

take their true place before God as lost sinners and believe the record He has given of His Son), which has met all such existing deficiencies and antagonisms, and removed them. And not only so, but that same work, in death and resurrection, has brought believers to the Father as "*new creatures*," in present and everlasting favour, through the Son of His love. The foundation of Christian fellowship is thus based upon our redemption to God by the blood of Christ, and is formed by the ascension of our Lord Jesus to the right hand of God, in His declared worthiness to become the Centre and Depository of all the purposes of God, and worthy of all honour and glory, as having now carried them out and made them true in Himself. The Second Man in heaven, exalted above all principalities and powers, and Head over all things to the church, must needs have been established *there* for Himself, according to the counsels of God, and in His own righteous title, before a fellowship with the Father and the Son could be revealed, or *we* be called into the participation of it by grace.

Christian fellowship, whether in its objects or subjects, lies, therefore, outside this old creation, though announced and designed for those who are yet amongst its ruins. It exists in the glorified Son of man, in the place where He now sits as Head and "*Beginning of the creation of God*." Another revelation of and from God was thus required to make Him known in the Son, and has been since introduced by the Holy Ghost, according to the promise of the Father, come down as the Glorifier of Christ, the Centre of God's counsels, and, moreover, as the Witness to us that we are united to Him, who has there become our life in glory. Born of God, created anew in Christ, quickened, raised, and seated together in Him in the heavenly places, are some of the necessary