

little that was entirely new. He rather presented to them Old Testament truths, irradiated by the light of recent events, and enabled them, through the help of the facts which they had themselves witnessed, more fully to understand the import of our Saviour's teaching. He recalled to their minds our Saviour's instructions, preserved them from all error, in the recording of them, and thus guided them, by inspiration, into the comprehension of all necessary truth, and guided them infallibly, in the communication of it to the Church. But though believers now are not inspired, or infallibly preserved from error, yet they, too, have an unction from the Holy One, in virtue of which they are guided into all truth, necessary for their own comfort, and guidance, in the way of life. All true believers are such by the unction of the Holy One; for "the natural man receiveth not the things of the Spirit of God, because they are foolishness to him, neither can he know them, because they are spiritually discerned."

As for the apostles, it was necessary that they should enjoy the gifts of the Spirit, in a far higher degree than ordinary believers; for they were made the instruments of communicating the will of God to men, in all future ages. It was necessary, therefore, that they should enjoy the infallible guidance of the Holy Spirit. "So our Saviour promises his apostles, in the text, that the Holy Ghost should bring to their minds, by an immediate efficacy, the things that he had spoken, that, by his inspiration, they might be enabled to write, and preach them for the good and benefit of his Church. So Peter tells us, "Holy men of God spake as they were moved by the Holy Ghost;" that is, in writing the Scriptures, they were borne up by him, carried beyond themselves, to speak his words, and what he indited to them.—The apostles forgot much of what Christ had said to them, or might do so; and what they did retain in a natural way of remembrance, was not a sufficient foundation to them, to write what they so remembered, for a rule of faith to the Church. For the word of prophecy is not from any man's proper impulse, it comes not from any private conception, understanding, or remembrance. Wherefore, Christ promises that the Holy Ghost shall do this work;

that they might infallibly give out what he had delivered to them. Hence that expression in Luke i. 3,—“Having had perfect understanding of all things, from the very first,” is better rendered—“having obtained perfect knowledge of things from above, (noting the rise, and spring of his so understanding things, as to be able infallibly to give them out, in a rule of faith to the Church,) than the beginning of the things themselves spoken of; which the word itself will not easily admit of.”*

INTERCESSION.

My dear Sister in our precious Lord Jesus,—your letter is like the merchant ship—it bringeth food from afar. The thought upon intercession is very sweet. It is true that our education in the school of Jesus—our own experience in that peculiar line of things to which we are called—is for practical utility in our future walk and labour. There can be no doubt whatever of those who are taught of God having to pass through a certain routine of spiritual theology altogether unknown in the schools of men. It is not Greek roots nor Hebrew derivations that we learn at the feet of Jesus. These things may give the knowledge which, when misapplied, tends to puff up; but to “strengthen thy brethren” we must learn first to know our own weakness. We must pass through the fire ourselves before giving exhortation to our brethren who are in heaviness through manifold temptation, or concerning the fiery trial, “that” strange thing, which happens in our pilgrimage.

The intercession of Jesus with the Father is not on account of anything lacking in the finished work of Christ, or any deficiency in the fulness of power in our great High Priest, but it is in consequence of our weakness. “Simon, Satan hath desired to have thee, that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren.” The work of flesh must be sifted out, that fruits of the Spirit may spring forth to the praise and glory of God. The sifting process brings us to a knowledge of our own nothingness. The intercession gives us a knowledge of our compassionate Father, who chastens us for our profit, weaning us from our evil nature, that we may know Him, and become the happy partakers of his divine nature, making us meet for the incorruptible inheritance. Thus Paul tells us that “our light affliction which is but for a moment