

tor, I know agree with me, that it is not less Theology that we need, but more—only not the theology of the Scribes and Pharisees, a thing good once, like an old suit of clothes, but good no longer; not a thing of traditions of the elders, a *hortus siccus* of specimens of theological growths that lived long years ago, but a living revelation by seers and prophets of a living God. How often, when one speaks of “a good theologian,” it is meant that he knows much of what men thought, and about which they argued, fourteen hundred years ago, but little of what men think and what they need to-day. Not that I would throw scorn on a knowledge of the past. But the true scribe “who hath been made a disciple unto the Kingdom of God is like unto a man who bringeth forth out of his treasure things *new and old*.”

1.—And the emphasis to-day must be laid upon the new. The wise scribe does not bring out of his treasure things old and new indiscriminately. He will know when the new is needed and when the old. He will know when an old garment can safely be patched and when it must be discarded for a new one. And, I repeat, the emphasis to-day is on the new. How can it be otherwise when mankind is already on the march?

What is it that constitutes a new age? How can we know when an “old order changeth,” or any “little system” has had its day? What are the signs of such times, signs that the wise scribe will read aright and act accordingly? Here indeed a knowledge of the past, as well as of the present is essential. Let us see. Suppose we pronounce the word Science in its common acceptation among us. Then suppose we compare the science of to-day with that of the first, or the fourth, or of the sixteenth century. Let us ask how the ordinary man of the 1st or 4th or the beginning of the 16th century conceived of the world in which he lived, of the starry firmament above and about him, and of the way in which things came to be. Is it necessary to do more than remind readers that there was in these matters but little difference between the men of the 1st, 4th or 16th centuries, but there is a vast difference between their