

is in him the hope of glory," that "He dwells in his heart by faith;" and on his behalf this noble petition has been addressed to the throne of grace by the Apostle Paul, "that, being rooted and grounded in love, he may be able to know the love of Christ which passeth knowledge, that he might be filled with all the fulness of God." So long as man kept his first estate this prayer was not necessary. When he first came from the hands of his Creator, he came pure and holy, and was fitted to be a temple of Jehovah. God formed him according to His own express likeness, stamped him with the glorious character of His living image, bestowed on him a nature suitable to His own, and made him capable of holding immediate converse with Himself and of offering up acceptable homage. And man, being thus created and furnished with faculties fitted for God's service, and being placed in the midst of a scene radiant with the glory of its Maker, would feel it to be alike his privilege and his duty to be a living temple of the Almighty. Yes, from the sacred bower of Paradise so lovely in itself, and so suitable in every way for holy meditation, for musing with delight on the Divine perfections, from that place which was not fruitless or barren as is the case with many parts of the earth on which we now tread but which was rich with innumerable clusters not only ripe but also well adapted to heavenly taste,—from this bower would he offer up the incense of adoration and of praise, conveyed to him by the hallowed ~~sephers~~ ~~sephers~~ around him, whilst the very streamlets beneath him warbled the holy melodies of Heaven, and before him opened the river of life, descending from the lofty throne of God. And, so long as man continued thus holy, God might be said to dwell in him as in His own temple, to dwell in him as a King on His rightful throne. But this temple soon became desecrated. Sin entered into the sanctuary of man's heart, God withdrew from it, and then its glory departed. And what is the state and character of this temple now? "Enough appears" says an eminent writer "of the admirable frame and structure of the soul of man to show the Divine presence did sometime reside in it; more than enough of vicious deformity to proclaim He is now retired and gone. He, who invites you to take a view of the soul of man, invites you into the ruined palace of some great prince, in which you see here the fragments of a noble pillar, there the shattered pieces of some curious imagery, and all lying neglected and useless among heaps of rubbish. The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of this temple shows too plainly the Great Inhabitant is gone."

But we have already seen that some of these ruined temples are to be restored; and that in the work and person of Christ were laid the foundations of these new temples. And we have now to remark

that on the Stone thus laid there would have arisen no superstructure, had not the finished work of Redemption been savingly applied by God's Spirit to the heart of man. His soul must be renewed and sanctified. God cannot dwell in a polluted heart, and hence the Holy Spirit has undertaken to work that mighty change whereby a sinner is turned from darkness to light and from the power of Satan unto God. The Holy Spirit is the Almighty Sanctifier. He reconstructs the temple out of its disordered materials, forms a new creature, and adorns it with the beauties of holiness. Every temple thus reconstructed is a practical exemplification of the Saviour's work, a public and an accredited testimony of the truth of the doctrines of Scripture. In other words, such is the vast and momentous change which passes on a fallen man, before he can be a temple of God, that he finds in the affections of mind he has been led to cherish, in the longings of his soul after God, in the experience of comfort, joy, peace in believing, and in the various graces and designs of the Christian life, the manifestation of a power like that which created the world at first, the manifestation of a wisdom like that which planned the heavens and stretched them out as a curtain, the manifestation of a love that passeth knowledge, and of a grace that is infinite. Such a man, moreover, when he approaches to God in the exercise of prayer, or when he enters the gates of the sanctuary and ascends the hallowed mount and sits down at the table which the Redeemer has spread for him and takes into his hands the symbols of Christ's broken body and shed blood, and his soul ascends in silent but holy desire after the Redeemer's love, then under these circumstances God is manifested to his soul, and these Divine manifestations constitute the glory of the temple.

But, whilst for the erection of this temple there must be a distinct operation of the Holy Spirit, that operation must take place through the medium of the Word of God. These two cannot be separated. For, as there must be an opening of the eyes of that man who is born blind before he can see objects around him in the natural world, so the eyes of the understanding must be opened for the discernment of spiritual things; and, as in the one case the eye can discern only those things which are within the extent of vision, so the mind can comprehend only those truths which are made manifest to it. In other words, whilst the operation of the Holy Spirit must precede the perception of the Truth, that same Truth must shine around or be made to bear on the unregenerate before a realizing faith is wrought in the heart. "Of His own will begat He us with the Word of Truth."

But the more direct means for the erection of this living temple which is now in progress, and for the preparation of those

"lively stones" which are in it, is the preaching of the everlasting Gospel. It is the link between the written Word and man's salvation. Hence it is that the ministry occupies such a high place, and a place, moreover, which is attended with such responsibility in the Church of Christ. In that department of the office which has reference to preaching there is an adaptation of the general doctrines of the Bible to the changing forms, the various aspects under which human depravity shows itself. It suits the contents of the Sacred Volume to the prevailing sins, the common vices, the different modes of thinking, the doubts and difficulties of men in every age and under every circumstance. It presents to the notice of the hearer all that is useful in truth blended with all that is beautiful in morals; and it does so, at one time in the form of doctrine, and at another in the way of illustration or example.

In the performance of the duty of preaching, then, it is obvious that there is room for the exercise of all the higher faculties of the mind. In enlarging on the multiplicity of individual maxims laid down in the Word, the imagination of the preacher may find all that is great and magnificent, his judgement may discriminate all that is sound and practical. He may take advantage of every event in nature for the purpose of bringing home to the conscience the doctrines of the Word. He may draw illustrations from every source, and solve difficulties by any analogies. He may bring motives to bear on the understandings of his hearers from all quarters, from external nature around him as well as from the Word itself, from the history of the past and from what is foretold regarding the future, from time and from eternity, from Heaven and from hell. He may address himself to all the different powers of man's nature. He may endeavour to stir up his hatred of sin by pointing out how odious it is in itself, and how displeasing in the sight of God. He may excite his love and his gratitude by unfolding to him the beauties of holiness, and the various gracious plans which have been devised to induce man to participate in them. He may animate his hopes by directing his attention to those transporting scenes which the better world shall present to the children of God's love. Or he may speak to his fears by setting before him a picture of the anguish and dismay which await the impenitent at death. In endeavouring to bring the truths of the Bible to bear on the heart and the understanding, the preacher, seizing on the common attributes of men, and their universal relation to God, may single out those great and awful questions respecting their present state and everlasting prospects which every man who has a conscience in his bosom should seriously ponder. He may tell the sinner in language which cannot be misunderstood that he is placed under the government of that God who