

Bible interpretations are not always Bible doctrines. As a matter of fact, has not theology gained immeasurably through scientific investigations? Does not every department of science add something to our conception of God by what it shews us of His works and ways? Astronomy, with its disclosures of the heavens, of "other systems circling other suns," of distances that defy our imagination, of worlds like star-dust scattered through space, enlarges our thought of God's majesty and gives richer meaning to many a word of psalmist and of prophet. Geology has given us truer and sublimer views of creation by carrying us back through long successive periods and disclosing the gradual process by which the world was fashioned into its present form. Evolution, with its conception of growth rather than of mechanism, of life working from within rather than of power constructing from without, helps further to illustrate the method of Him who is the life of all that lives. Chemistry, botany, zoology, every department of science, each in its own province, helps to acquaint us with the wonderful works of God, while, at the same time, all the sciences unite in revealing order and law everywhere throughout the universe, thus giving us fuller and worthier views of the law-giving, law-abiding, faithful Creator.

Various systems of philosophy, or of religion, even more than the teachings of science, have often been regarded as entirely hostile to Christianity; and yet the true attitude of the Christian student towards all these is not one of mere denial and enmity, but rather that of one who is ready to recognize and glad to accept any truth which he may find in them, confident that by this course the truth as it is in Christ will not suffer. We need not belittle the great men of heathendom, such as Confucius, Sakyamuni, Plato, Seneca, Marcus Aurelius, in order that, by comparison, Christ may be exalted: rather, the higher they stand the loftier must He be who so far excels them, and all that is true and good in them is in clearer light and more perfect proportion in Him. We need not set aside other systems as wholly false and worthless because Christianity is true: rather, we should recognize whatever truth is in them, confident that no creed, or theory, or system, that has acquired a wide sway among men, lives by reason of its errors, but because of the truth which it contains; and we may see how the teaching of Jesus presents in due form, and with no alloy of error, the truth that in other systems is blurred and distorted. Materialism, for instance, may have its message for us regarding the importance of matter, down even to the minutest particle, and the value and influence of our physical frame; but Christian thought, while refusing to recognize in matter the explanation of all things, may yet assign it a high value as pronounced by Him who made it very good, and it sets upon the human frame, which is the crowning product of material atoms, a new and distinctive value through the incarnation of Christ and the resurrection of the body. Agnosticism may have its message for us, when it challenges us to make good our claim to knowledge of things unseen and eternal, and when it speaks of a power behind all forms of matter, and of life that remains unknowable; and Christian thought recognizes that this power cannot be completely known,—for "who, by searching, can