

Church all things and bringing to its remembrance that which had been taught by the Lord Jesus Christ: "These things have I spoken unto you, being *yet* present present with you. But the Comforter, *which* is the Holy Ghost, whom the Father shall send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you."

Truth is never inconsistent with itself. That which pertains to the highest dispensation can never be in conflict with even that which belongs to the lowest. Truth is of God, and, like everything else that is divine, it is immutable and eternal. It is not in the essence, but in the form and expression of truth, that it is susceptible of modification and change. It is not in its substance, but in its accidents that it is capable of improvement. The evolution or development of the truth revealed in the person of the Lord Jesus, and in His words and acts, is a subjective process; it is a change wrought in us, not in the truth, by which our crude and unworthy conceptions of it are exchanged for those that are purer and more worthy. What additions may be made to the sum of truth by the ministry of the Spirit during the progress of the ages, we cannot, of course, even guess; but of this we may be assured, that they will never, that they can never, exceed what is in Christ; in whom are hidden all the treasures of wisdom and knowledge. It is into these hidden treasures that it is the mission of the Comforter to lead us. *

But here, in order to avoid error, we must distinguish between Christ and the verbal utterances of Christ. Precious as are the latter, they are not to be compared with the former. Wonderful, indeed, are both the words and works of Christ; but Christ Himself infinitely transcends all that He said and did. It is not merely His acts and sayings which it is the work of the Spirit to interpret, so as to make the full depth of their divine meaning accessible to the supernaturally quickened and illuminated souls of men. It is an error to suppose that His divine ministry is to be confined to the mere iteration and exposition of the words of Jesus uttered during His personal ministry on earth. No doubt, bearing these sayings in upon the soul and applying them to the heart and conscience is a part, and a very important part, of His work. But it is only a part of it. Taken in its breadth and fulness, it vastly transcends any such narrow limits. It is not into the spoken or written Word, but into the living spiritual Divine Word; not merely into truth as embodied in even the most perfect forms of speech, but into the living, essential, personal Truth, which infinitely

* Since this article was in type, the writer has met with the following in the Bampton Lectures for 1888:—"In Christ are all the treasures of wisdom and knowledge hidden. They are hidden that we may search them out, that we may expect ever fresh light and fresh knowledge to break forth from Him. 'I am verily persuaded,' said the Pastor of the Pilgrim Fathers, as they embarked in the *Mayflower*, 'I am verily persuaded that the Lord has more truth to be brought forth out of His Word.' 'It is not incredible,' says Bishop Butler, 'that a book that has been so long in the possession of mankind should contain many truths as yet undiscovered.' 'O send forth Thy light and Thy truth that they may lead me' should be the prayer, as of each Christian man, so of the Church at large. 'Lord, to whom shall we go? Thou hast the words of eternal life.'"—"Letter and Spirit," by Robert Edward Bartlett, M.A., p. 150.