

prepared for truth of that high quality. And in all this, great honour is surely put on such truth itself, and encouragement of a peculiar kind given to the study of it. And if we are in company with that Spirit, who wrote the whole volume, we cannot but be acquainting ourselves with it, as we go from Genesis to Revelation, throughout Scripture from first to last.

But further.

Godliness is connected with *the truth* (1 Tim. iii. 15, 16). Our character is to be formed by it, and our service defined and directed by it. The truth is the instrument and the standard. It is that by which the Spirit works in us and with us; and it is that by which we try everything. It is an *instrument* in the Spirit's hand, and a *standard* in ours—and the truth that is this, is connected with the dispensations of God.

This is seen at once. Morals and the duties which attach to human relationships get a peculiar character from their connection with such truth—as, among other scriptures, Eph. iv., v., vi., would, in many particulars, illustrate for us. We are now in this dispensation to learn “Christ,” and be taught “as the truth is in Jesus.” What was holiness and service under one dispensation, ceases to be so under another. Actions change their character with the changing time. In order to *do* right, or to *be* right, according to God, we must “know the time,” as the apostle speaks. The day was, when it was holy to call down fire from heaven to consume adversaries. But the day came, when the offer to do such a thing had to suffer rebuke—and that too, under the same supreme divine authority which had warranted, nay, inspired it, before. “Everything is beautiful in its season”—and dispensational truth is the great arbiter of