

it is not in a human intellect; it is in the ever-present, all-wise Spirit of God. And while the primitive Church was led by the Spirit, it was not divided—they were one in heart, the little trouble about the distribution of alms was speedily set at rest by appointing seven men filled with the Holy Ghost; the trouble about accepting Gentiles was set at rest by the Spirit dominating Peter's mind, sending him to Joppa, to Cesarea and to Cornelius; and the trouble about circumcision and Mosaic law by the council at Jerusalem, held in absolute dependence on the Holy Ghost and issuing its decrees in this fashion: "It seemed good to the Holy Ghost and to us." And it was only when the leaders of the Church, instead of trusting absolutely to Him who was sent to teach all things to His people, began to lean on an arm of flesh, and borrow weapons from heathen philosophy, that heresy began and the seeds were sown and the plants nurtured which grew into the colossal heresies of Rome and Constantinople, and the minor heresies of separating sects. And now, in the days we live in, what do we see? Contemporaneously with a desire for Christian union, there is growing up a gradual tendency to honor the Holy Ghost. He it is that will produce that union by-and-by, when "the watchman shall see eye to eye, when the Lord shall bring again Zion." It is impossible that He who is filled with the Spirit of Truth should be in error, and provision is made that we all shall be so filled. When intellectual difficulties are all settled, and we enter into the land of settled questions, only now looking out for opportunities of work for God, then is the Holy Ghost in a grand and satisfying sense a COMFORTER.

IV. He is a Divine Person, not to be thought of as a Divine Influence, or even as a Divine Attribute, but as a Divine Person. Christ never speaks of the Comforter as a "thing;" never uses the neuter pronoun in talking of Him. He is "another" Comforter, and a Comforter much superior to the incarnate Christ present amongst them. The incarnate Christ was cut, and bruised, and crucified, and buried, and might be absent from some and present with others.

Not so Him whom that same incarnate Christ is now promising and prophesying of. The incarnate Christ was misunderstood by those who wished to understand Him. Not so the other Comforter, whose true work was to so enlighten the understanding as to lead into all truth. The incarnate Christ vanished from the vision and tangible apprehension of man in less than two months from the utterance of these words. This Comforter is to abide forever. The incarnate Christ did not, could not, dwell in their inward parts, but this Comforter does so dwell, and in a mysterious and a glorious sense makes the Father and the Son evident to the consciousness of him who believes. (See John xiv. 23.)

Since, He has come we know what "the grace of our Lord Jesus Christ," "and the love of God the Father and communion of the Holy Ghost" means, for, in accordance with the formula of our baptism, we are outwardly dedicated to the Trinity as bearing a three-fold name. His work therefore within us satisfying the conscience, by destroying condemnation, satisfying the intellect by destroying all doubt and uneasy question, and being the work of a Divine Person and not merely the phenomenon of imagination, or the result of reasoning, makes him to be, in the most magnificent sense possible, a COMFORTER.

LET your words be well weighed, if the thing itself should be spoken: if it should be spoken against this person: if this be the proper time for such a speech.—*St. Ambrose.*

ENVY cast an angel from heaven, man from Paradise, slew Abel, sold Joseph, drove Moses from Egypt, moved Aaron against his brother, covered Miriam with leprosy, crucified Christ.—*Pet. Chrysologus.*

To record and note the particular designs of Providence upon ourselves, with profound wisdom, infinite tenderness, and incessant vigilance it hath managed all that concerns us from first to last, is ravishing and transporting.—*Flavel.*