

vastly comprehensive subject is the theme of his teaching. He is to teach theology and religion, the basis and the fabric, the doctrine and the life, and there is not a field of nature or of mind, whence he has not to draw material for his lessons. His main duty is to make God known, and for revelations of God he must go to his Bible—to the material Creation—to the pages of history—to old philosophies and ancient creeds. He must travel in thought and inquiry throughout the whole length and breadth of human life. The most prominent feature, the most marked development of our day is the growth of material science, the attitude it assumes and the claims it asserts. The student of theology—the future minister of the church—wants to know what he is to do here—how he is to regard it—how to meet it? We are bound to recognize that we stand in a somewhat new relation to it—not however in any relation of antagonism. To suppose this or assert this would only create insuperable difficulties and abolish all possibility of solution alike of creation and of life. There can be no real—however much apparent—antagonism between science and revelation; they are both voices of God: both revelations of God. Nothing has yet been discovered—nothing can be discovered—to make us abandon our belief—to hand ourselves over to natural science, take its one category of matter and its one invariable force as the explanation of the Universe, with its one kind of knowledge “that solves no question that weighs the health of man, answers no

question he much cares to ask, throws not one glimmer of light on his origin his nature, his destiny.” We accept thankfully what it has to tell us of the material universe, but we cannot regard its teachings as adequate to fathom or explain the higher world of mind and spirit, will and conscience. There are other and higher forces than those lodged in matter; there are other truths and those the highest that come to us through other avenues than those of induction from material facts and forces.

The student of theology will want to know what attitude he is to adopt, towards what has assumed to itself the name of the higher criticism in regard to such questions as Revelation, Inspiration, Interpretation. He will need to be taught; for this age much needs to be taught to distinguish between revelations from God and revelations of God. Revelations from God are unchangeable, but revelations of God change and keep changing from less to more, from darker to clearer; the teachings of which are gradually evolved in the history of the world, a light that warms and brightens as the ages roll. Science can add nothing to and take nothing from the revelations from God, but it may throw and has thrown new light on the revelation of God, it has itself given us new revelations of God.

And so with inspiration. Here there are many questions to ask as there even have been many questions asked. Were the books of the Bible inspired or were the men who wrote them and the men