

might know Thee the only true God, and Jesus Christ, whom Thou hast sent." It is into this circle we are introduced, in the light ; and that so really, that the Spirit who writes of it, and establishes us in this communion, declares these as *our* realities (summarily by John), and says, "Truly our fellowship is with the Father, and with His Son Jesus Christ"; and "these things write we unto you, that *your joy* may be *full*." Blessed portion for us, as known in and by the Holy Ghost !

These Scriptures, and such considerations, may determine our first inquiry, viz., upon what Christian communion is based ; and, likewise, with whom and by what means it is held. There yet remains the question in what this fellowship consists ? and collaterally, in what respects does it differ from God's testimony to Himself in this Adam creation, and likewise from His intercourse with Abraham as "the father of many nations," or with David, "the man after God's own heart," and the royal promises of the throne and kingdom in Jerusalem ? These inquiries are of the deepest interest, as opening out the ways of God to men on the earth, and are profitable to us as displaying "the manifold wisdom of God," from first to last, so much of which remains yet to be accomplished in "the times and the seasons which," as Jesus said on His departure, "the Father hath put in His own power."

The earliest lessons by which God gave forth this knowledge of Himself to His creatures was by the six days' work of creation, and the responsibility of mankind consisted in glorifying Him as God, in the light and consciousness of His providential care and goodness, "filling their hearts with food and gladness." Indeed, Paul's epistle to the Romans opens by the testimony it bears to these facts as the basis of such intercourse, viz.,