

Editorial.

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THE DIVINE COMFORTER.

God has never deserted his ruined world. Though man deserted him; though paradise was turned into pandemonium; though sin made human nature so repulsive, God has never deserted the race. He who dwelleth amid the praises of heaven has ever been moving among the curses of the earth: His footsteps may everywhere be traced, and He has used almost all symbols to reveal Himself unto us.

The world's greatest need was a divine Father, for without Him there could be no promise or hope of provision, protection, or salvation. Its next greatest need was a Human-Divine Brother; one who as both man and God united in his nature all the human and Divine feelings; becoming a representative of man, and a revelation of God; drawing to Himself sinners by His humanity, and then lifting them up to heaven by His divinity. The world's next greatest need was the Divine Comforter, who amid all of earth's gloom and life's sorrows—with disappointment dissipating, and death destroying our hopes—would comfort us.

All these great wants have been wonderfully supplied to the race. As the Father walked with His first earth-born children in paradise, beholding their

shame of sin, He promised the Human-Divine Brother, "the seed of the woman." As Jesus walked the garden of Gethsemane with His sorrowing disciples, He promised the divine Comforter, who should become an abiding friend.

The divinity and all sufficiency of the Comforter is indicated by the words of the promise: "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." He should come from heaven, whence Christ went, and His presence was even more expedient for us than the continued presence of Christ. Of the Trinity, he should come to this remote and revolted earth-province, to represent God until the end of time.

The designation of His office as that of Comforter, indicates the personality of His presence. Before He had sent letters of condolence to His people in the Word; telegraphic messages of sympathy and warning to His prophets; yea, His personal servants the angels had come many times to men, but now He has come Himself. His presence with us is as personal as was Christ's. As Christ came, so He came—came to live on the earth, to work in the world, to abide with men.

He is ever everywhere present. This is an attribute of the Divine nature that it is difficult for us to grasp. We cannot dissect, analyze, or explain it according to any human philosophy, simply because God is greater and above our philosophy;