

## Meditations on the Lord's Supper

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MEDITATION No. 6.

### The Promises of the Holy Spirit.

READ ST. JOHN 14:15-31.

At the Lord's Supper the Promises of the Holy Spirit were given in a fulness and with explanations unheard of before. The Holy Communion, therefore, gives us an opportunity of claiming by Faith the fulfilment of those promises. It is the time and place to receive the fulness and refilling of the Holy Ghost.

(1) The Holy Spirit is given to compensate for the withdrawal of the visible Presence of Jesus Christ. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." (16:7.)

(2) The Holy Spirit is given in answer to the prayers of Jesus Christ (14:6) and He will abide with us forever.

(3) The coming of the Holy Spirit includes the Father and the Son. He comes to us that we may not be orphans (14:18) and yet Jesus says, "I will come to you," and He explains this by saying, "In that day ye shall know that I am in My Father and ye in Me and I in you." At the Holy Communion we come to meet God through Jesus Christ and He comes to dwell in our hearts by His Holy Spirit.

(4) The indwelling of God the Holy Ghost is a privilege which belongs to the Disciples of Jesus Christ and does not belong to the world. The world cannot receive Him because it seeth Him not, neither knoweth Him. He has a work to do in the world which will be dealt with later, but the point here to be pressed is that the indwelling of God the Holy Ghost is reserved for members of Christ. In days when so little distinction seems to be made between the Church and the world is it not worth while to remember that the indwelling of God the Holy Ghost is the great privilege of the faithful, that His coming is especially associated with the Holy Communion, that those who absent themselves habitually from the Lord's Supper are losing a great opportunity of renewing their Spiritual life?

(5) The coming of God the Holy Ghost after the Ascension is different to His Coming and Presence before that event. In verse 17 we read He dwelleth with you and shall be in you. Before Pentecost the influence of God the Holy Ghost on men was apparently exerted as the influence of a companion. He dwelleth with you. Companionship may be temporarily interrupted. People may dwell together even in the same house and see very little of each other. By such an analogy we can perhaps understand something of the manner in which God the Holy Ghost worked among men. He came upon Samson and Saul and David and at times departed from them. Since the Ascension, the exaltation of the God-Man to the Throne, the Holy Spirit proceeds from the Father through the Son and comes to dwell in men's hearts. Companions may be separated, but He who comes into the heart is to abide forever. The mystery here unfolded is too profound for us to solve entirely, but one is led to the thought that by the Atonement something was actually done which altered the relation of man to God forever, and by the Ascension of the God-Man it was made possible for God the Holy Ghost to come to men in a way unknown before. The Communion being "the continual remembrance of the Sacrifice of the Death of Christ," is the fitting time and place to receive this great benefit of the Passion of Christ the Indwelling of the Holy Ghost.

## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

The war situation must soon, presumably, take a turn for the better. It certainly now is about as bad as it possibly can be for the Allies, and any change will perforce be an improvement. If the censorship of the press were exercised with reasonable honesty and the public given something approaching a true statement of affairs as they proceed, the pressure that is ultimately brought to bear upon our governments would be exercised in time to save the Empire from some at least of our humiliation. One of the great shocks that has been experienced by Canadians in this war is not defeat, for that for the first few years of our wars is the normal experience of Britons. It is called the policy of "muddling along," a policy to which our Imperial statesmen are irrevocably devoted. The thing that has taken our breath away and left us without any real grip of things is the growing sense of the unreliability of our official news from the front. A German raid, for example, is made upon our shipping in the English Channel and the German Government announces that eleven craft of one kind and another has been sent to the bottom. The British official statement declares that the extent of the damage done is the sinking of two destroyers and an empty transport. Several days later the head of the Admiralty reluctantly admits that six more vessels were put down during that raid, and we still await the acknowledgment of the destruction of the other two. It is humiliating beyond words to have to look to a people of the "scrap of paper" ethics for an accurate statement of an engagement. We have been fed up on the Allies' supremacy of the air, of the conquest of the submarine menace, of the balance of man power in our favour, of the effectiveness of the German blockade, of the commercial strangulation of our foe, of a mysterious and triumphant march to be made upon Constantinople. And where are we? Canada is said to have enlisted more than 350,000 men, yet only about 150,000 of them have thus far reached the fighting line. A fifth division that was gayly placed in action has melted away because there were no reinforcements; and another division, we are informed, is likely to encounter the same fate for the same reason. One fain would enquire where are the remaining 200,000 Canadians who have been wearing the King's uniform and drawing the King's pay? England is in the midst of a political mess. One can easily read between the lines that the old party rivalries are still stronger than the determination to defeat a common foe. The mud on the western front is said to make progress impossible while our enemy is driving our Allies back through the mud and snow of Roumania at the rate of fifteen or twenty miles a day. A hundred thousand tons of shipping is wiped off the seas in a month and the head of the Admiralty would comfort us with a nice calculation of percentages. Air raids are periodically made upon England and we are expected to believe that all the bombs fall upon vacant lots in the great metropolis or in open fields of an unlighted country. Greece has no liking to espouse what she believes to be a failing cause and plunge her citizens into the regulation tyrannies of a Teutonic invasion. The Deputies of France and the members of the Duma of Russia are holding secret sessions to devise means of staying an enemy's progress that cannot further be concealed. It is time, high time, that the people of Canada and the British Empire should squarely face the facts.

The day of the two-inch headlines for some trifling victory by the Serbian army, and an obscure reference to a disastrous retrograde movement of Russian troops is past. It is no longer patriotic, if indeed it ever was. The one great need is strong, sure leadership. Men of Britain, men of Canada, awake, awake! Forget all else until this war be ended and this tyranny be overpast.

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The appointment of the Right Hon. A. J. Balfour as Foreign Secretary in the new Cabinet must fill Canadians with apprehension. The diplomacy required at the British Foreign Office to-day is that of the stern, straight character. If we were looking for a man who could justify any course, and justify it at its best, who could make an ordinary every-day blunder look like an inspiration of genius, who could tie up his opponents in a web of dialectical dilemmas, we would call in Mr. Balfour at once and he would proudly do all, and more than all, that could possibly be expected of him. To-day, however, we need a man who can make up his mind and act with force and promptness. That is exactly what Mr. Balfour's history seems to indicate is quite impossible for him to do. He is essentially a philosopher and a metaphysician. He must argue the side of his opponent and he grows so enthusiastic over the opponent's point of view that it is extremely difficult for him to tell which is his own. Just now, we feel that the King of Greece and the Kaiser of Germany require no one on this side of the conflict to plead their cause or to be specially delicate about balancing arguments. The point is to see the right thing to do, and do it without first exhausting a metaphysician's repertoire. Has the cloak of Palmerston or Chamberlain fallen upon no one in these days of mighty deeds? Could such an one be thrust into an office of so supreme importance? Should the British Empire fail to act as and when it ought, who can guarantee that a member of the Entente will not step out of this struggle by making its own terms with the enemy?

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### THE CHRISTIAN YEAR.

(Continued from page 791.)

the Christmas purpose,—ours, energized by His Spirit, to

"Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

"Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

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He that knows most, grieves most for wasted time.—Dante.

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God keeps the stars burning all night when there is no one to look at them.

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A moment's silent recollectedness will often bring us to a wiser counsel, a holier way of doing things.—E. J. G. Forse.

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Long though my task may be,  
Cometh the end.  
God 'tis that helpeth me,  
His is the work, and He  
New strength will lend.