

do not themselves understand. Neither is it necessary that they should, in order that they may adequately perform their task. They give us the words and acts of Jesus as they were preserved by those who heard and saw them. The Holy Ghost guided the apostles and evangelists into all the truth, as Jesus had promised, but not in such a way as to contravene the usual laws of intellectual growth and spiritual progress. In the Acts of the Apostles and in their epistles we can trace a development of Christian ideas. St. Paul's later Epistles evince a maturity of thought which his earlier letters do not possess. His views on eschatology particularly became broader and more consistent. The Holy Spirit guided him and the other New Testament writers into all the truth, but the wholeness of the truth in its manifoldness and multiplicity of relations they did not understand; neither do we, the believers of the nineteenth century, yet fully comprehend it.

Many things the apostles did not know, though they were full of faith and of the Holy Ghost, and called to the special mission of founding and teaching the Church, because, so long as there is growth and development, there can be, to a finite mind, itself subject to the law of growth, no fully complete knowledge. St. Paul says of himself and his fellow-laborers: "We see through a glass darkly. We know in part and we prophesy in part." But he also adds: "That which is in part shall be done away when that which is perfect is come." By the final consummation the truth in all its wholeness will be brought out. First the blade, then the ear, and after that the full ripe corn in the ear. When the truth is full grown and ripe—that is to say, when the historic process of Christianity shall have reached its completion—then it will be possible to see face to face, and to know as also we are known.

In the mean time, the Spirit is still guiding the Church into new phases of the truth. This is the reason why the Church problems of to-day are just as fresh, interesting, and perplexing as they were in apostolic times. So long as the Holy Spirit is in the Church, and the Church a living power in the world, new and troublesome questions will arise and will also be solved, so that there will always be a large measure of truth in the easily misleading saying that the heterodoxy of to-day is the orthodoxy of to-morrow.

For three years Jesus Christ instructed His disciples. During this period they learned many things, but others they could not learn until after Jesus was glorified, the Holy Ghost poured out, the Church established, and the Gospel preached for a considerable length of time. One of these was the admission of the Gentiles, without any legal conditions, to the privileges of the Gospel, on an equality with the Jews. For ten years after our Saviour's ascension the apostles confined themselves to the Jews. During all this time they were not willing to give the Gospel to the Gentiles unless they became proselytes to Judaism. A special Divine interposition was needed to overcome Peter's prejudice. When the prayers and alms