The Holy Ghost, the comforter

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THE HOLY GHOST
THE COMFORTER
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BY

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WITH AN INTRODUCTION
BY
THE BISHOP OF LONDON

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TO THE DEAR AND TENDER MEMORY
OF ONE WHO,
I DOUBT NOT, HAS, BY NOW, EXPERIENCED
WHAT THE LOVING MINISTRATIONS OF THE HOLY GHOST
MAY MEAN
TO THE SOULS OF THE FAITHFUL DEPARTED,
I DEDICATE
THIS EFFORT TO EXHIBIT
WHAT HIS MINISTRY OF COMFORT
MAY BE TO THOSE
WHO ARE CALLED TO SERVE HIM
ON THIS EARTHLY PLANE
OF EXISTENCE.
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INTRODUCTION

IT has become a custom that I should recommend some book for Lenten reading to the people in my diocese. It is very often difficult for some lay people to know exactly what to read, even when they have got to the point of wishing to read something which will help them with their religious life.

Last year a shortened edition was issued of Law's Serious Call, which I commended to the diocese.

This year I asked the author to write a book upon the work of the Holy Spirit, and therefore I feel especially bound to add a few words of Preface.

This does not mean that I should have expressed the truths on which he dwells always in precisely the same way, but it does mean that I believe that he is reminding us in this little book of three truths which we are very apt to forget.

(1) The first is the Personality of God the Holy Ghost. The reasons for the comparative
neglect of the Third Person of the Holy Trinity are well stated in the first chapter, and I feel myself that we shall never see a great spiritual revival in the Church, or in any individual soul, until the "Veni Creator" is said as a real prayer addressed to a real Person.

(2) The second chapter describes what constitutes the real difference between "Church" religion and many other forms of earnest and conscientious belief, and that is the "normal method" employed by the Holy Spirit in approaching the soul.

I think that I should have myself emphasized more strongly the truth that the Holy Spirit does deal directly with the soul, which I am sure that the author also believes; but, on the other hand, nothing could be more clearly expressed than our reasons for believing that God normally employs "indirect" methods and that out of consideration for His children who have bodies as well as spirits, He employs "outward and visible signs of inward and spiritual grace."

Thus on page 26 the author truly says:—

"Christ’s miracles tell the same story. Almost always some medium is employed. It is either the human voice, or the human touch, or the anointing with clay, or the employment of the means of water or of bread."