

ted with a horn of oil. A horn represents strength and durability, and bespeaks the character of David's kingly government. Our spiritual David, the author of our text, was anointed of God. "I have found David my servant, with my holy oil have I anointed him."—Psa. lxxxix. 20. He is seated upon the throne of his kingdom.—The name Messiah, or Christ, signifies the ANOINTED. The anointing of priests and prophets was significant of high positions of great importance. Aaron was anointed, or consecrated high priest, and Elisha was anointed a prophet by Elijah. Our blessed Lord, united within himself the three distinct offices of king, priest and prophet. In every other sense he possesses the full embodiment of every perfection and character with which he is constituted fully the Savior of his people.

In a higher and more exalted sense do I consider the spiritual application of our subject than the literal transaction. The act of this woman illustrates something which is fully known and appreciated among the saints in the whole world, and of which she stands as a memorial. The ointment was precious, and very costly, indicating its intrinsic value. The love of God shed abroad in the hearts of the saints through Jesus Christ the anointed Head of the church, passes through and over all the members of Christ's spiritual body, the church, fully ramifying all the subjects of grace, and of intrinsic value not surpassed. The psalmist speaks of it in this manner: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore."—Psa. cxxxiii. The odor of the ointment, in a literal sense, filled the house. The odor of this heavenly ointment fills the church of God, which is the house of God, and causes the saints to rejoice, and be exceedingly glad at the feet of Jesus, their exalted Redeemer. For this anointing is in full operation when love flows from heart to heart, from

Christ the Head, including the body, to the feet. To be at each other's feet, clothed with the garments of salvation, and their mouth filled with praise, and beholding the perfect symmetry of Christ and his church in beatific vision, is the highest point of elevation reached by the saints in time. They honor their ascended Lord, who was dead and buried, but ever liveth their glorious intercessor.

This precious ointment is also likened to the dew which falls upon the mountains. In a literal sense dew is a moisture in the atmosphere, or heavens, which falls gently upon the earth, or mountains, by night, and moistens wherever it falls.—As the mountain of the Lord's house, or church, is established in the top of the mountains, and exalted above the hills, (Isa. ii. 2) the refreshing dew which descends from the spiritual heavens of immortal glory, enlivens and fully saturates the whole body of Christ, and each member of that body separately. The voice of inspiration declares, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."—Deut. xxxii. 2. How refreshing, soul-inspiring, and soul comforting, is the doctrine of God our Savior, and the speech of him whose tongue is as the pen of a ready writer, when this precious anointing is felt and enjoyed.—Then the communion of saints is sweet, for they are in the banqueting house of our God, and his banner over them is love. There the blessing of the Lord is known and felt, even life for evermore.

There are many figures, metaphors, and striking illustrations used in holy writ to present the relationship and union of Christ and his people. The woman in our subject presents to my mind a very interesting illustration of the bride of Christ. Her spiritual origin is in her exalted Redeemer, and her earthly or natural origin is in Adam. In the latter sense she sustains a covenant relation to her Head and Husband. He came in the flesh to redeem her from the dominion of sin under the law. She was under the law, and under its curse. The union and relationship is indivisible. She was not fully developed under the Old Testament dispensation, but was in an imperfect state.

In the literal circumstance recorded in Mark xiv. 8, Jesus says, "She has done what she could: she is come aforehand to anoint my body to the burying." Women ministered to his necessities. They were present when he suffered, and at his burial. Some of them were present on the morning of his resurrection, with spices to anoint him. The spouse of Christ did all she could for him under a dispensation which dealt death and damnation to all those who violated it. Her sins and transgressions were laid upon him, and the law demanded his death and burial in her behalf. He was crucified and slain in accordance with the determinate counsel and foreknowledge of God for the salvation of his bride. His death and burial was as important in the counsel and purpose of Jehovah as his resurrection and glorification. Every link in the chain of God's predestinating purpose of love and mercy is as strong and durable as Omnipotence. The bride, when under the exercise of saving faith, beholds her death under the law, and under its curse, and the burial of her sins when Jesus was dead and buried, and her resurrection with Christ from under the condemnation of the law, and her justification by his blood in the remission of her sins. The love of Christ constrains her to acknowledge him in the ordinance of baptism, and in obedience to his laws, rules, precepts and commandments. Her acknowledgment of him under all circumstances is expressive of her love and respect for him as her Lord and Husband. This is synonymous in its application to the anointing, which I have already discussed, as I understand the subject.

After a lengthy dissertation, I have at last reached the text. The text inculcates the doctrine and principles already elaborated. It is an undoubted truth in the experience of the saints, as the word verily properly signifies, that whosoever the gospel is preached in its primitive purity, the love of God embracing Christ and his church, is presented in its fullness and glory. It is good tidings of great joy to the bride of Christ, or in other words to the saints of the Most High God. The love and devotion of the woman in a literal sense in anointing the head of Jesus, may not often be

spoken of as a memorial, but in a spiritual sense in contemplating the bride of Christ in her devotion to her Lord in the heavenly anointing, her act is a lasting memorial of her, never to be forgotten while time endures, or the gospel is preached. Her love and obedience to her Lord is presented only in reference to the great truth of inspiration which declares, "We love him because he first loved us."—1 John iv. 19. Again, "And this is his commandment, that we should believe on the name of his Son Jesus Christ and love one another, as he gave us commandment. And he that keepeth his commandment, dwelleth in him, and He in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."—1 John iii. 23, 24. The heavenly unction or anointing which the saints receive from the Holy One, should be reciprocated by them under all circumstances. This applies to individual saints with the same weight and force as to the church in a collective sense. John says, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is no lie, and even as it hath taught you, ye shall abide in him." Further John says, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." How excellent and glorious is the love of Christ to his people, and the communion of saints.

My dear sister, I have not exhausted the subject, though I may have exhausted your patience. I hope what I have written will not be unprofitable to you, as I have endeavored to comply with your request, though in a private manner. Our personal acquaintance was brief, though pleasant to me. Please write if in accordance with your feelings and wishes, as a letter from you will be appreciated by me. Remember me to your husband in christian regard, and accept a token of my christian love to you.

JOSEPH L. PURINGTON.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Better is a little with righteousness, than great revenues without right.