

ther, and He will give you *another Comforter*, that He may abide with you forever, even the Spirit of truth. . . . I will not leave you comfortless (*ἀρρημονύς*), I will come to you." \*

Were these promises exhausted in the outpouring of the Spirit? Was He the *other Advocate*? Was He waiting for His advent till the Saviour's departure? Was it impossible for Him to come while Jesus remained on earth? Had He not been in the world from the beginning? † What mean the words "I will not leave orphans, I will come to you"? Is there not something here that we, with our many prepossessions, have overlooked? Was there not something in the divine constitution of our Lord's personality that only required a spiritualized and glorified body to reveal its omnipresent attributes and its omnipotent love? Did not the Holy Ghost descend on Jesus at His baptism and *remain* on Him, thus enshrining itself in His human spirit, and becoming embodied in His humanity? Was it not *This* that "baptized" the disciples and the first converts at Pentecost, enabling them thenceforth to manifest and exemplify the Spirit of Christ? God hath sent forth *the Spirit of His Son* into your hearts, crying, "Abba, Father." ‡

(a) Peter has explained the phenomena of Pentecost as the fulfilment of Joel's prediction: "I will pour out My Spirit upon all flesh, and your sons and daughters shall prophesy." But Joel's prediction was the promise of *Jehovah*, the second person of the glorious Trinity. It was *His* Spirit, therefore, that "fell" upon the Church at Jerusalem, making all men confess that "the Lord was among them of a truth." The Father-Spirit had been in the world from the beginning.

(b) "I will not leave you comfortless; I will come to you." That Christ fulfilled His pledge, and "after a little while" returned in spirit to His own is the unequivocal testimony of the early Church. Wherever two or three met together in His name there He was in their midst. When they preached "the power of the Lord was present to heal." No one might say, "Who shall ascend into heaven to bring Christ down from above?" Saul of Tarsus saw and heard Him on the way to Damascus; John in Patmos; Peter at Cæsarea; Stephen at his martyrdom: "*the Spirit of the Lord* caught away Philip" at Gaza; "*Domine quo vadis?*" And Chrysostom's renown as a preacher commenced with the day when his half empty church was filled by Christ and His angels. "Lo, I am with you always, even to the end of the world."

And is not this the hope and joy of the Church of all ages—that Christ is with us? that our living Lord is in the midst of us? that He still walks in the midst of the lampstands? and that "whosoever shall call upon Him shall be saved"?

What constitutes revival times but a sense of His presence? Why is

\* John xiv. 16-22.

† *The Expositor*, November, p. 368.

‡ "That imparted spirit acts upon us as the agent of one who is still truly human. He is 'the spirit of Jesus'" (Acts xvi. 7).—Canon Mason, "*The Faith of the Gospel*."