

2nd. Its blessedness : because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying "Abba Father."

Here is blessedness ; you can go to God as your father, though you have offended him, grieved him, provoked him to wrath, and wandered from him, yet you have returned and he receives you, embraces you, welcomes you, rejoices over you, clothes you with the best robe, the robe of righteousness of Christ—he feeds you with the best and richest of food, and receives you to heaven as your home. Come believing soul, and thisday call God your father ; see your privilege and live up to your privilege, be not downcast, be not discouraged. See the robe prepared for you, the joy manifested, the love exhibited. Wilt thou not for this time say unto him, Thou art my Father, Thou art the Guide of my youth. "If parents who are evil know how to give good gifts unto their children, how much more shall your heavenly father give the holy spirit unto them that ask it."

"Ask and it shall be given unto you, seek and ye shall find."

3rd. The duties of the sons of God may be summed up in love and obedience. The one is the heart, the other the conduct ; the one the element, the other the developed, the one the spring, the other the manifestation, for love is the fulfilling of the law.

The next thing we would call your attention to is the manner which we obtain this relationship or how do we come into it. We come into it by Faith—Faith in the Son of God who taketh away the sins of the world. And in order to it,

1st. We must be born again. This does not imply any physical impossibility ; we need not to enter our mother's womb and be born again. Regeneration or being born again is a figurative expression—it denotes the change of view, feeling and conduct produced by the sinner being led to see and feel his need of a Saviour. The Spirit of God gives so high and lovely an exhibition of the holy and lovely character of God in giving His son,—it gives such an exhibition of Christ as the holy one and the just, as the merciful Saviour so willing and able to save, and so suited to the want of the poor sinner that he is led to see his relation to God and to the law and to Christ in so different a manner from that which his carnal heart had suggested, that his eyes are as it were opened, his understanding is enlightened, and his affections are drawn out to God. The view of the perfect satisfaction is sufficient to show him its efficacy in relation to his sins how awful and numberless they are. He is ashamed with a sense of his own