

Spirit impressing and thrilling the consciousness of the believer, and thus manifesting Christ to him, as Immanuel graciously communicating, by signal and frequent tokens, with the conscious spirit of His believing disciple. John xiv. 23 promises the sealing Spirit, just as John vii. 38 promises the witnessing Spirit, and John xiv. 12 the working Spirit, to the believer within Christ.

These three specific promises of the agency of the Holy Ghost within the believer are contained in the promise of the Holy Ghost as the Paraclete—the Advocate and Comforter within the believer—in John xiv. 16, 17, 26.

Has the Church any clear idea of the meaning of the particular promise of John xiv. 23, in its double significance?

Have we discerned the indwelling of the Father as well as the indwelling of the Son, by the breathing of the Holy Ghost?

This double blessing is evidently conditional on loving obedience.

Can we ratify by experience the statement, “And truly our fellowship is with the Father, and with His Son Jesus Christ”?

We cannot doubt that this fellowship is enjoyed by the power of the Holy Ghost. The grace of the Lord Jesus, as the Son, and the love of God, as the Father, remain with us by the participation of the Holy Ghost. And the order of the spiritual benefits here has a very practical importance. The grace of the Lord Jesus comes to us first, bringing faith to us, and making known to our faith the love of the Father; and thereupon follows the fellowship of the Holy Ghost, as the one Spirit of the Father and the Son, giving us first a participation in the faith and obedience of the Son, and then, in His right, a participation in the love of the Father. The special and approving love of the Father follows our acceptance of the grace of Christ, “for the Father Himself loveth you (says the Saviour) because ye have loved Me, and have believed that I came out from God.” And both the grace of the Son and the love of the Father are communicated to our spirits constantly by the Holy Ghost as a Holy Breathing which maintains our fellowship with the Father and with the Son.

This thought that we have the power of approach to God, first by the Holy Ghost as the Spirit of the Son, and thereupon subsequently the

power of communicating God's love to our fellow-men, by the Holy Ghost as the Spirit of the Father, finds corroboration in various passages. Thus “through Him (Christ) we both (Jews and Gentiles) have access by one Spirit unto the Father.” This is the holy breathing of the heart of the believer toward the Father. But “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” This is the breathing of God Himself into the heart of the believer, assuring him of God's own love to him, and exciting his love in return.

Thus the inbreathing of the Holy Ghost in a soul is “faith which worketh by love.”

The faith goes directly to God, and the love comes directly from Him, by the power of the Holy Ghost in its movement to and from God, for faith is really a constant and confiding reference to God, engendered by the Holy Ghost; as love is an outflow from God into our hearts of permanent emotion swelling, in its current through our souls, into loving action.

Our Lord enjoins faith upon His disciples (in Mark xi. 22, see the margin) as the “faith of God.”

The effort of all evangelization is that “Christ may be formed” in souls, that “Christ may dwell in hearts by faith,” that the Spirit of the Son may be engendered in conscious spirits; the direct outflow of the Holy Ghost from the heart of God, on the other hand, is spoken of in other words, “for love is of God.”

Since the Holy Ghost is the cause of holiness, “your most holy faith” (Jude xx.) can only be the movement of the Holy Breathing toward God, and this corresponds with the prayer, “Draw me, we will run after Thee.”

It is God's inhaling breath that leads us to Him, and to Christ as His likeness—“the image of the invisible God.” “No man can come unto Me except the Father which hath sent Me draw him.” Then “we have access by faith unto this grace wherein we stand and rejoice in the hope of the glory of God.”

Within those who are within Christ faith, hope and love, as movements of the Holy Ghost, are constantly producing certain results. Faith induces the persistent approach of the spirit to God, the Father of Spirits, which is essential to life in its vigour. Then God's love flowing from God in the Holy Ghost, breathing through the heart of