

namely confounding the Spirit and the word, though less pernicious than the first, is equally far from the truth. It is not the word which opens the sinner's heart to attend to the things that accompany salvation, but the Spirit. It is not the word that convinces of sin, of righteousness, and judgment, but the Spirit. A *dead* man is born again by the Spirit's power. But some will tell us that in such operations the word is introduced in Scripture as effecting the results stated. True, in the work of conversion and sanctification the Spirit employs the truth, as a warrior employs his sword. We might say, the entrance of the sword of man giveth death, as it is said the entrance of thy word giveth light. We might say, being struck, not by a muffled weapon which could do little harm, but by a sharp sword, which finished its work effectually—just as it is said, being born again not of corruptible seed . . . but of the word of God which liveth and abideth forever. The truth is the Spirit's weapon—and it is only as the Spirit employs that instrument that saving results follow. Paul may plant Apollas water, but God giveth the increase. The sinner is dead in trespasses and sins, and all the persuasive eloquence of the word, apart from the renewing of the Holy Spirit, is unequal to the work of awakening him to spiritual life. If the power of the Spirit were not essential to the conversion of the sinner, and the sanctification of the believer, prayer would be a farce—the command to pray for all men, and such an example as that of the publican, introduced to our notice by the Saviour, would be mere mockery. Why should we ask God to be merciful to sinners, if He, in giving them his word, has done all for them He ever will do? To print Bibles and preach the gospel, would exhaust our duty to them. How fundamentally erroneous is such a system.

There are some who imagine that God's Spirit does dwell in the hearts of believers *after* baptism, but does not move them at all *prior* to that act; an act which in some way, is thought, to complete the work of salvation in the soul. This idea represents the Spirit as leaving the dead soul to make itself alive, and then protecting it in the lesser work of keeping itself alive. How foreign to the teaching of the word of God is all this. And is it not to be feared that Christians generally, too much dishonour the Spirit; rely too much upon their own strength, or the strength of the means which they employ, and hence fail to pray with that earnestness which ought to characterise those who are deeply conscious of their own weakness.

The last error referred to, namely, the denial of our Lord's essential divinity, taken in connection with the second, completely subverts the gospel system, and leaves a fallen and ruined mortal no refuge from the coming storm; no bright point on which to hang our hope. Take the divine Spirit and God manifest in the flesh out of the Bible, and what remains?—a splendid system of morals, certainly; but a system at once lifeless, cold, motionless. No man can preach the gospel who does not hold up *that Christ* which the gospel reveals.—To preach a *creature*, however exalted, is not to preach Christ, nor the way of salvation. As well might we look to one of Popery's canonized saints for deliverance from sin, as look to Jesus of Nazareth, if he