

the believer, actuates his conduct ; for as many as are led by the Spirit of God they are the sons of God, and likewise "every one that loveth is born of God," "and he that dwelleth in love dwelleth in God and God in Him."

Between the upward current of faith and the downward current of love is the living principle of hope. This is the operation of the Holy Ghost fastening the soul to God. Faith is the approaching movement, hope is the uniting movement, and love is the impelling movement of the Holy Ghost in the soul ; while love still, with apparent paradox, binds the heart to God.

Hope is therefore the anchor of the soul—anchoring it in God. "We are saved by hope," because "hope" attaches the individual soul to God ; and while there may be a general faith in the truth of God's message which does not actuate the soul, it is impossible that Christ should enter a soul as the hope of glory without influencing that soul.

There may be some faith without personal assurance ; but there cannot be scriptural "hope" ("elpis" being the personal expectation of benefit involving some consciousness of God's approval) without an assurance wrought by the Holy Ghost. Faith has regard to all truth ; hope accepts and grasps truth touching the soul itself.

Thus the rescue of Daniel in the lion's den is matter of faith, but cannot be matter of hope to us, as is the expectation of our own resurrection.

Personal hope, "good hope through grace," may however be expanded in expectation for others. *That expectation which springs from the power of God* may be strong for others as well as for the soul itself. And the Holy Ghost as "the God of hope can fill us with all joy and peace in believing, so that we may abound in hope, through the power of the Holy Ghost," for other souls as well as for our own.

In relation to the Trinity, faith is the breath of the Son, and love is the breath of the Father, while hope is the influx of the Holy Ghost, linking us with the Father and the Son. Certainly Christ is the Author as well as the Finisher of faith ; therefore our faith is a breath of Christ's faith, and we wisely pray to Him,

Increase our faith, Almighty Lord !
For Thou alone can'st give
The faith that takes Thee at Thy word,
The faith by which we live.
Increase our faith ; so weak are we,
That we both may and must

Commit our very faith to Thee,
Entrust to Thee our trust.

From this point of view the Holy Ghost cannot be enjoyed except through the Son by us who have sinned. We can imagine that the holy angels participate in the Holy Ghost without a Mediator, but the gift of the Holy Ghost comes to the forgiven sinner through Christ alone. And practically it is by this gift that the believer enjoys fellowship with the Father and with His Son Jesus Christ. This gift involves "righteousness and peace and joy," in God ; and when St. Paul informs us that the Gospel is God's power for salvation, because "the righteousness of God" is therein revealed to faith, he means then by "the righteousness of God" the power of the Holy Ghost, as God, imparting righteousness to that faith which receives Christ's revealed righteousness.

The Holy Ghost imparts righteousness, as the Holy Ghost imparts peace and joy ; and the imparted righteousness is "the obedience of faith" (i.e., faith's obedience) for which the Gospel is preached (Romans xvi. 25, 26).

This gift explains that most mysterious statement made by the Saviour in Matthew xi. 27, and Luke x. 22, that "no one knoweth the Son but the Father, neither knoweth any one the Father save the Son, and (he) to whomsoever the Son may will to reveal (Him)."

The Holy Ghost which searcheth all things, yea, the deep things of God, as the Spirit of the Father, delighting in the Son, reveals to us the nature and character of the Son ; while, as the Spirit of the Son having access to the Father, the same Holy Ghost reveals to us the glory of the Father.

The Saviour says clearly in John x. 30 : "I and the Father are One." ("One" is in the neuter ; "one thing" or "one spirit".) It is likewise by the Spirit or the Breathing of the Son that we, as sons, enter into our Lord's feeling, and receive His most loving message, "I ascend unto My Father, and your Father, and to My God and your God," while on the other hand it is by the very power and Breathing of Jehovah into us as the brothers and sisters of Jesus that we realize the divine assurance conveyed in Matthew x. 20 : "It is not ye that speak, but the Spirit of your Father which speaketh in you."

This divinely-breathed utterance of true dis-