

was the case, we can have no difficulty with reference to another point of great moment, to wit, the extent of the Holy Spirit's work. His love, and consequently, his work, will be commensurate with the love of the Father, and with the love and work of the Son. But of the love of the Father we are told, in unmistakable terms, that it embraces the world—that is, all men without exception. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And of the work of Christ, which is the exponent of his love, it is declared to be equally universal.—He gave himself a ransom for all, tasted death for every man, and is the propitiation for the sins of the whole world. Now, if the Holy Spirit be one with the Father and with the Son in the glorious plan of salvation—one in mind and heart, one in purpose and aim, will not his love, and consequently his work, be co-extensive with theirs? Will it not, like the love of the Father, and the work of Jesus, embrace all without exception, and without distinction? it will; it must. And so it is declared that when he is come, he will convince the world; that is, the world in opposition to the church, the unsaved in contradistinction to the saved. For the world mentioned is expressly declared to be composed of those who believe not. "He will convince the world of sin, because they believe not on me." This is decisive. The world which the Holy Spirit would come to convince, is shown not only not to mean the church, but to denote those who believe not in Jesus, which furnishes one of the most conclusive arguments for the universality of the Holy Spirit's work in conversion. It is contended by many that this work of the Spirit is confined to a portion only of the human race—the elect. This is the creed of the Calvinist. A writer in a leading article of the Christian Penny Magazine says—"It does not appear from Holy Writ that Divine influence has ever been exerted on the minds of any except those who have been truly led to Christ for salvation." But if this does not appear from Holy Writ, what, we would ask, on any subject appears from it? What shall we make of Jehovah's solemn declaration to the old world—"My Spirit shall not always strive with man?" What shall we make of the prophet's charge against Israel—"But they rebelled and vexed his Holy Spirit?" And what shall we make of the dying accusation of Stephen—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye?" Then there is the Saviour's declara-