

brought into, yet we are men in Christ, and we have known enough, the feeblest saint who knows his place in Christ, has known enough of that blessing, to rejoice with joy unspeakable and full of glory. He glories in the position of the man in Christ, which is his most surely and fully in Christ; and he may realize it, too, so that at the moment he may not sensibly feel the working of sin in him, though he well knows it is there. We may be filled with the Spirit, so that the Spirit may be the only source of actual thought in us, Indeed this is our proper Christian state, not always with the same activity, it is true, of the Spirit giving the sensible apprehension of the glory, and the things of Christ, so as to elevate the soul to that which is above; but so that there is no consciousness of anything inconsistent with it in the mind. This is the state described in the Epistle to the Philippians—the true Christian state.

There may be even then, when there is no conscious evil, the effect of obscure apprehension, an apprehension obscure perhaps even in a way which implies fault, negligence, want of singleness of eye, spiritual laziness, swerving from the path in which a single eye would lead us, (though then uneasiness naturally follows in the soul, because the Spirit does dwell in us and is grieved ;) still there may be no present disturbing element in the conscience. The fact, it is important to remark, of sin being in the flesh, does not make the conscience bad. When it becomes the source of thought or action, then the