

baptism and in the Apostolic benediction ; the many words of Christ regarding His offices towards believers ; the gifts which He confers : and the fact that He may be resisted, grieved, despised, blasphemed, have forced the conviction of His personality on the universal Church, and to-day it is almost everywhere maintained by all who believe in a personal God in any form.

These considerations might also serve to prove His *divinity*. All the attributes of deity are ascribed directly or inferentially to Him. He is the Eternal Spirit who knows absolutely the deepest things of God, from whose presence none can escape, who is a light and an influence in the mind of every human being and who will raise to life the dead bodies of all men. His divinity is an intensely practical truth. The Scriptures teach us to address Him with adoration in the most solemn acts of worship. What He does God does, where He is there is the Triune One. His indwelling in the soul makes the body a temple of Jehovah, and in some respects the Bible encircles Him with an atmosphere of deeper awe than even the Father or the Son.

In like manner we might go on to assert that there is perfect unanimity among almost all who bear the Christian name that it is the work of the Holy Spirit to apply Christ's redemption, quickening the soul to a new spiritual life, directing its vision to the Redeemer, drawing out its trust in Him, and inspiring it to the consecration of all its energies to His service, thus accomplishing the formation of a Christian character which exhibits itself in a holy and fruitful life.

But here also lies the point of divergence in Christian opinion on this subject. There is a wide and ever growing diversity of view regarding the method by which the Holy Spirit accomplishes this work, the nature and the functions of the various agencies which He employs in the process, and the extent to which He carries the work of sanctification in this life.

We are so constituted that one class of minds helps another