

THE UNCTION

FROM

THE HOLY ONE.

AND NOW, LITTLE CHILDREN ABIDE IN HIM, THAT WHEN HE SHALL APPEAR
WE MAY HAVE CONFIDENCE AND NOT BE ASHAMED BEFORE HIM AT
HIS COMING.—1 JOHN II. 28.

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THE UNCTION FROM THE HOLY ONE.

“THEY have seen thy goings, O God ; even the goings of my God, my King, in the sanctuary.” This is the fervent utterance of the Psalmist, anticipating the house of glory, and its services, *in millennial days*, (Psa. lxxviii. 24.)

The *present* house of God, be it in ruins as it may, has its services and its goings also, and the saint should be seen there accordingly.

By the preaching of the Gospel there is revealed “the righteousness of God ;” and by faith the sinner stands in that righteousness ; and believing sinners, quickened by this incorruptible seed of the Gospel, come together, and are formed and built together, and learn and practise the ways which become them in their assembled place and character. They observe the ordinances delivered to them, and keep themselves an unleavened lump. They own the duty of caring

for one another, of letting brotherly love continue, and of exhorting to good works. They value the ministry of the word; and, making the Scripture the standard of all their thoughts, and the measure of all their desirable knowledge, they seek to learn its lessons more perfectly; and not only to be guided by its counsels, but fed and enlarged by its unspeakably precious revelations and doctrines.

“They take also that character which belongs to them as assembled saints—“a habitation of God through the Spirit;” and they confess that, in whatever weakness it may be, still their only light and power for all edification is in the grace and in-working of the Holy Ghost

They call Jesus “Lord,” and own his presence; and in this acknowledgment they receive one another, but not to doubtful disputations. If his name be owned, and his authority honoured as supreme, meats and days, abstinences and observances, and such like judgments of each one’s conscience, form no hindrance or distance among them. To this end, they know that Christ both died, and rose, and revived, “that he might be Lord, both of the dead and of the living.” To him alone, in the holy judgment of the saints, every knee is to bow, for such is the decree of the

living God. And if the day be regarded, or the meat be eaten "to the Lord," all own the ground of true fellowship.

All this, with more of like grace, the saints reach through an obedient ear to the instructions of the Spirit in the epistles to the churches of old. And this is understood by the congregations of the Lord, and in them is precious in his sight.

These are their goings in the sanctuary. And none of these are dispensed with, if the grace and presence of the Spirit be accompanying them. And they have a care that those around them shall know, what the Lord has done for their souls, and be invited to come and drink of the same water of life freely*.

But after all this, excellent and gracious as it is, there is another service still of deeper character than any, perhaps not so quickly apprehended, but, when fulfilled in a just and spiritual way, calling forth the most precious exercises of the soul. I mean this—*to maintain the honour of the name of the Son of God.* Welcome and happy service, as it is a holy and tender one!

The Lord was careless of himself in the days of his

* In all this I merely present the right *idea* of the house of God, without pointing to any actual exhibition of it.

flesh. He allowed himself to be buffeted and spit upon. He received not honour from men. He was despised and rejected. But in the midst of it all, he anticipated the time when he should be vindicated.

1. Precious this is. Jesus would not plead his own cause, but he knew there was one that would. And this was strength and joy to him.

2. When they were accusing him of Beelzebub, he told them, in his answer, that blasphemy against the Holy Ghost would not be forgiven, leaving it for their souls to gather this thought, that the great business of the Holy Ghost in his day, (which is the present day,) would be to maintain the honour of his name, though he himself was then regardless of it, and was even forgiving words spoken against it; (See Mark iii. 27-30.)

3. So again, when challenged to answer for himself before the Jews, he tells them that life and judgment were committed to him, in order that all men might honour the Son, even as they honoured the Father; (John v.) And on another occasion, when charged with being a Samaritan, and having a devil, he said, "He had not a devil;" and then added these affecting words, "I seek not mine own glory, there is one that seeketh and judgeth," (John viii.)

What words those were! what a tender sense should

fill the soul, when we think that the One, who was thus careless about his own name—who was at that moment saying, “I honour my Father, and ye do dishonour me,” got his comfort in the thought, that there was one who would vindicate it for him in due season.

This surely gives us an affecting view of the heart of Christ. And this is as truly the business of the Spirit in the Church now, as by and by it will be the business of the throne of God. To care for the glory of Christ, the Holy Ghost, so to speak, changes himself now, as will the Father in the day of the kingdom. For the Lord himself says of the promised Comforter, “He shall testify of me;” and again, “He shall glorify me;” and again, “He shall take of mine and show it unto you;” and again, speaking of his saints, “ye also shall bear witness, because ye have been with me from the beginning.”

If the saint be indwelt by the Spirit, as he is, what duty, I ask, lies on him, if not this duty of being careful about Him who was careless about himself? The Church is gone, as to all her appointed service, if she fulfil not *that* service. Is there, indeed, One that seeketh and judgeth? Did Christ promise himself *that* in the day of his humiliation? and shall we, or

can we, do any thing, or neglect any thing, that may disappoint his heart? God from the throne will vindicate the rejected Son by and bye, as it is written, "bring hither and slay them before me." But till that time of public vindication, of judgment, and of glory, the Church, through the Spirit, is to do that service; not, indeed, by bringing forth the enemy, and slaying him before Him, but by clear, full, fervent adoption of that decree, that all men are to honour the Son, even as they honour the Father.

And so again. When the Saviour was brought before the High Priest, and challenged to answer whether he were the Christ the Son of the Blessed, he answered it, though well he knew that that word of his was the sentence of death on himself. But then, at the moment, solemn beyond all thought as it was, this was his strength: "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

Thus was his heart again sustained at that most serious moment, by this same expectation, that, however for the present called to endure, and to be put to shame, a day of glorious vindication and honour was before him. And Peter, in the Holy Ghost, at the very beginning of his ministry, answers this expecta-

tion of Christ ; for he declares, again and again, in his first preaching to Israel, in the Book of the Acts, that He, whom they had crucified, was now at the right hand of God in heaven, the head of the corner there. The Spirit will not wait till the throne of God vindicate Jesus, but in testimony will tell it out at once, that Jesus is exalted, that “He is Lord of all ;” so that man *in that way*, may even now see him at the right hand of God, and Christ *in that way*, have these expectations of his heart answered.

And it is this which gives this service of the saint, or of the church, its peculiar preciousness and beauty. It is a service rendered to the honour, or I might rather say, to the *heart and expectations* of Christ.

There is a character in all this, my soul is assured of, beloved. And we are guilty of wrong church-conduct in the very highest duty which attaches to it, if we betray the least carelessness touching the sacred trust of the name of Christ, thus solemnly and tenderly committed to us.

The day will declare it. God in power by and by will “seek and judge,” and look to the honour of that name. Every knee shall bow, and every tongue confess that name above every name. In his times he will appear, and his names be about him, “Faithful

and "True," "the Word of God," "King of kings," and that name which "none knows but he himself." But till then we, in the Spirit, have charge of that name, to resent every thought that would soil it, and every hand that would disturb the securities which love and worship would put around it.

The name of the Son is to us what the name of Jehovah was, of old, to Israel. It was ruin to Israel, of course it was, to turn to other gods. Whether a prophet, with his accomplished verified word, or a kinsman never so dear, or a city with all its inhabitants, enticed to other gods, no pity was to spare them—folly was wrought in Israel, and ruin was at the doors, if judgment did not stay it (Deut. xiii.) Levi, in such a case, must not spare father or mother; the heads of the people who have sinned in Baal-peor must be hung up before the Lord. And is it not thus, in the church's way, with the name of the Son? No sword or spear is in her hand—but she must turn her door on the one who brings not his doctrine with him.

Let me remember, that it is the name of the Son of God that is the subject. A thousand cases might be suggested as occasions for evidencing whether there was large or little spiritual energy and light—different measures of which are to be counted upon, borne with,

and provided for. But when it is the name of the Son that is the subject, I am not to make it a question of comparative strength or weakness, but I am to look to this and to this only, *is the honour of his name protected?* It is the commandment of the Father, that "as we have heard from the beginning, we should walk in it," walk in the truth of the Son's glory. And we cannot excuse carelessness or indecision in guarding it—in throwing a wall of fire around it, by the plea that there is but little spiritual power.

John, in his epistles, shows how the saint, or the church, fulfils this most sacred and precious trust—and writings of wondrous excellence, and blessing to the soul, those epistles are. I would consider them for a little:

In the first epistle, the Spirit, in the apostle, presents to us the believer in communion with that most glorious object, "God manifest in the flesh."

It opens with a declaration of the verity of that great mystery—the manifestation of the eternal life which was with the Father. It announces that this manifestation had been made in such a way, that our ears, and eyes, and hands had all been privileged, as it were, to make it their property. It had been near and intimate; and the affections and faculties of the

soul had all dealt with it, and fellowship with it had been real and living. And then, having thus disclosed the object in its own proper glory, and in its nearness to us, the apostle begins to show the virtues and blessings of communion with it. This is his great purpose.

Fulness of joy is what he first declares to wait on this fellowship, (ch. i. 4.)

How precious should this be to us! The Spirit shows us an object, the natural and earliest virtue of which is this, to impart fulness of joy to the soul. There is no terror in it to make us afraid—no hand to be heavy upon us. It is not as the exhibition of majesty on Mount Sinai; nor is it even of that mysterious form which once led the enquiring soul to say, “art thou for us or for our adversaries;” nor is it first apprehended as in the place of authority, so as to draw forth the word, “here am I, send me,” or “speak, Lord, for thy servant heareth.” It addresses the soul at once in such a way as to fill it with joy. It is not apprehended, if *that* virtue be not enjoyed from it. And it is but in part apprehended, if only a measure of joy be tasted in it.

There is also *light* in it, (ch. i. 6.)

It conveys a message to the conscience and to the

understanding, as it carries joy to the heart. This manifestation of the eternal life tells us, that "God is light, and in him is no darkness at all;" and the conscience is warned, that to talk of fellowship with him while walking in darkness, (the pravity and ignorance of nature,) is a lie.

Such again is its virtue, the virtue of the eternal life manifested, when the soul has communion with it. And such virtue is worthy of it. If it be the living spring of fulness of joy, so is it the unfailing spring of light and purity. And the soul that has gone up to this great manifestation must walk as a child of light, and no longer as with the understanding darkened, alienated from the life of God, through ignorance, by reason of the blindness of the heart.

So again is it declared, "the Son of God was manifested to take away our sins, and in him is no sin," (ch. iii. 6.) There is no stain on this manifestation, no spot on the face of this glory. Whether we look at it, as here, (ch. iii. 6,) or listen to the message it bears, (ch. i. 6,) we learn the same lesson. It is the same testimony which the ear hears and the eye sees—"which we have heard, which we have seen, and our hands have handled"—the same testimony to the conscience. To talk of fellowship with him, and walk in

darkness, is a lie; and whoso sinneth hath not seen him, neither known him.

And again; this is a manifestation of *love*, such love as works two-fold fruit in the soul that (in the leading of the Spirit,) has gone up to hold converse with it. It works confidence towards God, and love towards others. As to God, it casts out fear, and answers itself in the heart and conscience with boldness, even were a day of judgment before it. It so fills the place where it enters with its own proper element of strength and liberty, that no room is left for the spirit of fear. And as to all around, it works according to its proper force, in the spirit and service of love, so that life would be laid down for the brethren, (ch. iii. 16; iv. 19; 20.)

The heart, the conscience, the understanding, thus converse with it. Joy is the fruit of this fellowship, light and purity also, love and confidence. The ear, the eye, the hand, all the affections and powers of the soul, are introduced to this glorious mysterious object, the manifestation of the eternal life which was with the Father, and all find the virtue of it, and bear away the blessing which it has for all who take of it, under the power of the Holy Ghost.

Precious and excellent all this is. The soul may

well know the deep unspeakable blessing of such relationship to such an object

‘This, however, is not our only business with it. There is something more, something else, I might rather say, something beside all this. We have *duties to fulfil towards it, as well as virtues and blessings to draw out of it.*

‘But this is only still welcome to the heart, as welcome, in one sense, as any thing. It is grateful to know it, and we bless God for such a thought. We would fain have service to render it, as well as all this rich endowment of light and liberty to get by it.

‘And so it is. And it is with these duties and services, the apostle expressly links the unction, which he tells us we have received. The unction was, doubtless, implied in all the rest of his treatise on this manifestation. Without the unction from the Holy One, without the Holy Ghost, the Spirit of truth, we could have had no living fellowship with this object. It is his to take of the things of Christ and show them to us. Without his in-working we should never have gone up to this great object. We should never have carried up our ear, or eye, or hand, to hear, to see, and to handle it; never should we have had living effectual communion with Jesus, the eternal life mani-

fested, had not the unction led us that way, and shown to us that object. But still it is in connexion with the duties we owe it, and not with the virtues and blessings we draw from it, that the apostle *expressly* mentions the unction we have received.

We see this in chap. ii. There we read that the unction teaches us the glory of that object, so that we need no man to teach us. We may learn much else through our brethren, but we need not to learn this. The anointing we have received makes us to abide in the Father, and in the Son, gives the soul to have fellowship with each in the allegiance, honour, and confidence of our hearts. The unction reveals to us the glory that there is in this object; and we pay it the confidence, and give it the abiding, of our souls, which is properly divine.

This glory is discerned in this manifestation, through the unction which we have received. Even "the little children" among us, as John speaks, have received it, and need none to teach them of this glory. And this anointing so pervades, or rather forms, the atmosphere of the saint's dwelling-place, that none who are of a contrary part, none who join not to give glory to Jesus, the eternal life manifested, can abide it. And such service we have still to render him. We

are to fill the place of our worship with such an element that all who continue not in the Son, and in the Father, must find their relief, and go out. And welcome service the heart says. Is not this the air we delight to breathe, as the unction delights to circulate it? And what lie can stand it? Let it be but a little one; let the spot on the face of this glory be but small; let it be but as a mote in the sunbeam; let the form of the thought which depreciates Jesus be but minute, or obscure, or scarcely to be defined; the unction resents it. "*No lie* is of the truth," even the little children know.

This is our service and duty to this glorious object, Jesus Christ, the Son of God, the eternal life, which was with the Father, and was manifested to us. And it is the doing of this service which is declared to give confidence in the day of the appearing. Abiding in him is the rule of that confidence. The ten pounds, fruit of diligent occupation of the master's goods during his absence, may introduce, with honour, into the regions of the king, there to take the ten cities under authority; but it is not that which, in the thought of the unction, according to John, is to give confidence in the day of the appearing. When dominion is shared, diligence will be rewarded, but it is jealous carefulness

of the name of the Son, (as John presents it,) that secures for us, that we are not to be ashamed before him at his coming, (See ch. ii. 28.)

And that we render this divine service to him is the direct and first commandment of the Father—"This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment," (ch. iii. 23.) To believe on his name is to give him divine honour. Obey him, as we may; as a master, or receive his instructions, as we may, as a teacher, if divine honour, all divine honour, be refused him, the first commandment of the Father is broken; *the* commandment. "This is the commandment." John again writes, "that as ye have heard from the beginning, ye should walk in it," (2 John 6.) Service, or toil, or the opened ear to his doctrine or precepts, will not do, if this be denied him. Faith in his *work* will not do, if this be denied him. His *person* has claims on us. For the Father has purposed it, and will see to it, that all men honour the Son, even as they honour the Father.

This, beloved, is our duty to this glorious manifestation. We enjoy its virtues, we know the liberty, and the light, and the purifying, and the gladdening that flow from it to that soul, that is brought by the Holy

Ghost up to fellowship with it; but we have this duty to render it, as we have these blessings to get from it. And the unction specially and expressly manifests his presence in us, and among us, in the declaring of this glory to Jesus, and leading us to the doing of this duty and service to him. If the unction be any thing to us, it is this. It is known as filling our place with such a sense and reflection of this glory of the manifested eternal life, that a stranger to it is forced out of it.

Simple, and yet welcome teaching of this epistle—glorious, in some sense, beyond most of its fellows. For if star differ from star in glory amid the heavens, I know not that among the lights of the sanctuary, one is of brighter lustre, more grateful or more needed, than the light of this epistle, which gives us the Holy Ghost at his proper work, his great covenant work, taking of the things of Christ, and showing them to us. In the midst of this, he shows us also “things to come.” He tells us that when Christ shall appear, “we shall be like him, for we shall see him as he is.” But that I pursue not. My thought was to present this epistle as telling us of the virtues we get, even now, from the manifestation of the eternal life, which it declares to us, and of the service and duty we are to render it, under the unction we have received.

We have more, however, of the same kind, under the hand of the same apostle. In his second epistle, we have a holy and happy commendation of one who was found by him faithful to this duty and service. And this comes quite in season. The previous writing declares a duty we owe to this glorious manifestation; and now this writing which follows, instances that duty fulfilled by the "elect lady." Any one of the "little children," would know and own the duty, and "the weaker vessel," can and will discharge it.

And such a writing helps to assure us, did we need that, how dear and valued this service is in the esteem of the Spirit, when he can thus engage himself by a distinct writing to exhibit and commend it.

This elect lady was loved "in the truth," words which have their own sense and application.

For, as John speaks, "the truth," has its special sense. It means "the doctrine of Christ," (see verse 9,) not the Gospel of the grace of God; not as in Paul's ministry, we might understand the expression, (as for instance in Gal. iii. 1;) not the doctrines which Christ preached, or inspired apostles to preach, but the truth or doctrine respecting the person of Christ.

This is "the truth" in this writing of John. Verse 7, gives direct witness of this, because *deceivers* are

described as those who impugn or gainsay the doctrine respecting Christ's person.

Paul and John are to be distinguished. With Paul, "the truth" is the general mystery of the Gospel; with John, it was "the doctrine of Christ." Paul guarded *the work* of Christ for a sinner in all its simplicity, and taught the saint his adoption in *the person* of Christ. But John speaks as one that had the honour of that person committed to him, as one that had to defend "the doctrine of Christ," not for the sake of *our* interest in it, but for His own glory's sake. Paul, referring to the mystery of godliness, cannot stop at the first article of it—"God manifest in the flesh," but he must go on to unfold it, till he show our interest in it, and say—"preached unto the Gentiles." But John has but one object before him here, the glory of the person of the Son of the Father, and one duty towards that object—jealous maintenance of it in the face of all.

In Levitical language, as another observed to me, John was a Kohathite—eminently so in this writing. He is in the most holy place, concerned with the ark. Other businesses he may take up elsewhere, needed businesses, too, (no deliverance or conduct of the camp without them,) and Paul and others continually wait

on such; but in this epistle John is a Kohathite, who busies himself about the person of Christ, the Son of the Father, and about that only. (See Numb. iv.)*

Now I further judge, that his epistles contemplate an evil day—a day in which there was a peculiar attempt made on “the doctrine of Christ.” John the Kohathite was all alive to the exigency—of course, I know, under the Holy Ghost. But he was not alone. “The elect lady” and “Gaius” are both addressed by the elder as loved “in the truth.” (See 3rd Epistle.) And though a character is given to the house of Gaius different from that which is given to the house of the elect lady, both of them were in the common service of the truth in that day.

Her house was the *sanctuary* of the truth, and had to keep outside all that was not of it, all those who did not bring “the doctrine of Christ” with them. His house, on the other hand, was the *guest-chamber* of the truth; and had to open itself to all the witnesses of it.

* The service of the Kohathites was such as exposed them to be cut off, if they either touched the ark, or gazed on it, (Numb. iv. 17—21.) Not so, the service of either Gershon or Merari. The very privilege of a Kohathite was akin to danger. Such a thing is very common. The privilege, however, is not therefore to be refused, but only used in a right spirit. Let reverence clothe our spirit when we do Kohathite service, and then we may do it with the richest sense of our privilege, and in a spirit of gladness and liberty.

She was to be the *guardian* of this mystery; he the *fellow-helper* of it, serving those who bore it abroad in the love of it—those who, “for Christ’s name sake” went hither and thither, taking nothing of the gentiles.

And thus did the Elder John, in an evil day, find companions in “the truth,” to serve it at home and abroad, to serve it as guardians or as fellow-helpers, with their houses, either as temples for its disciples, or as showing hospitality to its witnesses.

The atmosphere within the house should be so full of the fragrance of his name, that all who are of a contrary part should be forced out, (1 John ii. 19,)—the door at the entrance should be so closed, that the same should know that they would be kept out, (2 John, 10,)—but the welcome should be so clear and fervent, that all who savour and witness of that name should feel themselves at home in it. (3 John, 8.)

Will we not all join, beloved, in such services as these? Surely all this is Kohathite service—this is business with the ark itself. Oxen and waggons could not aid in it, (see Numb vii.) The material of the service is too delicate for such help. The shoulders of the Levites must do the service, and even their hands must reverently, and only reverently, handle the sacred deposit committed to them.

Thus in an hour of many deceivers, when the honour of this glorious manifestation was gainsayed, the Apostle delights to own it as the bond of union between his heart and this elect lady and her children, and his beloved Gaius. For weak ones, and young ones, as we have said before, are sufficient to hallow and guard this precious mystery.

The elect lady acquitted herself well. The Apostle had found of her children walking in truth, as we have received a commandment from the Father. And he has now only to encourage her to stand boldly in an evil day. He would fain have her obtain "a full reward," and, by no means or to any appearance, lose these things which she had wrought. And Gaius had rejoiced the heart of John, by the testimony borne to him by the brethren, touching the truth in him. Clear and simple teaching, as well as fervent and decisive admonition! Special warnings, however, attach to us from all this.

The present is a time when there is much testimony abroad to the *work* of the Son of God for sinners, or to that truth which is commonly (and properly) understood to be the Gospel. And this truth touching the work of Christ is ever to be testified, and ever protected. Paul, as we have noticed, was in that service

eminently. He was watchful of the approach of the enemy, in every attempt to corrupt the simplicity that was in Christ. You see him busy among Greeks and Jews, in proving and defending, as well as testifying and proclaiming, the Gospel of the grace of God, and the salvation of sinners through the faith of the blood of Jesus. Every place, we may say, witnessed, the fervency of his spirit, in that good, and precious, and needed service. But the *person* of the the Son of God is committed to our trust, as his *work* is to our testimony. There is no life in the soul, it is most true, when his glorious person is not apprehended. But even without such considerations, a stewardship of that great mystery is committed to us. It is to be no question of our interest in that name, (it was not made so by John in writing to the elect lady;) it is to be a question of the rights and honours of that name, when we are to get ready our answer to those who come to our doors. And in a day, like the present, of much acquaintance with the Gospel, of extensive and popular adoption of evangelical principles, this duty to the Son of God, awakening the tenderest and most holy services of the heart to him, has need to be in constant jealous remembrance of our souls.

It is a time, likewise, of much social encouragement,

and of fellowship between man and man. The spirit of confederacy is abroad. It is all, of course, for the advance of the social system, and for the good of men as fellow-citizens of the world. But the Church of God is in danger from that spirit, as it always is from the temper of the times. She is in danger lest the like mind should find place in her, in a form and pretension fitted to deceive, and then to corrupt her. It will, of course, profess to serve her with Christian service. It will take some of the dearest principles of God, and work by them. It may speak of brotherhood and of love; but if withal "the truth," as John speaks, be not kept in anxious, jealous guardianship—if all this promised brotherhood of the saints be not love "in the truth"—love "for the truth's sake," in our Apostle's divine sense, a spirit not of God is to be exposed, and the unction we have received is to resent it.

Blessed, indeed, that it is so! We cherish this jealousy for Jesus, we welcome this service to him; and we have to pursue our way, not in righteousness of life merely—not in the fellowship and love of brethren merely—not in the uncorrupt confession of the Gospel merely, or in jealous testimony of it to those around; but we have to pursue our heavenward

way in the power of this unction from the Holy One; which binds us to the honour of the person of the Son of God. We must go on as an anointed host. A living family of the living God, it is true, we are, but an anointed host likewise—a people who know and acknowledge that they have the name of Jesus Christ, and “the mysteries of God,” as St. Paul speaks, committed to them, for safe, and holy, and honourable carriage through the world; as, of old, the tribes of Israel conducted the Ark of the covenant through the desert.

Is there not, however, I ask, reason to fear that much of this precious mystery committed to our stewardship, as well as revealed for our life and joy, is not laid up in the hearts of many with that assurance and light, or defended there with that jealousy, which ought to accompany it? Is the thought of the *person* of the Son cherished in the soul as his *work* is? and is the distinct personality of the Holy Ghost in the Godhead, more than a cold unsettled notion, admitted in a conventional way, rather than in the assurances and enjoyments of divinely instructed minds? It may be that with more light on some prophetic truths, and other scriptural enquiries, the saints, now-a-days, are far below many who, before now, hung over the blessed

mysteries of God with ever new delight and fervency! For in the accomplishment and display of the great work of the Gospel, there is made a manifestation of the full "name" of God, Father, Son, and Holy Ghost, three persons in one divine glory, one Godhead—a disclosure also of the great mystery, that God was manifest in the flesh, and that the Holy Ghost is now serving the great ends of covenant love, by making effectual to the souls of the elect the glorious Gospel of the grace of God. And according to this, the Lord Jesus, in the day of his ministry, anticipated the coming ministry of the Holy Ghost, promised it, and honoured it. He told his disciples that there was One who would teach them after a far higher method than he himself was then using. The Comforter would bring to remembrance what he was then but saying to them; he would teach them what he was but speaking; he would guide them into truth, dealing with their hearts, and not merely with their ears, effectually making good his words to their souls. (John xiv. xvi.)

Very precious this is. And each saint is now to be the happy anxious witness of this other and better Teacher. The things of Jesus, the things of the Father, and of Christ, are written in the book. We may read them there, and even learn them from thence.

But in covenant ways, the Holy Ghost, beyond that, *takes* and *shows* these things. The book supplies the lesson, but the Spirit takes and shows it. His living energies accompany the lesson to the heart. And to be *spiritual* is not, therefore, merely to know the lesson, as the book would enable us to know it, but to know it in such wise as evidences this *taking* and *showing* of the Spirit, this great business, this covenant business, of "the unction from the Holy One." The more our knowledge is clothed with the character or expression of this living process, the more spiritual is it. When the things of Christ are dealt with by our souls, as they would be dealt with by the Spirit of truth in us, then are we "spiritually-minded," which to be, is "life and peace." So be it with us, blessed Lord!

THE END.