

truth Himself, concerning such matters. Moreover, he will be a foolish man if he throw away as worthless the results of the thought of past generations. And, yet, it remains true that he is not bound by any traditional interpretations of, or deductions from, the Word of God, but is at liberty to go afresh to the fountain and drink for himself.

It may be granted, for instance, to be essential that a Christian man should believe in God, the Father, the Son and the Holy Spirit; but it does not follow that he accepts all the statements of the Nicene Creed, or of the Athanasian, regarding these distinctions in the divine nature.

So, again, it may be held to be essential that he should believe in THE ATONEMENT of Jesus Christ, who "died for our sins according to the Scriptures," "who gave Himself for us," "who His own self bare our sins in His own body upon the tree;" but not that he should accept the theory of Anselm, or of Calvin, or of Wesley, concerning the nature of the sufferings of Christ and the way in which reconciliation to God is thereby secured. If, when he finds it stated in the Shorter Catechism that Christ offered up Himself "a sacrifice to satisfy Divine justice," he should wish to add that the offering was intended to satisfy Divine love not less than Divine justice, he will not be cast out as a heretic.

So, again, it may be regarded as essential that he should believe in the teaching of Christ as to "the eternal fire, prepared for the devil and his angels," into which the wicked shall "depart;" but it does not follow that he accepts mediæval beliefs about the tortures of the damned, or that he does not believe that there is light yet to be got from God's Word on this tremendous theme.