

tury. Not only is it embalmed in all the ancient confessions, but it is to be found fresh and alive in all the evangelical creeds of Christendom to-day. The Presbyterian Confession of Faith says: "The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man." The second section of Methodist doctrine, using almost the *ipsissima verba* of the Church of England, in one of the thirty-nine articles, says: "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not for original guilt, but also for the actual sins of men." Congregationalism, the world over, except the apostate and heterodox New England section of it, heartily says "Amen!" to these utterances.

I would have you take the voice of antiquity and the general consent of Christendom on this and all other theological questions, for just what they are worth, so much and no more. They are worth *something*. Disrespect for age and for the wisdom of the ancients are among the worst faults of our time. Some reverence is due to a rock or pile (though it be a ruin), which has a hoary antiquity to boast of. White locks have a claim to respect, even if the head they encircle be not that of a Nestor, or a Paul. A doctrine is surely no worse for having been long and unanimously believed by the wise and good. The early crystallization of this doctrine of Christ's person into a creed-form, and the concurrence of Christendom in holding it, are strong presumptions in favour of its being one article in "the faith once delivered to the saints." In theology, it may be accepted as a pretty safe axiom, at any rate as a rule, not, perhaps, without some exceptions, that "what is true is not new, and what is new is not true." Truth itself, is indeed old, yea, hoary with age, older than "the eternal hills." Let us have a care how we despise its grey hairs. They are a crown of glory to it.

If the doctrine in question had been adopted without discussion, affirmed over and over without re-investigation, or scarcely ever put into the crucible of controversy, the case would be very different. But it was originally accepted after much contention, it has been reviewed again and again, nor is it without its fierce and mighty assailants now. In some respects it is the very Gibraltar of theology. It is a key position, often and vigorously attacked, strongly fortified and garrisoned, but ever more impregnable. No doctrine holds its own with greater serenity, amid the assaults of controversy.

"Like some tall cliff, that rears its awful form,
Towers o'er the plain, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

In view of all this, it is somewhat surprising, to say the least of it, to find the gifted author of the latest "Life of Christ," treating this venerable and widely-received theory as a mere theological cobweb, which he brushes aside in the following summary manner: "This new *theanthropic* Being, of blended divinity and humanity, will occasion no surprise in those who are familiar with modes of thought which belonged to the early theologians of the Church. It is only when in our day, this doctrine is supposed to be found in the New Testament, that one is inclined to surprise.

"For, as in a hot campaign, the nature of the lines of intrenchment is determin-