

tous centres around which our investigations revolve. Unless man's intelligence and spiritual nature were both extinct, these topics must retain their unequalled interest. Something far higher than the gratification of scholarly tastes or philosophical curiosity presses us forward in the study of these things. Our aim is intensely practical. We are seeking for life; we are seeking to know God.

In our theological enquiries, it is essential that we shall proceed by the right road and in the right spirit. Proceed we must; but how shall light that cannot mislead be made to shine upon our path? How shall our eager thinking, our strenuous conflict, become not safe only, but salutary and fruitful? The answer is not doubtful: The Holy Spirit must guide us into all truth. In this province of theology, as in the saving apprehension of Gospel truth, the Spirit's guidance is indispensable.

THE SPIRIT'S TEACHING IN DOCTRINE.

In regard to doctrinal theology, especially in its more spiritual parts and aspects, it will hardly be disputed that the Spirit's help is required. The moral attributes of God, the nature of sin and holiness, regeneration and sanctification, for example, are topics of prime importance in theology; most obviously the Spirit must illuminate and guide when we handle matters like these. To give insight into such matters, the best intellect and scholarship, though associated with natural reverence, will not suffice. If, in the treatment of such topics, the unspiritual man should even avoid serious error, it is because, for reasons more or less honorable, he echoes the sentiments of others. You cannot have the earnest, vital statement of truth which has not been apprehended by the soul that utters it—which is seen only as a dim reflection of the life and thinking of preceding inquirers. Intellect, scholarship, fairness of mind, are all of great value in theological investigation; but all combined will not enable us to dispense with the Spirit's guidance, or make it in any degree the less necessary. For if the natural man receives not the things of the Spirit—cannot discern these things—how should he be qualified to handle them in their deeper and scientific relations? The wholly unspiritual man is not prepared to treat such parts of doctrine at all; and he who would treat them well—treat them