

of man, our present subject does not require any discussion, for they both maintain the unity of man, namely that he is one being, one moral agent, and that these several parts of him are ever acting together on all occasions, never one without the other; and they both recognise the spiritual in man, the capacity to receive and to judge of spiritual verities. Moreover they both maintain the distinction so clearly put by the Apostle between "the natural man," that is, *not* the unintellectual or unthoughtful merely, but the man of the world, the man who troubles himself only about this present scene of things, and neglects things divine and spiritual, "the great things of God's law;" that natural man discerneth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned; whereas the renewed soul, quickened into life by the Holy Spirit, "judges and discerns even the deep things of God." There is a deep significance in our Lord's instruction "not to throw pearls before swine." In the presence and in the hands of taste and beauty, the pearl is duly estimated; but the lower creature tramples it under foot,—in its eye there is neither beauty nor utility. The ablest and most estimable of men, who have not the spiritual sense awakened, do not see the beauty of these spiritual verities, and in fact fail to understand their meaning. Half a century ago an accomplished jurist frankly declared that, in a case arising in the course of his professional duties, he had spent hours in the endeavour to understand some points in the evangelical faith, as contained in the Epistle to the Romans, and had wholly failed. In the past experience of those who now through grace do discern, there was a time when they could not understand what now fills them with gladness and hope. We must not be charged with either mysticism or fanaticism, if we insist that there needs a spiritual eye to discern spiritual things.

It follows naturally that, in the teaching of our Lord and his apostles, appeal would be made to our own sense of right,—an appeal to the judgment and conscience and intuitions of men; and this sufficiently indicates that every truth which is to be of any practical benefit to us, must commend itself to our moral and spiritual nature. "I speak as unto wise men, judge ye what I say;" "In understanding be men." And further, it is quite plain that a revelation of Himself and His will, made by God to man, was intended to be understood by him. He may be expected to use such figures of speech as will convey His meaning in the clearest manner. He may indeed employ as media for conveying the truths He wishes man to receive, symbols, types, biography, history, as well as simple didactic statement, but the purpose of all this is to make Himself understood by us. If He speaks of Himself as a father, and calls us His children, He intends that we shall apply to Him, devoid of all imperfection, our knowledge of fatherhood on earth. We can understand His declaration in no other way. Our thoughts must be of a perfect fatherhood, the ideal of which we can conceive as having its place and sphere among men on earth; and then, eliminating all imperfection and magnifying excellence to the utmost, we trust and worship God as thus. So when He reveals Himself as King, Governor, Judge, as the maintainer of law and righteousness, and as ruling the world in the exercise of His great power and wisdom and goodness, we have to conceive of the highest and best rulers ever known or imagined on earth, and employ the conception to reach some understanding of Him who is King eternal, immortal, invisible, the only wise God.

There is a point in regard to theology in which it differs from other sciences, viz., that many of its facts and truths are to be derived from the inspired volume. They are found in a volume made up of a series of tracts, written by different persons in very diverse circumstances, and extending over a period of many centuries. I do not go into the question of that inspiration now, but assume that the sacred Scriptures are of Divine authority. What we wish to call attention to is, that the point now mentioned does not in the least affect the scientific character of the theology; for no matter whence facts and truths are derived, as facts and truths they are matters of scientific investigation. This has been seen and felt continually; hence the uniform tendency throughout the ages to construct