

knowledge of His own mind. In His pre-existence Jesus Christ is God speaking to Himself, in his post-existence God speaking to us. The same word He speaks to Himself and to us; therefore it has the same meaning on the Divine as on the human side. The same hieroglyphics are found on both sides of the shield.

But what is gained by defending the eternal pre-existence of Jesus Christ? Much every way. The Revealer of God being eternal, He is competent to give the world an eternal revelation—a revelation of eternal truth, a revelation of the eternal God. Moses and others might serve as organs of the Old Testament revelation, for the religion they established was temporal, designed to last only “till the time of reformation.” In the nature of things a temporal revealer can only found a temporal religion; you must have an Everlasting Revealer to make known the everlasting Gospel. Transcendentalism is a much-abused and much-suspected word in philosophy; one is therefore rather shy of introducing it into theology. But after all what does it mean? The truths which transcend experience, but which at the same time underlie and condition all experience. Take the idea of God: it is an idea we did not derive from experience, an idea transcending experience, an idea nevertheless pervading and colouring all experience. Thus transcendental Christianity moulds, shapes, environs practical Christianity. Jesus Christ, transcending time, descending from eternity into time: this it is which makes the Gospel an everlasting Gospel, the com-

plete and finished throughout declares “I do not indulge in poetical flights; the foundation of the Word is passing transient; alistic writings; other teachings; Eternal only

II. The Word was

Here again for the growth of cultivating other make the invisible never see God of,” says pictures yet nothing we think; in the soul? of the Eternal mysteries cannot fathom notwithstanding doctrine, we way into it.

I. The Word Omnipotent