

cising at once his priestly and kingly offices for the Church which is his body. Not only does He bend on earth a brother's eye, being touched by the feeling of our infirmities, but He is divinely present in the Church and in each believer—indwelling, pervading, quickening and governing the body collectively, and its members individually. This presents insurmountable difficulties to the reason, and even to the imagination, of unconverted men, but it is gloriously true to the faith, the experience, and the consciousness of the believer. The loyalty of the Church to her king is a close, cleaving affection to a living and loving Saviour, in "whom, though now we see Him not, and yet believing, we rejoice." His bodily presence is withdrawn, but He is still to the Church the fountain of life, and law, and of all spiritual blessings.

Christ, though invisible, is present with the Church "always, unto the end of the world." Not only is the Church collectively the fullness of Him that filleth all in all, but of individual believers it is said, that "Christ dwells in their hearts by faith,"—that He "liveth in them." The Spirit of Christ conveys and represents the presence of Christ. The return of Jesus to the Father was the necessary condition of the descent of the Spirit as the Paraclete. It is the work of the Spirit to attest the love and power of our invisible Saviour. From the day of Pentecost to this day, the Holy Spirit is the living and abiding Teacher of the Church. Under His divine teaching and guidance, from every dispensation of Providence, from every page of the Word of God, and from every ordinance of the Lord's House, there are such outbursts of life and love as fill the hearts of believers with deeper, holier evidences of Christ's power and presence than it is easy for words to express. In the government of the Church, we have not only the Law of the House, but we have an abiding and living Teacher. These two truths are gloriously blended—the sovereignty of Christ as the source of all spiritual life and government, and the necessary and omnipotent agency of the Holy Spirit bringing the soul into union and membership with Christ, applying and communicating the saving benefits of Christ's work, leading the children of God into a spiritual perception of the Lord's glory—into fellowship with Him in life and love, and into sympathy with Him in the great end of His mission.

To this subject we purpose returning again, as our limits will not allow of further illustration now. But meanwhile and in the very near prospect of the assembling of the Supreme Court of our Church, we would impress upon ministers and people the duty of united prayer to God for the presence and the power of the Spirit, according to the promise, in the Sessions of our Synod,—that the minds of its members may be filled with the idea of the glory of God as the end of all they do—that their hearts may be kept pure by the love of Christ dwelling in them—that with humbleness and meekness they may seek to know and to do the will of God,—that they, being associated with Christ in ineffable union, and identified with Him in all things, may be mercifully assisted and directed,—that the Great Head of the Church may guide, govern and prosper all our efforts to maintain the purity of the Church, and to extend the knowledge of the Gospel of the Kingdom of God.