

But for the perfection of our moral nature this foundation of the free will must be perfect. The full light of truth must shine upon the understanding. The clear voice of right must speak out through the conscience, and the impulse of pure love must inspire the heart. Out of this centre, as the true, inner sanctuary of our being, that in which is God's image, that which constitutes us sons of God, must proceed the arbitrament of all our living activity.

Now the philosophy of our regeneration begins to be manifest. We become regenerate by the quickening of conscience, by the enlightening of the understanding, but, above all, by the recreation of the divine love. The original sin is the defection of the will from its high office of command. Instead of governing the passions, it yields itself to their sway, and so becomes enslaved. This at once deranges the whole inner man. The passions out of their proper subordination become abnormally strong. The will itself becomes comparatively helpless. The understanding becomes darkened. The conscience is burdened with guilt, and its command of duty, no longer welcome, becomes less emphatic. But, perhaps, most marked of all in this ruin of our moral nature is the extinction of the divine love, which is converted into a dreadful overshadowing fear. Such is the process of spiritual death. It proceeds from the moral influence of the act of sin, the fall, the defection of will. But while the sinful act of will can thus work spiritual disease and death, no mere act of will can restore the spiritual life, for this very reason, that the foundation upon which such act of will should be based is gone. The holy putting forth of will is based upon the triune foundation of truth, right, and love. But these, by sin, have been severally obscured, weakened, destroyed. *They must be restored by a power beyond ourselves.* The darkened understanding must be enlightened; the dull conscience must be awakened and quickened; the lost love must be restored. This is the mystic inward experience of divine grace which Christianity brings for the healing of humanity. We have already studied this experience in its gradual processes of preliminary regenerating and progressive sanctifying grace, and also in its two grand culminations of the witness of