

Real science and correct scientific methods are little older than the fifteenth century. Whatever profitable work science has done for theology, has been done since then.

That science, or a knowledge of nature, should have its infancy and growth, and should in progress and development struggle toward maturity, was to be expected. Even, according to the Biblical record, nature herself groped her way from the formless void, the "empty and unfurnished," up to man. And geology assures us that in the unceasing succession of organic life that has tenanted this globe, no two ages have been exactly alike, either in fauna or flora. This progressive tendency is not peculiar to nature or science. It has been thus with revelation also. From the crudest materialistic object-lessons of revelation, to the sublimest utterances of the Great Teacher himself, thousands of years had elapsed before that humanity heard from His lips the real attitude towards us of "Him with whom we have to do." And so incrustated and obtuse was the human mind, that Pentecost and a supplemental revelation were necessary to prevent even His bosom companions from contracting the love of the Eternal to a horizon no wider than that scanned by the handful to whom had been committed the life-giving oracles.

It might not be amiss to notice the fact, in passing, that as in real science so here, it was phenomena that retired the narrow theory. God put no difference between the Gentile and the Jew, but purified both hearts by faith. The inevitable was accepted, the