

author of our text, the Apostle to the Gentiles, when writing to his brethren, at Ephesus in respect to their former condition, when they were "aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" says "ye were sometimes darkness. but now are ye light in the Lord." That man, by nature, is in darkness—a darkness which enervates and degrades him, is a fact which no one, who believes the Bible, or will open his eyes to the evidence of sense, will deny. Of this truth the present state of the, yet, uncivilized nations of the earth, is a proof which cannot be done away. Not being favoured with the written Law they cannot, fully, comprehend the *will* of the, to them, "unknown God whom" they "ignorantly worship;" and, though the *light* of the SPIRIT may shine upon that darkness, yet, it may with much truth be said that "the darkness comprehendeth it not." And, even in Christendom where the Gospel has shone in its greatest lustre—where the rays of the Son of righteousness have fallen, with unclouded brilliancy on the land, there are many, who are in *darkness*, and whose eyes have been blinded by the god of this world, if the declaration of John be true, who says "he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes," and who that lives can disbelieve this? But, it is the province of the Spirit to *enlighten*. The Apostle Paul, in writing to the Corinthians, observed, "the Spirit searcheth all things;" by which we understand that it so operates upon the dark, and benighted understanding, as to convince the mind of its origin, and its end. The same inspired penman, when addressing the Ephesians, after having prayed that the "Father of glory" might give unto them "the Spirit of wisdom and revelation," observes, "the eyes of your understanding being enlightened that ye may know what is the hope of his calling."

Again: our Lord himself observes, when speaking to his disciples, "The comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things." It is, then, by the *divine illumination* of the Holy Spirit, that the dark soul of man is convinced of its depravity—and is made acquainted with its obligations, and accountability to God. —But,

2d. It is another property of *fire* to *warm* whatever bodies it may be applied to. So, too, with the Spirit of God! Wherever its enlightening influences are felt, and cherished. it warms the naturally cold, and obdurate heart; when the soul becomes enlightend, as we before observed, it is made acquainted with its *obligations*. The man thus awakened, sees in how many instances the kind Parent of all his mercies has protected him in the hour of danger—how many perils he has brought him through, and under a sense of these mercies the heart relents—its coldness and apathy ceases—its icy stubbornness begins to yield; & the heart is made warm and tender under the gracious influences of the blessed Spirit.

3d. Fire, also, has the effect to *expand*, or enlarge whatever bodies it operates upon: so, wherever the Holy Spirit is not restrained in its operation upon the heart, its faculties become enlarged; they cannot remain the same, this is impossible! The understanding having become enlightened, and having thereby been enabled to comprehend more of God, by the communication of the same Spirit: the heart has been made tender—has been warmed. And now that it does understand and feel more, it is enlarged to