

being supplemented by a light which comes direct from the Father of Lights. The principle that regulates the revelation of God's will to man is ever this—Light for the guidance of man's conduct according to the emergency of his position, He gives to men because they cannot do their life work without His gifts.

But that being so, who is to lay down the law that the Eternal Who has at His disposal all resources, Who formed the ear and caused the tongue to speak and gave power of vision to the eye, shall be restricted to one particular line of communication! If man's personal need of guidance gives scope for the principle of aid from on High, does not the shifting character of man's need give scope for shifting forms in the bestowment of that aid? In the present day God does not assume any form on which our eye can rest; He speaks not in any tone that falls on our sense of hearing. No strange mysterious Being meets us on our door step as met Abraham at the door of his tent, and we hold no wondrous converse with a visible Deity, visiting us in the cool of the day, and why? Because, having the revealed Will of God in Scripture as the sure Regulative Guide of all our ways and thoughts, and being inheritors of a full experience of His dealings, we have no need of anything more than that the silent and invisible action of His Spirit should be felt on ours that we may, thereby, know the perfect Will of God. He meets our need by written Revelation, supplemented by such illumination of the Holy Spirit as may enable us to appreciate its import. In the days of Peter, James and John there was almost an absence of visible displays of the Divine presence, because they did not need them after the recent manifestation of God in Christ Jesus. When further back, Jewish Society was developed to an extent that personal manifestations to be a guide to men must be as numerous as the men, the wants of the erring nation were met by God speaking to them through the mouth of a few select prophets; and when more remotely still, the nation was being first consolidated under Moses, the "light of life" shone on the people almost entirely through his agency. But when you go back to the patriarchal days, there being no books, no prophets, no Saviour visible or represented, the love of God must necessarily show itself in communications to the heads of the families if not to the individual members; and still further, when you place yourself in thought amidst the solitudes of Eden, the question naturally comes, if Adam and Eve needed teaching as surely as we all do, how and in what way could the enlightenment be most certainly conveyed? I say most *certainly*, yes; that is, so as not to be confounded with the imaginings of their own minds. Necessarily if God was to bless them with guidance and an impressive sense of their dependance on Himself, it must be by manifesting His presence and Will in such forms of speech and appearance as would be recognized and valued. And I want to know whether there is any inconsistency in Him Who made the eye of man, and Who in the days of Christ became man, appearing in visible form to His first children. And as to God entering into detailed conversation with Adam and Cain and Noah, does He not do all things in detail? Does not His eye rest on every hair of your head? Is not every distinct atom upheld by His power? Did not Christ, God manifest in the flesh, enter fully, into the particular sorrows of men? Do we not find our consolation in this that as a Father pitieth his