

that slight the Spirit are in turn slighted by Him, and become dead, worldly and stationary, or rather declining, and on their way to the graveyard. It is in vain to say that there is in the neglect of the Holy Spirit a compensation, inasmuch as the love of God is the more highly exalted, and the Father more perfectly honored when preachers, neglecting the third person of the Trinity, give prominence to the first and second. This is a very great fallacy. It is the office of the Spirit to take of the things of Christ and show them unto us; to testify of Christ. "He shall glorify me." He is the looking-glass which reflects the image of the invisible Jesus. Remove, or veil the mirror, and there is no vision of the Son of God; and where the Son is dimly seen, the Father is vaguely apprehended. Where the Holy Spirit is not exalted, Christ is not magnified.

This lessening emphasis of the Spirit's work is leading our people into several grave misapprehensions respecting the spiritual life. One of these is that the office of the Spirit is limited to the beginning of the life of God in the soul; that He is needed only to convict sinners and convert penitents, and then may be dispensed with. The process by which this error is inculcated is this. A revival is desired. An evangelist is sent for. His preliminary is to prepare the Church to be channels of the Holy Spirit. They are all set to praying for His outpouring. Prominence is given to Him chiefly as the agent in conversion. The evangelist is dismissed after his work is done, and the Holy Spirit is dismissed also, as being no more needed till the time comes round for another revival. This sad mistake arises from the fact that the Spirit is made prominent only in the initiation of the spiritual life. In the advancement and sanctification of the believer He is not necessary. The young convert either hears nothing said about entire sanctification as the distinctive work of the Spirit, or he hears it vaguely preached as the result of growth. So growth takes the place of the Sanctifier,

and He is left with nothing to do. So with all the fruits of the Spirit. The convert is told that if he would have joy, he must seek it in doing every duty. Thus, duty—a term used only twice in the New Testament, and then having no reference to the Christian life—usurps the place of the Paraclete, the well-spring of perennial joy. If the convert is troubled with doubts, instead of being pointed to the fullness of the Spirit as the source of assurance, excluding all doubt, he is told that doubts trouble everybody, and that there is no effectual remedy; but that which comes the nearest to the perfect cure is to plunge into Christian work so earnestly as to forget your doubts. Thus the Holy Spirit is insensibly supplanted.

Again: the law of God and His wrath against sin, the sanctions of the law, the eternal punishment of the finally impenitent, are not so plainly, boldly and earnestly preached as formerly. The law is still the schoolmaster, to bring men to Christ. Where the law is not preached, through deference to long-pursed, impenitent pew owners, there are no conversions, and the preacher has to send for some evangelist to come and preach the very unpalatable truths the pastor has kept back; and the sinners hear and are pricked in their hearts, and cry for pardoning mercy till they find salvation. There was no place for evangelists in Methodism fifty years ago, because every preacher preached the whole Gospel, thundering the terrors of the Lord into the ears of slumbering sinners. How rarely do we now hear a sermon on the second coming of Christ, and the day of judgment! This style of preaching is out of fashion in our pulpits; just as though the everlasting Gospel of the changeless Christ were subject to the caprices of fashion, fickle as the winds. Jesus addressed sinners's fears, uncupping the pit of woe, bidding them gaze upon the undying worm, the unquenchable fire, and the smoke of the torment ascending up forever and ever. Sin and the penalty have not changed. Human nature and the motives which influence