

verified on that day, "And it shall come to pass in the last days saith God that I will pour out of my Spirit upon all flesh, &c., &c.

In the New Testament we can hardly say that the promise is fuller or clearer: it is rather brought more closely and directly home to us. Just as the Old Testament speaks as plainly of God as Redeemer, while the New Testament presents that God as the "*Word made flesh*" dwelling among us—"the Lamb of God." Man, and Brother! So the New Testament differs from the Old, in respect to the Spirit, chiefly in bringing Him, and the necessity of His regenerating work, very near to us—"Ye must be born again." He is the *Paraclete*, ("*comforter*," in our translation,) i.e. Teacher, Monitor, Comforter, Advocate, Helper, all in one,—Christ's best gift, Christ's fullness to us. It is Christ himself that speaks most earnestly and familiarly about the Spirit. To the disciples He calls the Spirit "the promise of my Father." He was to teach them things they could not learn from the Son of man. He was to be Christ's protecting, consoling, and sanctifying presence, ever near, and all this not to them only, but to the church of time, as long as it should need a Guide—a God on earth.

The importance of spiritual operation can never be adequately prized—never fully known by us here. Gathering what we can about it, both from the Old Testament and the New, we learn that but for the gift of the Spirit all other God-gifts would be in vain. The Spirit is the complement and Crown, which gives utility and validity to all other bestowments. God had promised seed time and harvest, many a blessing, and many a privilege; He remembered His promises, and scattered gifts of good with liberal hand; but He might have kept all, even Christ need never have come and died for sinners, if the gift of the Spirit had not been contemplated, and His

work designated and arranged in the covenant of redemption. Thus the phrase, "*Holy Spirit of Promise*," is something more than the equivalent of "promised, holy, divine influence." As the Spirit seals God's people, so the bestowment of the Spirit is God's own seal upon the great and precious promises. The expression is not merely a Jewish idiomatic form underserving serious attention, it is a most expressive and helpful idiography to convey a clear impression of what Christ's Spirit—Christ's *alter ego*—is, to our minds.

There is a peculiar graciousness in this name of the Holy Spirit. When we remember that it was the Spirit of God, who inspired the sacred pen-men to write the revelation of God's good will, whereby life and immortality have been brought to light, heathen darkness dispelled, and a Saviour and His grace and truth made known.—When we remember that it is the Spirit as Christ's best gift, who animates all good men, who pours grace into the heart, and revives with heavenly life, the "dead in trespasses and sins." When we remember that He is omnipresent and omnipotent, the author of all controlling law, the supreme Spirit, ruling over the spirits of all flesh, without interfering improperly with the free agency of any accountable creature. When we remember that all forces natural and moral have been, and can be modified by Him, and that all influences are under His sway; so that the impression for good or for evil, the power, or the powerlessness of that impression, the timing or mistiming of an event pregnant with great consequences, and bearing on eternal destiny, are all subject to His direction. When we remember, also, that He is most free, independent, that it is His voluntary action whatever He does for sinners; then do we not see that his name—"Spirit of Promise," exhibits in a striking light, the love of the Spirit? God could not give the promise of the Spirit but with