

had been was lost. But with the epiphany of the Saviour theological science began again, and grew in forms and facts of faith faster than nature does in bud and blossom and fruit under the flow and effulgence of the spring and summer sun. The Virgin bearing a sinless son was a single event that added a very library to the science of God, and marked a stride of progress so long that limping faith and sceptical knowledge have not been able to set their feet in the footprints of that great fact down to this day. The incarnation of the God-man increased the world's knowledge of the invisible a thousand times more than telescopes and microscopes have revealed the immensities of the universe and the minutiae of creation; a thousand times more than the coming of the white man gave the Indians of North America knowledge of a higher civilization; a thousand times more than the gentle and godly Livingstone, pushing into the Dark Continent, revealed to degraded millions the dawn of a hope of restored humanity and Heaven.

But this incarnation—which a class of disputants at present lay such stress upon—was no more the sum of the addition which Jesus made to theological science than a foundation is a building; than axioms are rules; than infants are adults; than beginnings are ends. Neither did He finish His manifestation of theological fact with His teaching career, marked by speaking “as never man spake,” nor with His benevolent labours, that left for mankind a model which every soul might copy, but no soul can match. The tragedy of the Cross, and the rending of the sealed sepulchre, and the resistless force of spiritual life which, by His promise, fell upon His followers, these were accumulating additions, which are indescribably more to the science of theology than a climax is to a discourse, or a catastrophe is to a drama.

The course of actual progress in theological science registers newly revealed facts, newly discovered facts, and more correctly co-ordinated facts. The Old and New Testaments are dotted all through with newly *revealed* facts. The writer of the book of Ruth was as unaware of the many mansions mentioned afterwards in the Gospel as the courts of Europe were of America when they stoutly refused to encourage Columbus to sail in search of a western hemisphere. The many mansions were newly revealed facts defined and fixed when Jesus said, “I came out from the Father,” and “I go to prepare a place for you.” Among *newly discovered* facts we may mention the increase in knowledge which Christ's apostles made concerning Him after His ascension and the outpouring of His spirit. They left off looking at Him as a mystery, a man, or merely as their master, because their enlarged science discovered Him to them as supremely God's sacrifice offered for the sins of the world. Hence the Epistles do not contain a sentence or a syllable in laudation of the beautiful life of Jesus, nor a mention of his abundant labours in behalf of the bodies of men. But the Epistles do abound in declarations and discussions of redemption by His blood and doxologies of praise for His suffering for man's sake. The authors of the Epistles knew from their Hebrew training that the Messiah would be a suffering prince; and when Christ was among men some of them had occasional transports of faith that He was the Messiah. But when John lay on His bosom, and when Peter confessed his faith, “Thou art the Christ . . . who should come into the world,” neither of them