

flow rivers of living water." Now this He spake of the Holy Ghost, the Comforter to be given after His ascension, yet in one who had drunk of Christ, and out of whose inmost affection the divine testimony flowed forth.

Yet there were cases where the human element was wholly inoperative. A man spoke with a tongue and spoke mysteries (which others could enjoy if they knew the tongue), and did not know what he said himself, though he knew the Spirit was working in him, connecting his soul with divine things in God ; but his understanding was unfruitful, and if he spoke with his understanding, it was also a revelation to himself ; and then, if an inspired instrument of communication to others, he spoke in words which the Holy Ghost taught, communicating things given by the Spirit, by words given by the Spirit too (*pneumatikōis pneumatika*—1 Cor. ii.).

What characterizes then the Epistles especially is the human element. The privilege of loving with divine love, enduring all things for the elect's sake that they might obtain the salvation which is in Christ Jesus, with eternal glory ; and, as Christ's life was to pervade and be expressed in all the circumstances of human life, that love and life in the inspired ones entered with the perfect wisdom of the Holy Ghost into them all, but expressed Christ's mind as to it as the Holy Ghost led them to express it, that it might be divine wisdom, and directly from God, though in and by a man.

It was in this sense different from Old Testament inspiration, in that the Man, the Lord, the Head of all, was gone on high, and had received gifts for men, members of His body. Of old, men might say, Who hath known the mind of the Lord?—but, inspired by Him, give such an utter-