

down to John, who spread out as *The Revelation* the splendid certainties and suggestions of the coming triumphs of the Redeemer's kingdom—reviewing these, we discover that the sacred science received enlargements at every additional touch of the inspiring Holy Spirit upon the minds and eyes of those seers who portrayed the mission and passion of the Messiah. The science of theology, as it concerns the method of human redemption, is more fully developed in the writings of Isaiah than in the writings of Moses, as spiritual truth is more abundant in the Gospel of St. John than in the book of Ecclesiastes. In short, theology, as a science, made steady progress all through the Old Testament period.

Between Malachi and the manger-born Child there were four hundred years, in which nothing new appears to have been learned; and much that 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 skeptical 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 labors, 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