

sion as to himself when speaking of his elevation to the third heaven: "I knew a man in Christ."

A few preliminary thoughts as to the law will facilitate our understanding this expression. The law gave to man a perfect and divine rule for his conduct upon the earth. But it never took him up into heaven. Heavenly beings, indeed, such as the Angels, act upon the abstract perfection of this divine rule as it is stated by the Lord Himself; they love God with all their heart, and their neighbour as themselves. This is creature perfection. But that is their nature in which God has maintained them. To prescribe feelings and conduct by law is another thing. Christians often forget this. The contents of the law are perfect in their place and for their objects. It tells us what the right state of a creature is, and forbids the wrong that the flesh is inclined to. But why *prescribe* this? No doubt obedience is a part of perfection in a creature. Mere doing right would not suffice for a being subject to God to walk righteously, because God has absolute authority over him. Thus God can, and we know does, prescribe certain particular acts of service to angels; and they obey.

But when a state of soul is prescribed—why is that? Because it is needed. It becomes necessary because of the state of the person to whom the command is addressed. He is otherwise inclined, in danger from other dispositions of doing otherwise. To command a person to do a thing supposes that he is not doing it, nor about to do it without a