

And so, says the apostle, must the fruit of His work be in our hearts. Very well; if such is the glorious fruit of His work and men know the tree by its fruit, may we not conclude that this is but the description of His own work of Love?

The means employed by the Holy Spirit in the shedding abroad of the Love of God in our hearts is simply *Love*. By loving us He teaches love. By applying love to us, by expending love upon us, He inculcates love on us. It is the Love of the Holy Spirit whereby the shedding abroad of love in our hearts has become possible. As, according to 1 Cor. xiii., Love ought to manifest itself in our lives, so has the Holy Spirit wrought it in our hearts. With endless long-suffering and touching kindness He sought to win us. Of the love which we gave to the Father and the Son He was never envious, but rejoiced in it. His Love never made a display of us by leading us into unendurable temptations. It never impressed us as being self-seeking, but always as *ministering* love. It ever accommodated itself to the needs and conditions of our hearts. However much grieved, it was never provoked. It never misunderstood or suspected us, but ever stimulated us to new hope. Wherefore it rejoiced not in iniquity to sanctify it, but when the truth prevailed in us. And when we had strayed and done wrong, it covered the wrong whispering in our ear that it still believed and hoped all good things of us. Wherefore it endured in us all evil, all unloveliness, all contradictions. It failed us not as a lamp that goes out in the dark. The Love of the Holy Spirit *never faileth*. And while we enjoy here all its sweetness and tenderness, it prophesies that only hereafter it will manifest the fulness of its brightness and glory, for on earth it is only known in part. Its perfect bliss shall appear only when, looking no more by means of the glass at the phenomenal, we shall behold the eternal verities. For whatever may fail, being among all our spiritual blessings the highest, the richest, and therefore the *greatest*, Love shall abide forever.

In this way we begin to understand something of *Comfort*. Christ calls the Holy Spirit the "Comforter." He says: "I will send you *another* Comforter, and *He will abide with you forever*."

This does not refer to the "only comfort in life and death," for that consists in "that I am not my own, but belong unto my faithful Savior Jesus Christ" (Heid. Cat., q. 1). Christ speaks, not of comfort, but of the *Comforter*. Not a thing, an event, or a fact,