

true and holy nature and continued spiritual presence, then you know how they triumphed over all the power of the enemy, and rejoiced when called to suffer in their Lord's cause.

But 3rd. If it was expedient for the Disciples that their Lord should go away, it was not expedient that they should be left to themselves; that would indeed have been fatal, if while the Blessed word was with them they could not understand when He was gone; had there been none to help, they would, indeed, have died. The object of His going was to provide them with a substitute, who should lead them into all the truth, lead them so to know Himself who is the fullness of the truth, that whilst they treasured up His words and precepts they should love and trust Him as the Eternal God.

And this was soon manifested. He, according to His promise, poured out upon them the Holy Ghost, and they no longer despondingly cried:—"We trusted that it had been He who should have redeemed Israel," nor timidly assembled in an upper room for fear of the Jews, but boldly filled Jerusalem with their doctrine until the chief priests trembled lest they should bring His blood upon them, and they fearlessly declared everywhere "there is none other name under Heaven given among men whereby we must be saved." Now, are we without a personal interest in all this? Do we not perceive that His going away and that His ascending up to Heaven was, as it were, the rising of the Sun of righteousness into meridian splendour to pour His rays of light and life over the dark world? the assuming of His throne, whence liberty and happiness under His righteous rule should be dispensed throughout His kingdom—the taking of His position as the head over all things to the church, for the purpose of drawing unto Him His children from the ends of the earth, and perfecting the saints, which are His body, the fullness of Him that filleth all in all. And if we see strength diffused throughout the church, so that the children of God everywhere are sustained by a mightier power than that of the prince of this world, so that we, instead of being crushed and torn by affliction and by trial, have been purified and quickened into a higher spiritual life, and if we are enabled to glorify God in every step of our existence, who will say that this is of ourselves? Must not all confess that the grace is from the indwelling of the Comforter whom Jesus hath sent? Ah, is there an energy that we put forth, a spiritual faculty that we exercise, an ardent aspiration after God that we make, a movement of the living quickened soul, but it is the work of the Holy Ghost? And however well we may be supposed to know Jesus, and however intimately we may be acquainted with His name, there is no life in us and no hope for us without that Comforter, to send whom it was expedient that Jesus should go away.