

insight into her laws, there is required the reverent and humble spirit. Bacon tells us that the only way to subdue nature is by submitting to her. We must learn, as it were, along what way the forces of nature are moving, and must ourselves choose that way and so take advantage of them, must learn the laws of heat, light, electricity, and work not in opposition but in submission to them, and thus control these forces to our service. And the way to win the secrets of nature, to learn the truth from her, is to submit to her, to wait on her with teachable hearts. It has been well said that "All truth is of the nature of a revelation." We cannot pick the locks or force the secrets of truth, even in the material world, by mere strength of intellect or skilful use of faculties. Truth comes to us as a disclosure, a gift, and the spirit must be humble and teachable in order to receive it. We are, therefore, not surprised to find that the great men of science have been men of reverent and humble spirit, such men as Kepler and Newton, Humboldt and Herschel, Faraday, Clerk Maxwell, and Lord Kelvin. To men of that spirit the material world is like a sanctuary; they recognize that every field of truth is holy ground: for them the green field or tree is what Liddon calls a "sacrament of nature," the outward and visible sign of an inward and invisible power.

"Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes."

But, if the reverent and humble spirit is required by the seeker after truth in the material world, it is still more plainly requisite in the field of theological enquiry. Every sphere of learning and of research, indeed, is tributary to theology, yet this has in a special manner to do with the character of God, and with the revelation that He has given of Himself through the Scriptures and in the Person and work of Christ. Here, more evidently than elsewhere, is it true that "the meek will He guide in judgment, the meek will He teach His way." We see this, for instance, in our study of the Scriptures. These are the great store house of instruction for us regarding the nature and kingdom of God, for although, of course, our theology must be Christocentric, since the revelation of the Father is given in the Son, yet we can have no clear knowledge of Christ without the Scriptures. But in the study of the Scriptures, it is not enough that we come to our task with clear intellect, with wide and accurate knowledge of Biblical languages and literature, not enough that we be furnished with all the apparatus of modern criticism, however excellent and complete it be. If the meaning of our sacred books is to be disclosed to us we must come to them with reverent and teachable hearts. The great conflict about the Scriptures to-day is regarding the presence in them of a special Divine element, a 'supernatural' revelation. Men may come to them with preconceived opinions and foregone conclusions on one side as well as on the other; they may come with vain self-confidence, assured that they understand all mysteries and can explain by their own formulæ all that they find there. The treasure is in earthen vessels; the Divine revelation is conveyed through a human medium. Some try to ignore the earthliness of the vessel, and