

must know, however problems press, and however He may expand upon our vision as we look.

Our knowledge of God depends on definite, positive conditions. Among them are these :

(a) We must desire to know,—desire so much that we will be willing to specialize here. And as the specialist everywhere becomes saturated with his subject, so the measure of divine saturation of soul will be the measure of our desire.

(b) It depends on intense, sincere desire. The trifler, the shallow life of levity never knows anything. Kepler said, "I brooded with all the intensity of my mind over my subject." Why, in religious matters, should we not mean business, mean it sincerely, and pant for God "as the hart panteth after the water brooks" ?

(c) It depends on the channels of communication, their number and variety. The reality of any object depends on this. Study God with the mind, love Him with the heart, obey Him with the life, and intensive knowledge will be ours. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

(d) It depends on moral sympathy and affinity. Moral conditions enter into even scientific knowledge. The love of truth, humility, receptiveness, responsiveness, sensitiveness, are all valuable. So of persons. Lack of sympathy breeds misunderstanding, which is non-understanding. How much more true of the knowledge of God ! A holy, loving Being cannot become known to one unholy and loveless. Said Martineau, "If there is nothing celestial without, it is only because all is earthly within ; if no divine colors our lot, it is because holy light has faded out of the soul."

(e) It depends on right relations with God. The sense of estrangement paralyzes the possibilities of knowledge. Only as the heart is right toward another, can we know him. Intercourse and intimacy and insight are psychologically impossible under wrong relations. To know God involves being right with God through forgiveness, amendment and obedience.

(f) To know a person we need some concrete manifestation of his life. "The alluring vision, the enchanting thrall of personality are more powerful than abstract ideas." Would we know God ? He too has been embodied. Do we say, "Show us the Father" ? Jesus answers, "Have I been so long time with you, and yet hast thou not known ?"

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The Christ of To-day

By Rev. F. H. McIntosh, M.A.

"Jesus Christ the same yesterday, and to day, and for ever." That is a thought for the teacher and preacher to live with. That is to say, Jesus Christ, the same in the first generation, and the second generation, and in all succeeding generations, of the Christian church. The whole book of Hebrews, from which this verse is taken, has for its object to show that the Lord Jesus is still in the holy temple of His church. The doors are never shut and the lights are never out and the sacrifice smokes forever from the altar of atonement. Christ is "a priest for ever after the order of Melchisedec".

Now, what our Lord Jesus was yesterday to the first Christian generation, we gather from the testimony of the New Testament. That Book is the story of a little band of people whose hearts the Lord had touched with fire. The quiet and reflective Thomas came gradually under His spell, and said, "My Lord and my God". The more bold and aggressive Paul met Him suddenly in the way, and ever after was wont to say, "I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Thousands and tens of thousands of the same day were similarly impressed. Once-loved lusts were seen in their true light and renounced with hatred. Virtues once hated were embraced, and so heartily that the first Christian generation attained to the very highest reach of moral and spiritual excellence. In that day the wave of time found its whitened crest.

The Lord Jesus Christ may be of as much value now, as then. If He was the Christ of

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