

may contradict any word in another. Revelation is set forth in a life, and the various books give us different aspects of the Christian life. A church had a certain experience. It was tempted to limit God's grace, to interpret it in a narrow legalistic spirit, or again, to be discouraged because of persecutions perhaps from Jews who, boasting of the glories of their past, cast up to the feeble-hearted Christians the ignominious death of their Messiah and His long-deferred coming. Writing to such a church as the former, Paul lays bare to their consciences the meaning of the law and of grace, and points to their only hope of salvation in living union with the Saviour who died for them. To one who is in Christ the old contention as to the law can be no more than an inane, soulless fluttering of dead leaves that have hung to a tree all winter through, only to drop off as the new growth of spring appears.

Or again, what can the law and its glories be to those who have a salvation in the Son, who now having made a purification for sin, is seated in majesty at God's right hand?

These epistles live for us because we are men of like passions with those to whom the apostles wrote. They laid bare the diseased heart and said, "thou ailest here and here," and for a remedy they brought the living Saviour, especially emphasizing those qualities of His person and work that fitted the peculiar experiences of each. They did not discuss Personality as we do in a metaphysical class-room, nor as we treat of it in dealing with Arianism. But they set before their readers Jesus as He lived among men, or the exalted Christ as He lives for us now. Could they see Him as He was He would touch the heart. Hence we use the *historical method* with the utmost fidelity. In the gospels we wish to grasp how human the incarnate life of the Son of God was. How near He comes to us in His earthly career, tempted, praying to His Father, exhausted with the labour of life, subjected to the contradiction of sinners. How God speaks to us in all the wonderful transfiguration of ordinary earthly suffering by the divine spirit of healing—the life of the God-man being one, in every movement and touch of which there lies the miraculous power of latent divinity—so divine, so human, so all-sufficient, and yet the power is never used to protect Himself from humiliation, from the disappointments of premature enthusiasm, from apparent defeat, from death itself—a life so human because so Godlike, so sinless, so divine that it was most natural for it to burst the fetters of death when it encompassed it, and thereby declare that sin was dead.

Every detail that makes the character of Christ impress us with greater power must be made use of by the interpreter of Scripture. His earthly home, the surroundings, upbringing and passions of the men He met, the