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laws and conditions, to be vouchsafed or withdrawn as God sees fit. We may not, indeed, say that the gift was the same before our Lord ascended into Heaven, as after He ascended; nor can we say that the Spirit is vouchsafed to Heathens as to Christians; but I think we should not err in saying, that wherever there is a tender, loving heart, a generous impulse, an honest mind, a reverent homage to God, a desire to "do justly and love mercy," a shrinking from injustice, cruelty, and impurity, whether in Jew, heathen, or Christian, there is the motion of the blessed Spirit for good, however far the heart may be from the perfect knowledge of God. And how various and manifold is this gift. As the air blows on the mountain-tops, or in the sultry plains, in the autumn evening, or in the clear frosty air of the winter morn, or is borne in upon the tide ever in healthful though various motion, so the Spirit variously works on the human heart. Now It whispers simple truths into the child's breast; now It nerves the enduring man for a great and hazardous enterprize; now It suggests the first thought of devotion, or strengthens the last act of faith: It speaks comfort to the mourner, and fear to the headstrong youth: It places in the hands of the preacher the "bow that is drawn at a venture," and that sends conviction to the heart: It aids the counsel of friends, and helps the weak to resist temptation, and brings before us the better way, and bids us walk therein, and be safe: It speaks of contentment and hope amidst suffering, and assures us, in dark and dreary hours, that a way will be opened before us, and that at evening-tide there shall be light. O, how gracious is this blessed Spirit, how winning, and how wise! He chooses means adapted to hearts which differ as widely as the faces of mankind. He does not force truth upon us, but presents it to the mind, so that it may be the heart's own choice, inviting, persuasive, yet not irresistible, for then there could be no grace in accepting it; and that the Holy Spirit is not irresistible it is important to show for several reasons. Nothing can more clearly prove this than our Lord's impassioned, bitter cry, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and *ye would not!*" Words full of the insult of the deepest mockery had there been anything withheld which the Grace of God could have given, consistently with man's own personal responsibility of accepting or rejecting the offered mercy. And St. Paul's earnest entreaty is of the same nature. "We, then, as workers together with God, beseech you also, that ye receive not the Grace of God in vain." Yet he intreats mockingly if no grace that might be resisted were vouchsafed. If the Holy Spirit could not be resisted, though all might be saved by compulsion, salvation would not be the glorious crown of the Christian's own life-long struggle. All the sympathy of Christ with his much-tried and faithful soldiers would be lost; all the sympathy of the Redeemed in Heaven with each other would be des-