

so that we might have God's mind about them, either according to the light which man possessed, so as to be thereby responsible, or revelations of God's own mind and judgment, so as to teach, which last was only fully revealed in Christ, who spoke what He was in His own perfection, and was what He spoke—God manifest in flesh, the Word made flesh and dwelling among us.

The revelation of the New Testament is different in character, because it has taken man out of the earth and up to heaven; and hence its proper revelations (I mean after Christ's death) are the bringing in of present heavenly relations and character into earthly things. Hence, save prophecies, which are not proper to it, it is the man in heaven in all the details of life on earth—more intimate, more familiar, more present and practical. The Christian is the epistle of Christ—hence has to be formed by the word of revelation into His image, and then guided in the manifestation of it. It is evident how fully there is a human element here, not only in our realization of Christianity, but in the revelation of it; but it is the human element taken possession of by God. Divine power, and what, if the use of the word were not liable to be abused, might fairly be called inspiration, works in everyone who is blessed in the use of a gift, and in all spiritual wisdom; that is, God acts and forms the judgment, and the agent is only so far blessed as this is the case. But this, Scripture carefully distinguishes from inspiration in the sense we now use it in, viz., communications having a divine authority over the soul, because given by God Himself. An inspired man may say, "I have received mercy of the Lord to be found faithful;" "I think also that I have the Spirit of God;" and add, "The married I com-