

revelation and of our own consciousness, a work of the Spirit infinitely grander, and far more in harmony with our moral nature and the principles of the divine moral government, than any such irresistible influence can ever be shown to be. Our Lord, when speaking of the work of the Holy Spirit, says, "He shall testify of me." And again, "He shall glorify me; for he shall receive of mine, and shall show it unto you." "And when he is come, he will reprove"—rather convince—"the world of sin, and of righteousness, and of judgment." All of which show very distinctly the nature of the Spirit's work in the conversion no less than in the sanctification of men. His office in the one, no less than in the other, is to take of the things of Christ, and to show them unto men, and thereby discover to them the truth about Jesus as the Saviour of the world—show them the grandeur of his person, the glory of his character, the matchless love of his heart, the transcendent worth of his atonement, and the grace and power of his intercession within the veil. But in all this he works by means—makes use of the truth—the word of the truth of the gospel. He testifies of Jesus; and by means of the truth about Jesus, he enlightens, convinces, converts, and saves. He operates through means of the truth of the gospel, first upon men, and then within them. And if so, then the influence which he exerts will not be immediate but mediate; not physical but moral, and, because moral, resistible. And that such is indeed the nature of the Holy Spirit's work in conversion may be shown—First, from its harmony with the experience of all who have been truly converted to Jesus. We venture to affirm, that not one of all who have been truly converted to Christ was ever conscious of other than a moral influence of the Spirit drawing him to Jesus. All have felt that however strongly influenced, they were drawn with the cords of love and with the bands of a man. And that this is the nature of the Spirit's converting work may be shown—Second, from its manifest agreement with the admitted doctrine of man's free agency. Any one can see, that if other than a moral influence of the Spirit were brought to bear upon the mind of man in order to his conversion, it would unquestionably interfere with and to the extent exercised, destroy his freedom as a moral being. But this we know is never done in the conversion of the soul. Man's will is recognized as an essential element of his moral nature, lying at the foundation of his responsibility, and is always respected by God. So that, while brought to concur with the divine will, it