

definite. If the Philosophy upon which any system of Theology is constructed be only implicit, it is almost sure to be full of contradictions, and the Theology cannot but be as imperfect as the Philosophical conceptions of God, man, causation, space, time and such like as are used in its construction. We cannot but think that some of the problems which are the bane of Theology to-day, are, in their present form of statement at least, rather the outcome of a false Philosophy than of Revelation as such, and we believe also that the attempt, even in theory, to place any authority over Reason, is one which does not find support from Scripture, and would never have been made were it not for an incorrect Philosophic theory, and a most unnatural opposition between the realms which were thought to be characterized respectively by Faith and Reason. But if we give up the opposition between Faith and Reason, as it seems we must, with it we must also give up the opposition between Philosophy and Theology, and hold that these two great departments of knowledge are each conditioned by the other and that they go together to give us knowledge of things spiritual. The standard of truth can never be anything else but Reason; this, however, should not lead us to conclude hastily that Revelation can have no authority, but it may lead us to reconsider what we mean by Revelation. The demands of a Theory of Knowledge also which holds the knowability of God, may lead us to ask what is necessary, in order that a Divine revelation may be intelligible to a human being. If Revelation be not a revelation of Reason to Reason, it is very difficult to see how the Christian can hold a Theory of Knowledge which admits of God being known, even through the Bible. If, however, it be so, and if human Reason be but the imperfect realization of the Divine, we can understand how we can *know* God, and we can give a wealth of meaning to the many calls to perfection and Christ-likeness which the Bible contains; and further, we can see that only in so far as we have that mind in us "which was also in Christ Jesus" (cf. Phil. ii : 6), only in so far as our characters are developed to be like His, can we grasp anything in a truly spiritual sense, or indeed can we be thoroughly rational at all. Just in so far as we attain that development of Reason can the Holy Spirit lead us into the truth, for it must be in this age as in the time of Christ, that He has many things to tell us