

in any department of knowledge, are our loftiest movements wholly accurate; our highest attainments, in even physical knowledge, are never unalterably right. Then we may well be patient with earnest truth-seekers in the department of Psychology and Morals. Truth there, is indeed precious beyond all utterance; and it is our highest vocation as Christians,—from the very nature of Christian morality—to seek truth, and to receive it, come from whence, or lead to where it may. But in pursuing this quest we must forever remember its nature. It is not a physical enquiry, nor a mathematical enquiry, nor a problem of numbers. The *methods* of science have no application to it, although the spirit of science has, profoundly. And, if in a search for some visible and rational basis, for the most ennobling beliefs of our lives, we can make congruous and fair deductions from the deepest truths of science, it becomes our most elevated duty to do so. The Theologian, as such, forfeits all right to the ear of science, when he dares to usurp dominion over its facts, its deductions, or even its hypotheses. But, on the other hand, science may fain listen patiently, when, claiming a higher authority than nature for its highest truth, theology yet, takes the deepest facts of science and, surrendering supremely to their truth, still deduces coincidence and support from them, with, and for, the highest beliefs held by our moral nature. It is on this line I enter upon, and shall prosecute, my enquiry. These scriptural passages then, suggest the Divine character, the lofty spiritual purpose, and the permanent object of Christ's advent to man. Without question, the appearance of Christ in human history has proved itself the advent of a new moral power, a new formative factor for the higher spiritual development of man. Was this interjection of a new energy into the moral movement of the human race, a sequence of the past, or a miracle for the ennoblement of the future? Philosophically Christ is without doubt a