

historic truths. . . . But when we drop these intervening days, the course of theology is not only complete, it is a theology which circles around Christ; it is a Christology rather than a theology. Christmas declares the Incarnation of Him who was conceived of the Holy Ghost and born of the Virgin Mary; Epiphany points to Him as the universal Saviour, the Light that lighteth every man that cometh into the world; Lent and Good Friday emphasize the forgiveness of sins through the Passion and Death of the Redeemer; Easter proclaims His Resurrection and our risen life in Him; Ascension Day speaks of His return to His Father, and His eternal intercession; Whitsunday gives thanks for the gift of the Holy Spirit, that other Comforter whom He bestows upon His people; Trinity Sunday praises Him who, with the Father and the Spirit, is to be ever worshipped and glorified, one God, world without end; and All Saints' Day draws all the worshipping people of God together in one Holy Catholic Church, a universal and glorious communion of saints. Thus the Church chants solemnly the Apostles' Creed in a responsive service which lasts throughout the year, and in which successive festivals catch up and repeat the successive articles of our Holy Catholic Faith.

Each of these great days possesses a double significance. It points backward to a historic fact; it points inward to a spiritual experience. Thus Christmas is a historian repeating every year the testimony, "We beheld His glory, as of the Only Begotten of the Father;" and it is a prophet, pointing forward to the time when the Church, which is His Body, shall be filled with the fulness of Him that filleth all in all. The Incarnation was not completed in the manger at Bethlehem. It is an eternally progressing fact; never to be completed till all the household in which He is the first born among many brethren come to see Him as He is; become filled like Him with all the fulness of God. The Incarnation is the realism of religion. Christianity is neither a dream nor a doctrine; it is a life—the life of God in the soul of man. The tabernacle of God was set up for those thirty-three years among the hills of Palestine that so God might emphasize the truth that evermore the tabernacle of God is with men, and He will dwell with them. Christian life is a perpetually growing, but never consummated, incarnation. If Jesus Christ was manifested to show men what God is, He was also manifested to show them what they might become. God is no meteor that flashed on the world and then disappeared, leaving it to darkness and the memory of a great light. He is the Sun; the Light that lighteth every man; and He shone first in the manger, that He might teach His children that there is no life so lowly that He will not enter it. There is but one sinless Son of God; but there are many sons of God whose sins obscure the light which shone in Him without a shadow. Christ liveth in me; that is Paul's declaration of his own experience. Until Christ be formed in you: that is Paul's prayer for his own pupils. What is this but an experience of incarnation—a prayer for incarnation? There is scarcely a title of honor woven into the crown which the New Testament puts on the brow of Christ that He does not weave into the lesser crown which He puts upon the brow of His disciples. He is the Chief Shepherd, and every one that entereth in by the door is a shepherd of His sheep. He is the Captain of Salvation, and we are soldiers of His cross; He is the Light that lighteth every man that cometh into the world; and we are lights of the world; He is the Great High Priest, and we are priests unto God; He is the Lamb of God slain from the foundation of the world, and we are living sacrifices unto God; He is King of kings and Lord of lords, and we are kings casting our crowns before Him; He is the only

begotten Son of God; He is filled with all the fulness of the Godhead bodily, and we are bid, as with bated breath and bowed head, to pray, that we, being rooted and grounded in love, may know His love which passeth all knowledge, and be filled with all the fulness of God. The Church is the Body of Christ; our eyes are His eyes to see His visions, our hands His hands to do His work, our feet His feet to run His errands, our tongue His tongue to speak His truths; and our hearts must needs be His heart, filled with the fulness of His own presence.

The religion of Jesus Christ is a realistic religion. It is not a system of abstract thought; it is not a dream of an impossible ideal. It is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—in action. It is idealism reduced to practice. Pagan religions have sketched ideals; the Christian religion has produced a historical reality. Pagan religions have dreamed of virtues; Christianity has incarnated them. Pagan religions have taught men about God; Christianity has brought God into the hearts of men. He is born into every heart that opens itself to receive His presence; and at every birth the angel repeats the glad tidings, Unto you is born this day a Saviour, which is Christ the Lord. Tabernacling in the hearts of men, He brings always with Him righteousness and peace, and joy in the Holy Ghost, and the angel chorus of the first Christmas Eve is re-echoed from every home made luminous by His indwelling: Glory to God in the highest, on earth peace, good will among mankind.—*The Christian Union*.

SCIENCE AND FAITH.

In the discussion on this subject, the Rev. C. Lloyd Engstrom, secretary of the Christian Evidence Society, said: "What is science? It is the attempt to unify facts by grouping them under general characters (laws of nature), or by causal explanations (scientific hypotheses or theories)—the main point to be observed being the dominance assigned by modern science to the facts themselves rather than to the opinions of their observers. I would lay particular stress upon the last clause, because it sets forth the root principle of science; and as regards the relations between science and faith almost everything depends on the principle which animates each. Now, it has appeared to me that much which nowadays passes for science violates that which I have ventured to call its root principle. And it is not difficult to see why a tendency to this should increase under somewhat changed conditions of investigation. For it will be observed, as one of the noblest and most satisfactory characteristics of science in the last quarter of the nineteenth century, that it draws more and more away from all that savours of materialism. As was most ably pointed out in a review in the *Guardian* a few years since, science is developed in the region of intellectual inference. The hidden springs which issue in material facts are the main object of discussion. But, this being so, is there not great danger lest hypotheses which cannot possibly be verified become more and more regarded as accepted theories? That which is stated in the sacred name of science is liable to be received without demur; the world in general not having yet perceived the absence of those tests which were not so very long ago especially vaunted by many scientific men as the essential glory of science. The relations between material changes in the brain and our mental consciousness may be mentioned as one instance of very unwarranted

dogmatizing. And when one considers the very pretty quarrel (now in an acute stage) between Mr. Herbert Spencer and Professor Weismann as to the causes of biological evolution, one can appreciate the increasing caution with which many, who are true men of science, express their views on these most perplexing and difficult subjects. But what, after all, is spirit of science? In entire accordance with what has already been stated, its spirit is that which is in its essence Christian. Humility, self-forgetfulness, faith, enthusiasm, and a burning love of truth—these are its main characteristics. Humility; for did not Francis Bacon say that the only entrance into the kingdom of the sciences is that into the kingdom of heaven—the spirit of a little child? Self-forgetfulness; so beautifully illustrated by the illustrious Darwin, as by Newton of old. Faith; for first, the man of science consciously or unconsciously ever investigates on the assumption of the unity of nature, of the reasonableness of natural processes, and the like—all, of course, unverifiable; and, secondly, he would stop working if he did not ever try to enlarge the boundaries of the known by going forth in faith to search in the regions of the yet unknown. Most truly did Tyndall call Darwin the Abraham of science, and thus, by a most fruitful comparison, indicate the essential unity of science and faith. Enthusiasm; based on a conviction that nature is worthy of investigation, and that good, not evil, is to say the least, its predominating character. A burning love of truth; which one might almost venture to call the special characteristic of Christ's own teaching, as insincerity certainly aroused His most terrible denunciations. Closely connected with this last thought are those suggested by His Name, the *Logos*. From it we must infer that if nature in its widest meaning be God's work, the laws of nature—i. e., the manifestations of the working, the formulated classification of its movements—are peculiarly the laws of Him Who, as the Second Person of the Holy Trinity, is the manifestation of God, as the First Person is the Source, and the Third Person the living Power. And from it we must also infer that the exercise of human reason, uttered in human speech, is man's tribute of praise to Him Who, in the God head, is the self-reflective Divine consciousness. Who, sent by eternal Love, is His revealing Word to man. How can the fullest and frankest use of the intellect be unhonoured by the Divine *Logos*? Let me end with a few words of intensely practical exhortation. If science be a preception, and statement, and use of "ordered facts," then, if Christian faith be based on eternal facts (such as the Holy Trinity in Unity) and on facts in time (such as the Incarnation and the Atonement), let us seek to come into closer touch, into vital union with those facts, set forth in the Creed, but made our own in our life. Let us so acquaint ourselves with God, let us stand in the presence of Jesus Christ, let us so yield ourselves to the transforming power of the Holy Spirit, that the most certain facts of our consciousness may be the facts of Christian experience. These, because they are facts, cannot clash with any other facts. This science cannot but harmonise with all other sciences. Therefore Christian Faith, manifested in a living theology, is the mother, the queen, the culmination of all natural Science.—*Church Bells*.

In our outward occupations let us be more occupied with God than with all else. To do them well, we must do them in His presence and for His sake. At the sight of the majesty of God, calmness and serenity should possess the soul. A word from the Lord stilled the raging of the sea, and a glance from Him to us, and from us to Him, should still do the same in our daily life.—*Fénelon*.