

ful in thought and form, while the other is so gross as to have no sense except for the prosaic and matter-of-fact world.

The rill is tuneless to his ear
Who has no harmony within ;
Who has no inward beauty, none prevails
'Tho' all around is beautiful.

Thus are we forced, by the analogies all about us, to the conclusion, that if we would understand the divine nature, we must in some way be brought into union with this nature. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."—v. 11.

This, then, is the question, and it has been the religious problem of all the ages, How can God and man be brought together, so that the two may understand each other? As I study oriental philosophy and mythology, I see a succession of divine incarnations, gods coming down to earth in human shapes; and as I study occidental philosophy I see man struggling up toward God. In the one instance divinity is incarnative, in the other humanity is deified. Among the Greeks and Romans a man is first a hero and then a God. The whole is but the groping of the human mind for the solution of its own deepest want—to see God.

In the great work of Redemption, as unfolded in the Holy Scriptures, the problem is rightly solved. In the person of the Lord Jesus Christ, God and man are brought together in one. The Son of God becomes the son of man, the Second Adam, the pattern or typical man, the Saviour of the race. I need not pause to speak of the work which Jesus accomplished while on earth, nor of his resurrection and ascension into glory, nor of his mediatorial intercessory prayer; but it is a truth that not only does he remain the divine human Jesus, the everlasting Son of God and son of man, but He also communicates of himself to every believer, so that the believer in receiving Him receives the father, receives God, and becomes a partaker of the divine nature. "But as many as received Him, to them gave he power to become sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." St. Paul says, "when it pleased God to reveal his Son in me," etc.

Now, as the result of the work of Christ the Holy Spirit is given, and He becomes the especial illuminator of the believer. He is that gift received by Christ as He ascended on high, and which He hath breathed upon His people. It is not possible fully to explain the intercommunicable offices of the glorified spiritual Saviour and the Holy Ghost; but in a manner unmistakeable, positive and real as life itself, with the acceptance of Christ as a personal Saviour comes a transformation of the soul into the divine likeness, and with this likeness a spiritual sense which judges the things of God so that there is an assuring persuasion of their verity. "Ye have received an unction from the Holy One and know all things." This new sense is the mediating link between the soul and all distinctively revealed truths. Through the means of it the heart experiences which must otherwise remain only conjecture, or at most an unsatisfying opinion.

If asked what has this doctrine to do with the circulation of the Bible, I answer, its relation is close. We live in a materialistic age. It is so common to speak of the advantages of the Bible to civilization, of the marvellous progress which attends its circulation, that we are prone to forget that the Book is more than all else, the revelation of a spiritual power.

And to such an extent is our age pervaded with the scientific spirit that it is sought to bring revealed truth, like purely physical truth, to the test of what is called scientific truth. The Bible and all its contents may be explained as any other book is explained; whatever of its teachings may not be attested by the ordinary observations of men, and the ordinary sense of men, may be rejected; whereas the teaching must go along with the Bible,