

shewn out in their mutual connections : for " the mind of the Spirit," known to God, who searches the heart, is the life of the Spirit in the saint. But, on the other hand, " the Spirit helpeth our infirmities," and " maketh intercession for the saints, according to the will of God." The reason of all this is simple. On the one hand, the Spirit is there and acts with power according to the mind of Christ ; on the other hand, and in consequence of this operation, the affections, thoughts, and works, are produced, which are those of the Spirit ; but yet they are also ours, because we are partakers of them with Christ, " our life " (Col. iii. 2, 3), for " God hath given us eternal life, and this life is in His Son. He that hath the Son hath life."

But the effect of the second aspect of the presence of the Holy Ghost is yet more important. The Spirit is the Spirit of God ; He is God, and is, therefore, the revelation of the presence and power of God in the soul—a revelation known *through* and *in* a new nature which is of Him. Consequently, that which is in the nature and character of God is developed where God dwells, i. e., in the soul of the saint ; not only is it produced in the new man, the creation of God, but it fills the soul, because God is there, and there is communion with Him. For instance, the new nature loves, and this love is a proof that one is " born of God," and knows God. But this is not all ; there is, moreover, the in-dwelling of the Holy Ghost—that