

old formulas themselves become flexible to the all-renewing Spirit that sweeps them through, and dry bodies of divinity find a new life forming under the ribs of death. No matter whether the ancient symbols remain or not. Unless swept away by God's reviving breath, they will be warmed and bent by it, and we cannot keep out of them the plastic spirit which creates all things new. Those who thought they were ruling opinions with an iron rod find, to their surprise, that the rod, like Aaron's, has "budded" in their hands. We may even wake up some pleasant morning, and find that we have written out here a chapter in that progressive orthodoxy which has made its ancient symbols pliant to the shape of modern ideas. Whether so or not, God's truth is moving surely on to its triumphs. Those petrifications called creeds, the cooling down of the religious sentiment into solid crust, cannot contain or shut in a still deeper religious sentiment that swells beneath. Even the creed-makers had thoughts and inspirations which could not be condensed into the formulas, for the Eternal Word shone through them as through all. Calvin himself, after having made out that infants are abominable to God, goes on afterwards to represent, with admirable inconsistency, that they are the objects of the Divine love;* for the central truth of the Gospel could not escape him, that God's love to the world even in its fallen state was the reason why he gave his only begotten Son to redeem and save it. And Augustine asserts the identical doctrine which in this chapter we have aimed to develop; "Wherefore in a wonderful and divine manner he both hated us and loved us at the same time. He hated us as being different from what he had made us; but as our iniquity had not entirely destroyed *his work in us*, he could at the same time in every one of us hate what we had done, and love what proceeded from himself."

* Institutes, Book II. Ch. 16, Sec. 1, 2.