

is. It opens with a history of the advent of the Spirit, on the day of Pentecost, and proceeds with an account of the fruits of this baptism in the boldness, energy, wisdom, and power of the apostles, and in the activity, union, happiness, and fellowship of the disciples, and in the triumphs of the gospel. Everywhere it attributes to the Holy Spirit the government and guidance of the apostles—separating them for their missions, hindering them when they essayed to go wrong, pointing out to them the right way, attending them with power in healing diseases, executing judgment, as in the case of Ananias and Sapphira, and giving efficacy to their words by falling upon those to whom they spoke while they were yet speaking, and, in general, carrying forward the whole work of God in the apostolic church. The Acts of the Apostles is really a history of the works of the Holy Ghost, just as the four Gospels are the history of the life and teachings of the Lord Jesus Christ.

At the same time, the attentive reader must also see that the instructions dictated by the Holy Ghost himself are always and only to believe on the Lord Jesus Christ for salvation. So that while salvation is the work of the Holy Spirit, the Lord Jesus Christ, and not the Holy Spirit, is the object of faith for salvation. And why? Why simply because the Holy Spirit is the gift of Jesus through faith in his name.

This is the historical teaching of the case. And this is in full harmony with the personal assurances of Jesus concerning it. "On the last and great day of the feast, (of tabernacles,) when Jesus stood (in the temple) and cried, saying, If any man thirst, let him come unto me, and drink. Whosoever believeth in me, as the Scriptures hath said, out of his belly shall flow rivers of living water." It is added in explanation, "This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified." St. John viii. 37-39.

An intelligent minister of Jesus, whose experience is ripe, precious, and full in the sweet influences of the Holy Spirit, in answer to the question, "How do you think of the Holy Spirit?" said, "As Jesus Omnipresent." And his answer is in perfect accordance with the sacred word which calls the Holy Spirit the spirit of Jesus.

The modern Italian reformer, Gavazzi, amongst other stirring and significant things, delivered a discourse in London, entitled, "Christ the justifier, Christ the sanctifier, Christ the glorifier." At first view, this seems to be attributing to Christ the work of the Spirit; and so it is in the strict construction of the words in the form Gavazzi has given them. Literally and strictly the Holy Spirit and not Christ is the justifier, and sanctifier, and glorifier, for he it is who is the actual worker, the power that worketh in us, preparing the heart, producing the faith, and effecting the salvation in every step. But in the sense doubtless intended, Jesus is both justifier, sanctifier, and glorifier; that is, he is the object of faith alike for each and all. And as the giver of the Holy Spirit, he is the worker also of all.

Strictly and literally, Jesus is our justification, and sanctification, and glorification; and the Holy Spirit is our justifier, sanctifier, and glorifier. When therefore we trust wholly in Jesus for all, we do not rob the Holy Spirit of the honor justly his due, but we honor him by complying with his teachings and showing his work; for as the Scriptures have said, No man can say that Jesus is the Christ, (understanding what he says,) but by the Holy Ghost. So, likewise, by trusting wholly in Jesus, we honor also the Father. And this for two reasons, not to speak of others at present. First, Jesus is the express image of the Father—the Father's representative to us, the fulness of the Father made manifest to us in the flesh, and so honoring Jesus we honor the Father.