian action is beset by corrupt habits and
 "misleading passions, the path to Christian truth is
 "overgrown with prejudices and strewn with fallen
 "theories and rotting systems which hide it from our
 "view. It is quite as hard to think rightly as it is to
 "act rightly, or even to feel rightly. And, as all allow that
 "an error is a less culpable thing than a crime or a
 "vicious passion, it is monstrous that it should be more
 "severely punished; it is monstrous that Christ, who
 "was called the friend of publicans and sinners,
 "should be represented as the pitiless enemy of bewil-
 "dered seekers of truth. How could men have been
 "guilty of such an inconsistency? By speaking of what
 "they do not understand. * * * * * To the world at
 "large it seems quite easy to find truth, and inexcusable
 "to miss it. And no wonder! For by finding truth
 "they mean only learning by rote the maxims current
 "around them.

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"Thus Christian belief is fully as hard a thing as
 "Christian practice. It is intrinsically as hard, and
 "those who do not perceive the difficulty of it under-
 "stand it just so much less than those who do. Christ's
 "first followers, as we have seen, were far from possess-
 "ing the full Christian belief. Not till long after His
 "departure did they arrive at those conclusions which
 "are now regarded as constituting Christian theology.

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"But when it is once acknowledged that to attain
 "a full and firm belief in Christ's theology is hard, then