

is to say, the presence of God who communicates this new nature to us. Therefore we read (Rom. v. 5) "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." We are loved—we know it, and have the proof of it in the gift of the precious Saviour, and in His death for us (ver. 6-8). But there is something more ; the perfect and infinite love shed abroad in our hearts (poor vessels as they are), and the Holy Spirit, who is God, is there (and is free to be there, because we are purified by the blood of Christ)—He is there to fill these vessels with that which is divine—the love of God. It is also added (ver. 11) that we joy in God. Therefore, looking at the presence of the Spirit as demonstration of power in the soul, the apostle John affirms that "hereby we know that He abideth in us, by the Spirit which He hath given us." (1 John iii. 24.) But, as this might be applied merely to the varied energy of the Spirit in the soul, it is stated, further on, that "love is made perfect in us," namely, the love of God to us. Here it is no longer a question of us, of our affections, of our thoughts ; but the soul is filled with the fulness of God, which leaves no room for anything else ; there is no discord in the heart, to spoil the essential character of divine love. God, complete in Himself, excludes all that is contrary to Himself, otherwise He would be no longer Himself.

To avoid *mysticism* (the enemy's corruption of these truths) the Holy Ghost adds by the same