

veloped into their logical positives; and the emphasis was more and more laid upon the positive. For example—the prohibition “Thou shalt not steal” in the hands of the inspired Apostle Paul takes the form of “let him that stole steal no more; but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need.” “Thou shalt not kill,” expands in the hands of Jesus into the answer which he gave to the lawyer who asked him, “Who is my neighbor?” (See the parable of the good Samaritan, Luke X.) So with the fourth commandment. Its form at first was, “Thou shalt not do any work,” but its full positive scope and significance was unfolded by Jesus when he said, “The Sabbath was made for man, and not man for the Sabbath.” Thus it was with all the precepts of the Decalogue.

The Saviour himself proceeded gradually in unfolding truth, and fully recognized the law of progress in revelation. You recollect how he said to those whom he had been teaching for nearly three years: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall

take of mine, and shall declare it unto you.”

This promise was fulfilled on the day of Pentecost and afterwards when those “to whom he had given commandment through the Holy Ghost” received power from on high, and were endowed with many heavenly gifts; and, being thus equipped for their special mission, they continued and extended “all that Jesus *began* both to do and to teach.”

It is time, however, that I should indicate more precisely the sense in which the Holy Ghost is the Author of the Scriptures. During the entire formation of the Bible his work was to convey to the minds of chosen men God’s thoughts on all the subjects embraced in the book, and to guide them infallibly in the selection of such matters of fact as he determined to incorporate in the record, matters of fact selected from the history of men and of nations, especially the Jewish nation, and from the life and lessons of Jesus, the Son of man—the crown of our humanity and at the same time God over all blessed for ever.

It appears to me that I am not straining the truth in the attempt to support a foregone conclusion by saying that, as a Divine person—truly God—the Holy Ghost was fully competent for this mighty task. We need not inquire too minutely *how* he performed it, *how* he caused the thoughts of God to arise in the minds of men, and *how* he saved