

pen, "herein is love, not that we loved God, but that He loved us" (1 John iv. 10); and the proof of this is based on that which is above all human thought and knowledge, namely, on the acts of God Himself in Christ. On the other hand, the presence of the Spirit is not given him as the proof of God's dwelling in us, two things which are identical, but it is written, "hereby know we that *we dwell in Him*, and He in us, because He hath given us *of His Spirit*." This presence of God in love not only fills our narrow souls, but places us *in Him* who is infinite in love. United to Christ by the Holy Ghost, one in life with Him, and the Spirit acting in us, "we dwell in God, and God in us." Therefore it is said that "God has given us of His Spirit;" that is to say, God, in virtue of His presence and of His power, makes us morally partakers of His nature and character, by the Holy Ghost in us, whilst giving us the enjoyment of communion with Himself, and at the same time introducing us into His fulness.

I would here just point out the distinctive characters of the Epistles of Paul, Peter, and John. Paul was raised up in an extraordinary manner for the especial purpose of communicating to the Church the order, method, and sovereignty of the divine operations; and to reveal the place which the Church holds in the midst of this, inasmuch as she is united to Christ, and is the marvellous object of the counsels of God in grace; as the apostle says (Eph. ii. 7), "that in the ages to come He