

from all iniquity, and purify to himself a peculiar people, zealous of good works. When we accept an interest in his work, we accept the purposes for which he wrought it. We surrender ourselves to him, to be saved from sin here and now. We say to him, Rabbi. In other words, true faith implies repentance; or, as some old writers put it, it accepts a *whole* Christ—Christ in all his offices—Christ to rule in us and over us, as well as to die for us. The gospel has its categorical imperative as well as the law, though the yoke of obedience is lined with love. To serve Christ, and find our happiness in serving Christ, is not a mere optional expression of our gratitude to him for saving us. It belongs to the very nature of the salvation for which we come to him. To withhold this service is breach of covenant; it is failure to be saved.

3. New elements of truth. The Christian Revelation is now complete; and it might seem out of place to suggest the possibility of substantial additions being made to our knowledge. But the Scriptures have to be interpreted: and the cross lights thrown by Science and Revelation on each other may lead to a juster apprehension of both. As regards interpretation: whilst the main outlines of saving truth stand forth bold and clear, so that he may run that readeth them, there are large portions of Scripture that are more or less obscure, and require for their exposition all the resources that exegetical science can command. From the application of these resources no startling revolution need be apprehended. Yet the contrast between the present and the past, as regards the volume of interesting and edifying thought gathered from the study of the Scriptures, justifies the expectation of still further gain for the future. Compare the evangelical literature of to-day with the Christian writings that have come down to us from the second century. The authors had the same books of the New Testament in their hands that we have. The books were written in their mother tongue, so that they did not need to toil over grammar and lexicon and the usage of contemporary literature as we do. Yet the study of these writings, as a whole, is extremely disappointing. We come to them expecting at least a firm grasp and coherent statement of the leading principles of evangelical religion. But the expectation

is scarcely realized. The leading facts of the gospel history—those enumerated in the Apostles' creed—are distinctly affirmed. But their doctrinal significance seems to be imperfectly appreciated; or at least we fail to obtain those models of skill in exposition and of comprehensiveness in doctrinal statement that we should have expected to find in the monuments of the primeval church. For historical purposes they are invaluable. Every genuine addition to them—such as the recently discovered *Teaching of the Apostles*—is worth its weight in gold. But their interest depends on their antiquity. Apart from that, and viewed simply as presentations of religious truth for the edification of the reader, the Christian literature of the second and third centuries is hardly worth reprinting. The controversies of intervening ages have cleared the air, and brought into relief the points of vital moment; so that a modern exposition of the Way of Life presents a distinct and conspicuous advance on anything we have from the pens of Apostolic or Post-Apostolic Fathers. The Church has made real progress in the knowledge of the Scriptures. And there is no obvious reason why that progress should be arrested at its present stage. One idea may be specified as coming into unwonted prominence. The history of revelation is the history of an education process. God revealed himself to men as they were able to bear it. The idea, of course, is not novel. The germ of it is contained in the initial statement of the Epistle to the Hebrews, that God in sundry portions and in diverse manners spake to the fathers by the prophets. For its further expansion we must look to the science of Biblical Theology—meaning thereby, not the Theology of the Bible as a whole, but the Theology of the several Books as compared with others of earlier or later date.

Allusion was also made to the progress of physical science. We have been indebted to Astronomy for larger conceptions of the power of God. The Microscope has given us fresh illustrations of his wisdom. Science is pushing its researches in all directions with unwonted success. Theology will reap the benefit. There need be no fear that the Word and the Works of God will contradict each other.

4. New applications of truth. The