

**THE CROWN OF SCIENCE:
THE INCARNATION OF
GOD IN MANKIND**

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The crown of science: the incarnation of God in mankind by A. Morris Stewart

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*THE INCARNATION OF GOD
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TRUTH must be built up together before it can furnish food for wisdom and so for conduct: and we shall increasingly find the impossibility of so building without the keystone which the knowledge of God supplies. The light from above, here most of all, though in its measure everywhere, must meet the search from below.—F. J. A. HORT.



INTRODUCTORY.

THE knowledge of the plain man comes to him from various sources, each of which claims its own particular authority; and the knowledge so received is kept in compartments of the mind which in many persons are markedly separate. But knowledge is merely information so long as it is not unified, and contentment with the separation of what we know into departments is an acknowledgment of its incompleteness. Such an acknowledgment is right and wholesome, for the incompleteness is a fact; yet all who do more than learn things by rote, experience an aspiration and an endeavour towards such a view of all that they have learned, as shall show it, to themselves at least, in the aspect of a potential unity.

The desire for the unification of knowledge has an urgency to-day which is very noteworthy. The popular mind is seized of the notion of unity, and is growingly impatient of those separations within knowledge which still exist. The widespread

though often vaguely conceived thought of Evolution, has created a mental gravitation such that the ordinary man will be an evolutionist at all costs. He gravitates mentally to this large unity of thought; and what he cannot clearly relate with its contents, he suffers a certain separation from.

Of all the separations within knowledge, the most prominent and the most important is that between Religious truth and Physical facts. The conflict between Science and Religion, which was acute half a century ago, is now largely past; but we are not content with a cessation of hostilities between these two. An increased understanding of the historical aspect of Revelation has brought that about; and now we seek a true relation of these which lately seemed so deeply opposed. This search is significant of a certain pride of attainment on the part of modern thought, but also the expectancy which goes along with it may be interpreted as a new readiness for intelligent faith.

There are ways of stating the doctrines of Religion in which the Divine and the Human in their religious relations are set out in something like the form of an equation in algebra; and they are happy who can tabulate spiritual and moral things in a satisfying way. But such symmetrical schemes of thought suffer a serious dislocation, if the quantities on one side are altered at any

time, without a corresponding adjustment on the other side. And something like this has been happening of recent years in the mental experience of many, who are finding that their traditional views of the Christ, and of the Scriptures in which they find Him, do not balance the nature and needs of Man as these are modernly expressed.

Our increasing knowledge of the nature of Man and of the history in the process of which that nature has been made what it is, has much meaning for Religion. When to-day we look at Man as the Man to whom the Christ came, and to whom He gave the Spirit of God, we need to look at both the Christ and Man with all our new knowledge in mind. If any find a discrepancy in their religious equation which relates the history and nature and destiny of Man with the Christian religion, that discrepancy is not in the Christ nor in His religion as given in the Bible; it is in the formulæ that we have used to express Him and His truth and His work. It is we who have not yet given their full value to the formulæ we use; when we have taken them from the Bible and other sources, we have robbed them of some of their meaning as we put them into our neat equations.

If the value of the symbol Man has now for a long time been growing with the increase of our knowledge, we need a deeper understanding of