

ness, purity of heart, and joy which the world has not to give, are all in His hands to bestow. To all these blessings, my fellow sinners, you are freely, sincerely, universally invited. You are addressed, as you prosecute your wearisome journey, heavy laden, hungering and thirsting, without the hope of of a supply, "Come, eat of my bread, drink of the wine which I have mingled," "Ho, every one that thirsteth, come ye to the water, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money and without price."

But you are told, further, that those who will not come to Him must starve and die. That all who go far from Him must perish. That "he who believeth not the Son shall not see life." Your danger is thus set before you. You are warned that the accepted time is the present moment. And you are shewn the unpeakable folly of preferring the pleasures of sin, which are but for a moment, to the infinite and eternal recompense of the reward, which Christ will bestow on those who follow and serve Him here. All this truth, and more besides, does Jesus declare to men, for their deliverance from sin, in order that it may implant those principles of love, repentance, humiliation, and salutary fear as to their eternal happiness, by which the love of sin may be expelled, and the soul drawn to the choice and practice of that holiness "without which no man can see the Lord."

III. In the third place, Jesus completes the work of deliverance from slavery, by having obtained the gift of His Spirit—which gift He sheds forth upon men—which gift He communicates to human souls. These souls He well knows to be weak, ignorant, depraved, inconstant, treacherous. Were the truth as it is in Jesus to be preached alone by the external agency which is provided, all would be fruitless, and the world would return to Him void. However wonderful and attractive the truth of a crucified Redeemer, however moving the discoveries of Divine love in the message of the Gospel—all would be lost upon man's obdurate heart, which is a heart of stone to Divine persuasives, and which is so deceived by sin as to see something more attractive in the most base and sordid of worldly pleasures than in the surpassing mercies of heavenly love. He adds, therefore, the gift of a Divine energy in order to rescue the soul of man from bondage. He sends forth the Spirit into the heart, who effectually sets forth the truth which sets the sinner free. The Spirit takes of the things of Christ, and shows them to the benighted soul. He discovers Divine truth to the soul as truth indeed. He opens the sinner's eyes to his danger; makes him believe that there is a hell awaiting him; makes him perceive that his guilt is enormous, that his danger is imminent, that to continue to pursue the world as his portion is folly and madness inexpressible; makes him feel that he must make his escape as from impending destruction:—and so exhibits Christ to him as the Almighty, All-sufficient, adorable Redeemer, that to Him he goes, saying, "Lord, to whom can I go but unto thee? thou hast the words of eternal life." *This* is the hour of freedom; this is the time when the sinner casts the world behind his back as a scene of delusion, and as the enemy of his soul; and then he pledges himself, in the strength of All-sufficient grace, that he never more will do service to its vanities. "The time past is sufficient to have wrought the will of the flesh," thenceforth "he presents his members as instruments of righteousness unto God."

It is Divine power which continues to work within him to the very end, and that power is effectual and does prevail. The power of sin is not at once annihilated in the soul, but it is so far broken that it never acquires again the ascendancy.

The work of sanctification in the soul is indeed wonderful, and bespeaks the grace and power of its Almighty Author. When we look at man, we see all to be weakness; when we look at the work of God in it, we see all to be a manifestation of His All-sufficiency. We see the smoking flax apparently ready to be extinguished continually, but still it is kept from extinction. We