

had been given to preach the Gospel to every creature ; but not a single step must be taken until the Spirit had been given, on whose presence the whole success depended. The witnesses had been trained and disciplined for their work ;—all the facts necessary to complete their testimony were accomplished. The sufferings and sacrificial death of Christ was no longer a subject of prophetic anticipation ;—the great oblation had been offered, and the earth trembled beneath its power ;—the sun had waned at the sight ;—a wretched dying sinner had rejoiced in its efficiency ;—the rising dead had borne testimony to its divinity. One thing was still necessary. The machinery was all complete and perfect, but was motionless ; and this one necessary thing was that sin-conquering, life-giving power from on high—the power of the Holy Spirit. The suspense that intervened between the completeness of the Saviour's redeeming work and the full work of salvation, teaches us that while every other constituent of the Christian religion was present, until the element that gives life and efficacy to the whole was added, the essential condition of all spiritual success was absent. With it, so mighty ; without it, powerless to the conversion of one sinner.

This is the voice that sounds through the Sacred Word, the history of the Church, and the events of time, from the day of Pentecostal power and glory,—“Not by might, nor by power, but by my Spirit, saith the Lord.” No pope, no cardinal, no bishop, no priest, can effect any change after this fashion.

It is highly important that we grieve not the Holy Spirit by withholding from Him the proper homage due to His name. There may be, even among professedly orthodox Christians, a readiness at all times to render all honour and praise to the First and Second Persons in the Trinity ; while to the Third Person, although equal in majesty and glory, such homage may (unintentionally) be partial and defective. He is sent on his mission of mercy into this world, as Christ was sent on his. He is the administrator of all the redemptionary rights and privileges secured by Christ. He is not establishing an independent kingdom for himself apart from the Father and the Son ; but the *Trinity* are in *Unity* in the affairs of the Church as in all other things. He is the great inheritance of the Church, giving life and power to its members, adjusting and distributing its gifts and qualifications severally as he will. He “binds” or confirms all acts of discipline that are in accordance with his will. He sustains and strengthens the Church in times of privation and suffering. He controls the elements of factious opposition and persecution, for the establishment and extension of his Church in the world. He perfects all our individual virtues and graces and works ; harmonizes our differences, and makes all one ; inspires our prayers and communicates our blessings. He works in us “both to will and to do of his good pleasure.” “He that hath ears to hear, let him hear what the Spirit saith unto the Churches.”

It is also important that we daily acquaint ourselves with the teachings of God's Holy Word. To be ignorant of the truth, is to be morally and spiritually blind ; to be indifferent about it, is represented as being content to