

ledge of God in the Holy Spirit was to be the fruit of the pardon of sin. The Spirit of God's own Son, sent into our hearts to do each moment a work as Divine as the work of the Son in redeeming us, to displace our life and replace it by the life of Christ in power, to make the Son of God divinely and consciously present with us always—this was what the Father had promised as the distinctive blessing of the New Testament. The fellowship of God as the Three-One was now to be *within us*; the Spirit revealing the Son in us, and through Him the Father.

That there are but few believers who realize this walk with God, this life in God, such as their Father has prepared for them, no one will deny. Nor will it admit of dispute what the cause of this failure is. It is acknowledged on all hands that the Holy Spirit, through whose Divine Omnipotence this inner revelation of the Son and the Father in the life and the likeness of the believer is to take place, is not known or acknowledged in the Church as He should be. In our preaching and in our practice He does not hold that place of prominence which He has in God's plan and in His promises. While our creed on the Holy Spirit is orthodox and scriptural, His presence and power in the life of believers, in the ministry of the word, in the witness of the Church to the world, is not what the word promises or God's plan requires.

There are not a few who are conscious of this great need, and earnestly ask to know God's mind