

manifestation by the agency of the Holy Ghost is to project itself into the whole future of the Church and the race.

Because the external revelation, the record of which is contained in the Scriptures of the Old and New Testaments, is completed, it does not follow that no further Divine communication will be made to man. If we have read aright the utterances of our Lord in respect to this matter, humanity was to be brought, in this dispensation, into closer relationship and more intimate communion with God than it ever had been before. God was not only to dwell among men, but to be in them. It was in exposition of the transcendent privilege of the new dispensation that our Lord said (John xiv. 23), "If any man love Me, he will keep My words; and My Father will love Him, and We will come and make Our abode with him." That is, in this new and spiritual dispensation, under the quickening and illumination of the Holy Ghost, both the Father and the Son shall become continuously and permanently the supreme objects of thought, of affection, and of consciousness to the loving and obedient soul.

Coming or going, departing from, or abiding in or with particular places, or individuals, are things which can only be affirmed of a Divine Person in an accommodated sense. Absolutely God is in every place. There is not a spot in the universe from which either the Father, the Son, or the Holy Ghost has been or can ever be absent for a moment. And notwithstanding what is sometimes said about a special presence of God, there is not a spot where these divine Persons are present in any higher sense than in any other. And the movement of such a Being from one point in space to another is manifestly impossible. There is no room for such movement on the part of a Being who is Omnipresent. All those passages of Scripture in which such phrases occur as imply the localizing of the Divine Presence must be understood as referring not to the absolute or essential, but to the manifested, presence of God. It is in this sense that we are to understand all those passages which refer to the *coming* of the Comforter, and this one in which He promises that He and His Father will come to the loving and obedient and make Their abode with them. The meaning is that They will come permanently into the thoughts, the affections, the consciousness of such, so that they shall no longer be apprehended as intellectual abstractions, or Beings at an awful distance, concerning whose very being we have only dim and indistinct notions, but living realities ever present to the consciousness.

Now, this was to be the experience, according to the comforting words addressed by our Lord to His disciples when He was on His way to the Cross, of all such as received the Holy Ghost in the new dispensation in His fulness. His indwelling was to be a matter of consciousness, and it was not only to make itself known, but to reveal the presence of the Father and the Son. He was, in fact, to annihilate the sense of distance between the soul and God, to bring them, as a matter of consciousness, face to face, by bringing them into vital and loving communion. And what progress in divine knowledge may be made when the soul is thus brought into personal and direct communication with the living truth itself who can tell? So far as we can learn from the teaching of the Lord Jesus Christ, there is absolutely no limit to the revelation of God to man, but in the capacity of the soul to receive it; and how far this capacity may be enlarged, under