

order to cultivate piety and to walk in communion.

We are accepted in the beloved, the righteousness of God in Him. He appears in the presence of God for us; we have the consciousness of our relationship, we cry Abba, Father, in the same relationship with God as Christ, in divine favour. We seek to keep close to God, to our Father; we seek not to grieve the Holy Spirit; we seek to please Christ and not to displease Him; all this according to the relationship and the favour; "the elect of God, holy and beloved." The affections have to do with the relationship, not our judgment *as to* the relationship with the affections. "Thou shalt love," that is always law. It is not, "God so loved." We are made perfect in love by dwelling in Him; and, "we love Him," not, we ought to love Him, because "He first loved us." Love for a superior, consists in a deep consciousness of His love which binds the heart to Him, and makes us feel how little (when the ought comes in) we love Him as we ought to love Him.

We feed on Christ: we judge ourselves as to all that is not pleasing to Him, we desire to be devoted to Him because we owe ourselves to Him. Save this judgment of self, and watchfulness, always necessary, we think of Him and not of ourselves: by judging ourselves we ward off what is evil; By thinking of Him we make progress. We have the consciousness that nothing separates us from Him, from the love of God *in* Him. I draw a conclusion, a just and holy one (Rom. v.,) that if I am recon-