

changes needful on our part for this fellowship with the Father, and with His Son Jesus Christ. The Holy Ghost, too, as the Spirit of sonship, has come down to dwell in us, the Witness that we have not only this life in Christ, but are brought into the relationship of children with the Father: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba" (Gal. iv.). This is very blessed for us, because realized in the consciousness of life—divine life—known and understood in this relationship with God, and vital in our hearts, as enjoyed in the Father's delight in us. We are one in this with His beloved Son, and the Holy Ghost produces in us the new-born feelings and affections which respond to love like His. "We dwell in God, and God in us."

In the earlier account of the communications of this life, we may recall how Jesus said to Nicodemus, respecting fellowship in the earthly things, "Ye must be born again," to see or enter into "the kingdom of God." Beyond this, and when the time was come—not merely for the heavenly things to be told out, but for the hidden mystery of Christ and the church, and the secret purposes of God to be brought to light, and made known to us in the ascended Son of Man—how could *such* communion be maintained on our part, except under the anointing of the Holy Ghost? God might, and did, in times past make His ways known to Moses, and His acts unto the children of Israel, for these were *earthly*, and therefore mainly governmental, or dispensational, in their accomplishments. But something worthy of the Father of our Lord Jesus Christ remained "hidden in God," till the Son of the bosom came forth in His marvellous ministries to make it manifest, first in His own person, and then to lay the foun-