The Works of the Holy Spirit Horatius Bonar (1808-1889) Contents 1. The Works of the Holy Spirit as Recorded in the Old Testament 1 2. The Works of the Holy Spirit as Recorded in the New Testament 8 3. The Love of the Spirit 15 4. Night, Daybreak, and Clear Day 22 5. The Lord's Supper 26 found at www.mountzion.org	
specially needful for us to remember the words of the Lord. "Them that neglect. Reader, may the Lord keep you from this sin, lest you should ha your friends awakened, love waxed cold among the saints, your own south order, therefore, to honor the Spirit, you must know his workings. It is know him" (Joh 14:17). Yet after all, how many even among believer wonders he has wrought in the earth. Let us begin with his works as recorded in the Old Testament; and for the First Period-The Creation The Holy Spirit, as one of the persons of the global statement.	n not, neither knoweth him. If y dry places of Scotland. "He has caused waters to run down like rivers." At such a time, therefore, it is honor me I will honor." For how bitter would be our regret, and how awful our guilt, if we were to grieve him by ave to mourn it all your after days-bewailing the heavens over you as brass, and no souls converted, none of all become like Pharaoh's ears of corn, "thin, and withered, and blasted with the east wind." Is written concerning him, "Whom the world cannot receive, because it seeth him not, neither knoweth him; but are there who know him too little. Hence they give him but little honor. Oh, then come, and see what mighty the sake of distinctness, we shall divide these into seven periods.
upon the face of the waters" (Gen 1:3). He moved the vast unwieldy volument of the series of the waters (Gen 1:3). He moved the vast unwieldy volument reposing in clear purity. Above this ocean he adorned the sky; "By He put every planet and star in its orb and station; and it is he who uphor balancings of his clouds" (Job 36:29; Job 37:16)-the deep blue sky at not him, as even now this is his work; "Thou sendest forth thy Spirit, they are verdure over the earth when winter is past, drawing forth anew from the annual specimen of his work on earth, we may infer what was the glory Lebanon shall be given to it, the excellency of Carmel and Sharon" (Isa Swiew reflecting the splendor of the sky, and itself full of wonders, while man; "the Spirit of God hath made me" (Job 33:4). (1) Reader, were you Ghost! He has specially to do with the spirits of men! Behold his love to be Learn the beauty of holiness. For if the beauty of the unfallen creation in For the external beauty was in a manner only the by-work of the Spirit; the spirits of the spirits	ume of the immense ocean, and put it in its place. Soon it became a calm expanse-a sea of glass in an unfallen
clean heart" (Psa 51:10); and here is he who can accomplish it. Or, are ymove to their bed-heaving at his pleasure the unwieldy mass of deep was and showing "the body of heaven in its clearness," so he can dispel your Second Period-The Fall We are sure that the Holy Spirit felt the awful ru when he saw the floodgate of all sin opened! And as he had been the agorifice. But after all we find him not forsaking man. We find his regenerating an the Redeemer, the work of the Holy Spirit was contained; "I will put ennies the whole principle of regeneration. We have here a statement of coworks in the fallen man, love to God, and enmity to the devil and his see among the first principles of redemption. (2) There is need of the entrangundisputed dominion-hell! See how awfully fast every unsaved soul is set that none can unclasp but the Spirit of Christ! (3) The Holy Spirit, in deli	you troubled? The Spirit who brought order out of confusion-making hills take their proper place, and seas aters-he it is who can bring you to rest. As he cleared the face of the sky, cleaving asunder the thick darkness,
memory of the fathers, and at last inserting them for our use in the Epis brightness of a beacon-light is best seen when darkness has covered the verified in every after period, and it proves to us, that he was all along to the week week week week week with the week week week week week week week we	more fully of a coming Savior. He preserved a record of his love to men, by keeping Enoch's words in the stle of Jude. But as the wickedness of man increased, his love began to be more strikingly seen; just as the e sky. It is worthy of our notice, that at every new crisis the Spirit comes into full view. We shall see this
a doubt; and its very mystery makes it more tremendously impressive. It is peaks in every verse. When you hear Christ preached, and are not move the truth are in the act of continual resistance to the Holy Ghost. How are the truth are in the act of continual resistance to the Holy Ghost. How are the truth are in the act of continual resistance to the Holy Ghost. How are the truth are in the act of continual resistance to the Holy Ghost. How are the times when he specially strives. We saw he did so under No flood is coming on you. It may be an intimation of calamity near to our leaders. Reader, perhaps before you are to be overtaken by some sore trosent to arouse you now, because the billows of a flood are almost alreads. Learn the object of all the Spirit's strivings. It is in his deep love to draw the doubt he enabled Noah to persuade with great earnestness, and to slibillows. Just as now he enables his ministers-in prospect of the fiery delayers in prospect of the fiery delayers in the truth are the property of the fiery delayers in the truth are the property of the fiery delayers in the property of the fiery delayers in the truth are the property of the fiery delayers.	If you read the Bible and are not converted, you resist the strivings of the Spirit; for Heb 3:7 shows you that he ed, you are exactly as 1Pe 3:19, represents the men before the flood. And Stephen declares, that opposers of wful! A silent contest, spirit against Spirit! The spirit of man against the Spirit of God. oah's preaching; and he does so still. But his reason for special striving by very powerful ministers is, because a land, that he has raised up some to preach with special power, for he strives specially before any calamity ouble or wasting sickness, God is striving with your soul! That alarming passage which you last read, may be dy wetting your feet.
4. Ministers learn that their strength lies, like Noah's, in being upheld by 5. Behold the immensity of the Holy Spirit's love! He visits thousands up and people. Fourth Period-First Centuries After the Flood Earth was peopled again, a work, as one of the persons of the Godhead, like the gift of tongues at Joup their company, and in this way leading them to feel their weakness a individuals, and keeping them safe amidst an apostate generation. He foliness and discretion, so that Pharaoh said, "The Spirit of God is in him It is probable, also, that about this time job was kept separate in a heat	oon thousands! Even as at Pentecost, in after days, he displayed his love by coming on some from all kindreds and the Spirit did not forsake the place where he had striven before. The confusion of tongues at Babel was his erusalem. His love is herein seen, inasmuch as he thus took direct means to bring down man's pride, breaking and folly. He wished to stem the torrent of sin. And then he exhibited his marvelous power, by setting apart ormed such a character as Abraham, full of faith-like a lofty pillar erect on a desolate heath. He gave Joseph his
regeneration, so also in the preservation of the regenerated; as you find Never despond. If you are tried by friends, or "by iniquity at your heels, will glorify him the more to keep you safe. 2. Sinner, you cannot excuse yourself by saying that you are hedged in by being rich; or if poor, you are on that account tried with the prospect the Holy Spirit is able to make you stand, and keep you from falling. The excused." If you doubt the Holy Spirit's power and willingness to keep y Fifth Period-Israel in the Desert In this period the Spirit, as Agent of the wilderness. When any great thing was to be done for man, we always fir was the coming of the Redeemer. It was, therefore, a scheme that breat Spirit of the Lord caused him to rest" (Isa 63:13). We find him counseling ended, he put into the lips of Balaam some of the sweetest words of con	e can keep a spark alive amidst the ocean Joseph in Egypt. As there is immense power manifested in a spoken of in the New Testament, "The exceeding greatness of his power to usward who believe" (Eph 1:19). compassing you about" (Psa 49:3), yet remember the power of the Holy Ghost as an Agent of the Godhead. It by insuperable barriers, that your situation makes it impossible for you to obey God. It may be you are tempted to femporal ruin if you are to be on God's side. Therefore you say, "There is a lion in the way" (Pro 22:13). But a root of your hesitation is a willingness to find it impossible-a desire to be able to say, "I pray thee have me you from falling, you make God a liar, and you love darkness rather than light. The Godhead, manifests himself in a threefold manner. The first was, his leading Israel through the great and the Spirit come into view. Now, one great end to be accomplished by separating Israel from other nations thed love to the world. No wonder, then, that we find it written, "As a beast goeth down into the valley, so the nation of the people, and turning the heart of enemies (Isa 63:11; Neh 9:20). When their desert state was nearly infort and blessing that Israel ever heard. (1) Learn then, Providences are under the direction of the Holy Spirit. It is to you on the road may be sent by him. A person's change of plan or purpose may be his direct act. And thus
the may bring the answer of prayer. (2) Ministers get words from the Spiprepared for you (Act 10:19), and your being led by him up to the temple been fixed by the Spirit. He leads you in the desert. He prevented people rest." But there was a second way wherein the Holy Spirit, at this period maniful Christ. And we read how the Holy Spirit filled Bezaleel and Aholiab; "I have workmanship" (Exo 31:3). The object of the skill so imparted was, to en Redeemer. As no man can know Christ except the Father send the Holy Stherefore, these two men, and as many besides as were engaged in the of Pentecost to the Old Testament church-"he gave gifts to men," that the have the way pointed out clearly and accurately. (2) No one can come to that they cannot set forth Christ to their people without the direct teach form will be wanting; something of his beauty hid.	irit, like Balaam. And this is a most encouraging truth, when connected with the preceding. The ministrations le, like Simeon (Luk 1:27), all will be arranged by Divine wisdom for your salvation. (3) Your sphere in life has a offering you a better situation, and he reconciles your mind to the place where you are-"he causes you to fested the love of the Godhead to man. While in the desert, the Tabernacle was set up, full of the types of ave filled them with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of table them accurately and faithfully to form the various vessels and furniture, all which were to typify the Spirit to teach him, so none could execute the patterns of heavenly things except by his guidance. And work, were filled by the Spirit: "in the heart of all the wise-hearted I have put wisdom" (Exo 31:6). It was a day hey might make known Christ. Learn from this: (1) The Spirit's deep concern in your salvation. He takes care to be a saving and correct acquaintance with Christ without the Holy Spirit (Joh 16:14). (3) Ministers are taught a saving and correct acquaintance with Christ without the Holy Spirit (Joh 16:14). (3) Ministers are taught and the Spirit. Without him they may show a Christ, but not the full, living Savior-some lineaments of his
Laver was a type of the Holy One. Whatever regarding Christ was meant upon it, would attract the eye of every worshipper, like the stream, "clear how beautiful is holiness, and that all purity comes from this full source, could be communicated only by God. The worshipper saw that being just and the work of the Spirit were held forth in equal clearness; and there is more to be noticed regarding the Laver as a type of the Spir along with the other vessels of the sanctuary. But while an account is githe Laver's carriage. This is remarkable. It is carried by those who bear Holy Place; yet no mention is made of its presence amid the rest of the Fever there, yet ever in calm silent majesty. It was He who converted ever there, yet ever in calm silent majesty. It was He who converted ever the spirit of prophecy; yet who appeared at Jordan choosing the dove as his emblem; and who, when the person of Jesus, and in the stillness of divine majesty filling that tenders with the spirit of prophecy; yet who appeared at Jordan choosing the dove as his emblem; and who, when the person of Jesus, and in the stillness of divine majesty filling that tenders with the spirit of prophecy; yet who appeared at Jordan choosing the dove as his emblem; and who, when the person of Jesus, and in the stillness of divine majesty filling that tenders were the prophecy in the person of Jesus, and in the stillness of divine majesty filling that tenders were the person of Jesus, and in the stillness of divine majesty filling that tenders were the person of Jesus, and in the stillness of divine majesty filling that tenders were the person of Jesus, and in the stillness of divine majesty filling that tenders were the person of Jesus, and in the stillness of divine majesty filling that tenders were the person of Jesus and the person of the	t by the brass, the water typified the Spirit. It stood filled with pure crystal water; which, when the sun shone ar as crystal, that proceedeth out of the throne of God, and of the Lamb" (Rev 22:1). Israel was thus taught to the Holy Spirit. Even after a man was cleansed from sin at the altar, he found himself requiring a purity that stified by the blood of atonement, he must forthwith look for sanctification from the Spirit. The work of Christ, was no possibility of passing into the Holy place without approaching both Altar and Laver. Tit. We know that it was always present in the Tabernacle-courts, and that it was carried from place to place iven of the manner in which these other vessels were carried by the Priests and Levites; there is no mention of the vessels of the Lord; it is one of the most important of their vessels; without it no Priest could ever enter the holy furniture. How significant is this silence! The Holy Spirit in the camp of Israel, silently yet mightily present! ery subdued rebel in the camp-it was He who filled every man of wisdom with his gifts-it was He who clothed all in such a way as seemed to hide himself. Herein we trace the lineaments of the same person of the Godhead ten the Father spoke from the excellent glory, saying, "This is my beloved Son," gave his testimony by resting or
unseen. "Our fellowship is with the Father, and with his Son Jesus Christ keep my commandments, and my Father will love him; and we will come Jesus and the Father are reconciled? If he be, why is not He also in that Spirit's entrance into a soul that had received Jesus; the only doubt that sinner's soul, and turns his eye forever to the Cross; but by the same que sanctuary vessels; it is essential to every fully-performed act of any wor once more. It was during this period that Scripture began to be written Sixth Period-The Time of the judges After Israel had reached the land of glorious mass of types whereby they might have been always kept looking hope of deliverance; often it had come to this extremity, that the Tabern to come, were on the point of being swept away. Had this been permitted but the love of the Spirit appeared again. It was he who raised up deliverance.	by holy men whom the Spirit inspired. The Pentateuch was given to Israel at this time. f Promise, and set up their Tabernacle there, they soon forgot the Lord. They turned their eye away from the ing to the coming Savior. As a consequence of their sin, the enemy came in as a flood. Often there seemed no nacle and the Ark (the type and pledge of a coming Redeemer) as well as the very people from whom Christ was ed to take place, where would have been the hope of man? erers. "The Spirit of the Lord came upon Othniel, and he judged Israel, and went out to war" (Jdg 3:10). And so
It is said of Gideon, "The Spirit of the Lord clothed Gideon"; and the like Reader, be excited by this, (1) To pray for the raising up of instruments We need them in church and state, and he is willing to send them, and of the enemy comes in as a flood, the Spirit of the Lord shall lift up a stand help, because unable to bear all the people, than lo!, "the Spirit came up who gives it. He gave it to Gideon, who before shrunk from all trial, and provision is in the Holy Spirit-"a Spirit of power"-able to prepare Christ's Seventh Period-Time of the Kings Though often grieved, the Holy Spirit, yet when Saul had been appointed, "the Spirit of the Lord came upon him not grace to himself. And farther, in his days, Samuel the prophet preside them for a night became new men (1Sa 19:20-21).	of many others (Jdq 6:34).
But soon after, both were united in the person of David (1Sa 16:1). Duri work. He was deepening his holiness, that it might be bright and steady Having finished his preparatory work on David, he raised him to the thromount Zion with great honor and triumph; and so Christ in type was thu Spirit (2Sa 23:2), a book where the name of Christ is as ointment poured. The same was repeated, but in a higher degree, in the days of Solomon. Savior in type was exhibited thereby in a glory never known before. The all that he had by the Spirit" (1Ch 28:12)-who was taking the things of the degree, learned the way of salvation, and returned home glorifying God. done. And we find, as a consequence of all this, that both in the days of Indeed, there were never in Israel such happy times as when Solomon's And in these days of Solomon, the Brasen Sea, brimful of the purest wat	ing many years, he was tried in the furnace, and all that time, the Spirit was sanctifying the man for his future amidst the cares of a kingdom. The cares of a kingdom. The cares of a kingdom and suggested to his mind many schemes for the advancement of the glory of God. The ark was brought to be brought eminently into view of all Israel. And then the Book of Psalms was dictated to David by the same
Holy Spirit to its utmost bounds. Learn here, (1) That a revival proceeds from the love and power of the Hoto them, it was the Spirit who sent him, and clothed him with power; and souls whether individually, or on a large scale, by bringing Christ fully in carrying the same truth to private dwellings, and making it permanent to Besides all this, the wonder-working Spirit showed in detail at that time the taught David that he alone is the author of conversion, "Create in mediscoveries of God, "Thy Spirit is good, lead me into the land of uprightn I go from thy Spirit" (Psa 139:7); and that he will come and reside in so (Pro 1:23). He is "Good," that is, he is "LOVE" (Psa 143:10), even as the During the reign of the other kings of Judah, many books of Scripture we	Holy Spirit. He raises up instruments and gives the blessing. If a minister come among a people, and be blessed at the people who would keep what they obtain must acknowledge the Spirit's love. (2) The Spirit quickens not view. At the time when he was setting forth Christ before the whole nation in the temple, he was also there by means of the Psalms and Song of Songs. It many of his peculiar acts. It a clean heart," and of continuing holiness, "Uphold me by thy free Spirit" (Psa 51:10, Psa 51:12)-and of all ness" (Psa 143:10). And, O reader, he showed that he is traversing the earth in search for souls, "Whither shall buils that turn their eyes to the glorious Savior, "Turn ye at my reproof; behold I will pour my Spirit unto you" at Father is said to be (1Jn 4:8). There written for all ages; each a gift of the Holy Ghost to the children of men. Isaiah was told that in future days he would rest on Jesus, to furnish him for his work. Three times is this
And so while Christ's coming was still only foretold, the Spirit ever appeared to the other while Christ's coming was still only foretold, the Spirit ever appeared when the men of Israel lost sight of The Hope of their fathers, seventy y deliverance, by turning them to the Redeemer. The remedy for Israel's deliverance, the love and office and power of the Spirit were sounded for find entrance into that soul of yours. Will you resist the Holy Ghost? Or it was a second of the Holy Spirit as Recorded in the New Test	ears in connection with it. years' captivity ensued till the Holy Spirit revealed to Ezekiel and Zechariah, that he would be the author of their desolation at this day will be the Spirit directing their eye to Jesus. Forth in the full voice of prophecy, for ages and generations; and they have reached you. Behold! He strives to is he to come in and say of your soul, This in my rest, here will I stay, For I do like it well?
special privilege, and responsibility now, when there is more of the Spirit also. The Spirit would not have breathed at all upon fallen man, unless atoner to flow. Such a channel was opened by the promise of a Redeemer in Eden, and to more, were renewed and sanctified by him, long ere Jesus had died. But reckoned as suffered for, and the Lamb was reckoned slain from the beginder of the Spirit's full form the satisfaction, there was only a part of the Spirit's full form the waiting for the joyful cry, "It is finished!" "Because Jesus was not go have seen the man; for we have not seen his face and form; so, says the Christ's actual death, more was given; and when the Savior's work was given;	it within reach of fallen man than before Christ's coming? The fact is stated in Joh 7:39, and the reason of it ment had been offered for sin. The love of the Holy Spirit is holy love; it waits for a holy channel through which the Spirit forthwith began his work of regenerating man. Abel, Enoch, Melchizedek, Abraham, and thousands all was done on the understanding that Jesus was yet to die; the sins of those whom he sanctified were ginning of the world. Still, keeping before the world the fact that the righteous God would never give up his less given out, previous to the time when Christ actually came and paid the full ransom. The anxious world was glorified, the Holy Spirit was not yet given." When we see only the hands and feet of a man, we do not say we be Evangelist, a right idea of what the Spirit is, was not yet given to man. But, as the time drew on towards declared to be accepted in his ascension, the streams of the full Spirit poured down upon the earth. Like the one infinite Spirit emptying himself on the earth in seven streams (Rev 1:4). Let us, then, draw your attention,
He entered the soul of the forerunner of the Lord, while yet an infant in then, inasmuch as a distinct intimation of the Savior's coming made the Little children, see how the Holy Spirit may love you. Look at John the Barohn, and tell us, why you too should not be holy now? Look at this infangou were baptized, he showed willingness to come to you? Will you resist Parents, the Holy Spirit can sanctify souls in the womb: why are your change the Spirit, who showed goodwill to you in baptism? And have you then the Spirit, who showed goodwill to you in baptism? And have you then the Spirit, who showed in the barrenness of their own souls for Holiness in your seed would react upon yourselves. "Elizabeth was filled the Holy Ghost and prophesied," when he recognized the work of God in 2. His wonderful work in the work of Christ.	aptist, and you can say no more it is too soon for the Spirit to love you, or too soon for you to need him. Look at nt boy, filled with the Spirit, and tell us why you have not got him yet? Did you ever know that on the day that st the Holy Ghost? nildren not thus sanctified? Some of you complain of your children's temper and conduct; but have you asked for taught your children that he did offer himself to them? Oh, for your own souls' sake, care for your children! or the carelessness of their families. I with the Holy Ghost, when the babe leapt for joy at Mary's voice" (Luk 1:41), and "Zechariah was filled with
habitation for "The Child that was to be born to us." When Christ shall countrone, she was fully prepared, and the child born of her was "The holy of flesh! Reader, here is the "mystery of godliness!" The Spirit who at creative word, and the Son responds to the Father, as he saw the Holy Spirit forthwith he is on earth, in our nature, who was to be our sacrifice! Learn here, (1) The sovereign grace of the Holy Spirit. His sovereignty is for fallen angels; he is giving his own nature to fallen man! O reader, made provided for man. It was on this account he so prepared the person of whenever it should be offered. And when this our great sacrifice was shopeace by that sight (Luk 2:27). 3. His work during Christ's thirty years' retirement. He continued to dwell in Christ's human nature, like the glory filling Solo	come and set up his throne on earth, earth shall be fully purified; so, when Mary was to receive the heir of that child Jesus," without spot or wrinkle of sin (Act 4:30). What a moment was that wherein the Word became tion fashioned the unfallen earth and sky, prepared in that hour the human nature of Christ. The Father gives complete his work, "Lo! I come to do thy will, 0 God-a body hast thou prepared me!" (Heb 10:5, Heb 10:9) and is the same as that of the Father; he comes in free grace to whom he will. He is doing for man what he never did any you be one of the vessels of mercy whom he fills! (2) The Holy Spirit's anxiety that a complete Savior should of Immanuel. The sacrifice chosen for us was from the first spotless, and therefore sure to be accepted own in the temple soon after he came, the gracious Spirit led in Simeon to behold him, and filled his soul with
favor with God and man" (<u>Luk 2:52</u>). All this, too, while Nazareth was the Holy Spirit carried on the holiest work ever seen on earth in the midst of the reader, Christ's salvation is a holy salvation, it leads to holiness, and the (<u>Tit 2:12</u>). The Holy One of God emerges from polluted Nazareth. Are you nazareth, and be of good cheer. 4. His work at the baptism of Christ. He came then to give his human nature all gifts for his office, and Isaiah us, he fully anointed Jesus, of whom it is said, "He returned in the power fordan, when it overflowed all its banks, would be but a feeble type of the Nazareth and, while every eye was fixed on "the body of the heavens in its cleared nearest thing to becoming visible, for he caused his presence to be marked.	the place of his abode. During nearly thirty years, Jesus lived in Nazareth, a city noted for its wickedness; the fithe vilest city. The contrast made the work more evident and marvelous. How powerful the holiness of God! 0 is Spirit shows you the possibility of being holy even in the midst of an evil world, "godly in this present world" our neighbors evil? Are your friends ungodly? Are your parents enemies of God? Yet behold the Spirit's work in an arrange of the spirit of
Oh, he longs to draw your attention to Jesus, that you may be forced to Christ who brings peace to the sinner. For he chose the form of a dove we deluge. Noah's dove was the messenger of peace, bringing good tidings whose olive branch is the plant of renown. And, (3) We see the Spirit teat moved on the face of the deep," but now he does, because the Creator S. His work during Christ's public ministry. As soon as he had publicly anointed the Savior and fully furnished him, hown power, for he kept the slightest breath of evil from the human nature But his special intention in this case was to let us see that our ark was well as the second	He points him out to the notice of a careless world. He recommends him to you by spreading attractive glory cry, "There is beauty in him that I should desire him." (2) We see the Spirit teaching anxious souls that it is when he abode on Jesus, that so he might bring to our remembrance the feelings of God toward the world at the that the flood of wrath was assuaged. And so on Jordan's waters, the Spirit points to Jesus, "who is our peace," aching us that Christ brings in a new creation. He had never come in such visible energy since the day when he is here, and a new creation begun. The led him to the wilderness to be tempted forty days of the devil (Luk 4:1; Mat 4:1). The Spirit thus showed his tree of him whom he upheld, although every form of sin, in every pleasant disguise, was successively presented. Well able to withstand the storm; that it was waterproof and indestructible. He was anxious that we should
Spirit is Satan's grand opposer, and takes his place in the heart that Chridiseases, remember that it may be through the direct operation of that strestore your wearied body. But never were the Spirit's power and love to man more manifest than a sacrifice was all put in order by him. And all was completed when for ou God, my God, why hast thou forsaken me!" In the same anxiety of love, grave and declaring him the Son of God with power (Rom 1:4; Eph 1:19) 6. Christ's discourses and promises concerning him. We have seen the Spirit's operation throughout the various scenes of Chwhen he first began to teach, he pointed to the Spirit "The Spirit of the lowherein he fully declares that no man can enter the kingdom of heaven	nrist's lifetime on earth; let us further see what Christ used to tell his disciples concerning Him. Lord is upon me" (Luk 4:14, Luk 4:18). And the first of his recorded conversations is that with Nicodemus till he is born of that Spirit who was typified by the pure water under the Old Testament dispensation. Reader,
wherein he fully declares that no man can enter the kingdom of heaven the Christ has seen all the souls that ever entered heaven, and he declares the Sistem of the Spirit come to you? Are you new-born? Has he quickened you? Has he shown you peace after your many alarms? The time and manner of his couring his ministry, Christ spoke of him as the "Spirit who quickeneth" so Often he warned those around him against blaspheming him. On one of possession of this gift as the grand effect of believing on the Savior (Johnim are his discourses in John 14, 15, 16. He taught his disciples to lean fixing the sinner's gaze on the special sin of rejecting the Savior-and negarment he had gone and shown it to the Father-and finally, convince the serpent being crushed. He further told them that his office would special minds might be relieved by him when no minister or guide on earth could measures they received of this Spirit, who would cause to flow out of the	till he is born of that Spirit who was typified by the pure water under the Old Testament dispensation. Reader, that not one has entered who was not first born again. To this truth he puts his seal, "Verily, verily" (Joh on; and says with awful solemnity, "We speak what we do know, and testify what we have seen!" Reader, has he renewed your will? Has he ever come to you, like "fire," to burn up the stubble (Isa 4:4)? Or as a "Quick two-edged sword," piercing you with deep convictions? And then descending as a dove, has he coming it would be interesting to know; but apart from this the all-important question is, Has he come? sinners that are dead in sin (Joh 6:63), and as the great gift he would bestow upon his children (Luk 11:13). the most remarkable days of his ministry—the great day of the feast of tabernacles, he held forth the permanent 17:39). But when the time drew near that he must leave the world, he spoke of him more and more. How full of n on the Spirit as their guide into all truth; and told them that it would be he who should convince them of sin, xt, of righteousness, satisfying the sinner that it was to be found in the Redeemer, because after weaving that hem that judgment was given against Satan, the prince of this world, whose cause was ruined, the head of the lilly be to take up the things that concerned the Savior and show them to souls; so that doubting, dark, anxious lid help them (see 1Co 2:12). Already he had taught them that all their usefulness would depend on the term "rivers of living water"; and they found it so in their after experience. (See Act 4:31, Act 4:33, and the
Reader, observe, (1) How our Lord, during all his ministry, led his discip when there they have met Jesus, Jesus sends them to the Spirit as the wriches of heaven, and all its joys, was the gift of the Holy Ghost. Does it Reader, if you are a believer you have access to large supplies of this Sp I will send him!" Say then, "He has departed-we are waiting for our heads much your guilt as thirst was in the case of any weary and thirsty Isrwas reluctant to stoop down. 7. His work-his full outpouring after Christ's death. We have seen why he was not fully poured out till Christ was glorified.	les to the Spirit, even as the Spirit leads all souls to Christ. The Spirit leads all coming sinners to the Altar, and water in the Laver. (2) The best gift that our ascended King could select for his beloved disciples, out of all the seem small in your eyes? (3) Put together all that Jesus said of this gift, and can you forbear to covet it? Dirit. For Luk 11:13 declares the Father's heart toward you, and John 16:7 gives you a resistless plea-"If I depart, do, for he is in the heavens-therefore, Lord send the Comforter!" If you have not large supplies of the Spirit, it is raelite who, though he walked beside the stream from the smitten rock, yet drank only sparingly, because he supplied that sacrifice during as its resplendent seal, and thereafter presented in heaven. There was now no hindrance to the Spirit's full
temple was thus placed beside the Altar-so that it is plain, sinner, you can hast ascended on high, thou hast led captivity captive, and received gifts person of Immanuel, has from time to time attracted the notice of those the Lamb "with seven eyes, which are the seven Spirits of God sent forth the church as "The seven spirits"; because he is poured forth from Jesus Our ascended High Priest had no sooner thus got the oil poured on his hor the copious rain? Or the drops of the sea? As little can any tell the desince, he has from time to time repeated such showers; and he mediates of which fell in the days of Peter, and the rest of which is to be sent in "The day of Pentecost taught that the gift of the Spirit is entirely in the has	nead, than it ran off even to the skirts of his garments-as typified in Aaron. Can you number the drops of dew? Ew, the rain, the living water, that has come down from him. He began at Pentecost to refresh his heritage; ever is a shower more abundant still, when he will empty out the blessing promised by Joel (Joe 2:28), the first drops The times of refreshing" (Act 3:19). Stands of the Redeemer none can be holy before coming to Christ; neither does the Spirit by whom men are born if every kindred and people, is seen in bestowing the gift of tongues, and in doing so when men were present
had preached the Gospel with the Holy Ghost sent down from heaven (1) Pentecost has taught us to pray, and expect reviving showers. Reader, it satisfy the wants of living souls!" The natural man receiveth not the things of the Spirit; and no man called of God (See 1Co 2:12, 1Co 2:14; 1Co 12:3). It was after this, that a regular ministry began. There never had been sumore fully given, and in his great love instituted a standing ministry. This (1Co 3:6); and their office, "The Ministration of the Spirit"; and for their How full of gratitude ought you to be, reader, if you ever have been bles	Ghost amongst us. There is little of such preaching as that described by Peter, when he speaks of men who Peter. P
There are some particular instances of his power which we have omitted kindness in leading the Ethiopian to the truth, and then such mighty energy and the such mighty energy are such as the property of the will of God to man. The such as the such who wrote the Old Testament, using the prophets as therein, small and great, has his authority (2Ti 3:16). From the day whe such that the left the volume unfinished until all Christ's work whole word of God is now our perfect manual for all knowledge relative remember, he uses this word as his instrument for conversion and sanct Formerly, he converted and sanctified souls, by leading them to see Christ knowledge of the Lord Jesus." 9. His daily work in the saints below. Here we shall merely point out the leading operations of the Spirit on the saints below.	Long ere now he began to do this; but he never finished his work until the full completed work of Jesus was as his instruments (2Pe 1:21), and so entirely guiding and inspiring the record that every thing and every word in the Book of Genesis was written, he was continually selecting events to be recorded, and matter for the use was finished, and put in record in the gospels, and then he used apostles to write his will for coming ages. The to the kingdom of God. He has thus given us a full river along whose banks we may walk (Psa 1:2). Reader, tification. Let Joh 17:17, never be a day out of your memory: "Sanctify them by thy truth; thy word is truth." ist in the types of the temple; but now you are to "grow in grace" (2Pe 3:18) more directly, by growing "in the temple believer. He dwells in him and shall never leave him (Joh 14:16). Sometimes he is made to retire, by a
dungeon of Gaza, coming forth from his retirement and raising in that myear's space, at length he put forth his power, and the contrite prayer we have the space, at length he put forth his power, and the contrite prayer we have the space, at length he put forth his power, and the contrite prayer we have the space of the space of the second that the space of the space	fills it with himself (Eph 5:18). He cleanses it, as Christ cleansed the temple from buyers and sellers; "Ye walls of this temple he pictures the glories of heaven, and gives clear manifestations of truth-as in old times, the sight of the worshipper. He is in them as the "seven lamps" mentioned in Rev 4:5, showing them their way wed the priest his way into the holy place, and let him see what was there. Above all he keeps the Altar sdom and revelation in the knowledge of him" (Col 1:9). To where this temple exhibits "longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal 5:22). It into this temple, along with "Love, joy, peace" (Gal 5:22). Joy expresses itself in songs, in psalms, and hymns, they "eat their meat with gladness and singleness of heart, praising God," and such as the prophet Isaiah "the garment of praise" (61:3). If enemies assail or storms beat upon the walls, then especially are these
cries and groans (Rom 8:26) that are heard from this temple; but they a sometimes a cry for wisdom and understanding in the knowledge of Chrend (2Ti 1:7, 2Ti 1:14). Incense is kept continually burning on the golde us. Christ's voice is heard in this temple through the Spirit. "He that hat you go up professedly as a worshipper to the house of God. Has he come 10. His work on the saints at death, and onwards to the second coming of the interests of Christ and the Holy Spirit are one and the same. The sain promise in Psa 41:3, even as he sustained Jesus in his closing hours of some in holiness. The Son presents the believer arrayed in righteousness to the Jesus; and the Holy Spirit catches up the word, "From henceforth, yea, so perfect the holiness of believers; although they go before the throne, with the soon as they are in glory, he begins to breathe into them stronger deals and the sound in the stronger deals and the sound in the stronger deals and the sound is the sound as they are in glory, he begins to breathe into them stronger deals and the sound is church above), is stirred up by the Spirit to invite Christian in the stronger deals and the spirit to invite Christian in the stronger deals are the stronger deals and the spirit to invite Christian in the stronger deals are the stronger deals and the spirit to invite Christian in the stronger deals and the spirit to invite Christian in the stronger deals are the stronger deals and the spirit to invite Christian in the stronger deals are the stronger deals and the stronger deals are the stronger deals and the stronger deals are th	the Holy Ghost," and are "filled with joy and with the Holy Ghost" (Act 9:31; Act 13:52). Yet many many are the are groanings after more holiness. Sometimes, it is a cry for deliverance from the body of sin (Rom 8:23); ist (Isa 11:2; Eph 1:17); sometimes for faith (2Co 4:13), or love, or perseverance in retaining the truth to the en altar in his temple, and the Spirit is he who keeps it burning; the Spirit himself raiseth the intercession within the an ear let him hear what the Spirit saith unto the churches." Reader, remember this each Sabbath morning as the tomake you such a temple? Are his groans and cries ever heard within you? of Christ. ints are therefore precious to him even as to the Redeemer. He fulfills to them on the bed of sickness the suffering (Heb 9:14). As soon as the hour of a believer's departure from the body arrives, he makes him perfect the Father; the Father seals his well pleasedness, saying, "Blessed are the dead that die in the Lord," that is, in saith the Spirit, for they rest from their labors, and their works do follow them" (Rev 14:13). He rejoices to ithout their works, in order that their justification may be seen to depend wholly on Christ. Institute the spirit and the Bride say, "Come" (Rev 22:17); these holy souls that form the labodies; nor will they be fully satisfied till they get "The Grace that is to be brought unto them at the revelation
Reader, this is the last view given us of the Spirit in the word of God. An crying to Jesus, "Come, Lord," and that the church below should do the sheareth"), has another duty besides seeking their own bliss and perfect athirst, let him come." We are to stand, with our eye upward on Jesus, become quickly to us. The Spirit who knows your secret thoughts, and is read on the sinner, come and take the water of life freely." He places you within sind thereby would provoke your thirst, while he cries, "Come and take to "Whosoever is athirst"; and you are surely thirsty for joy and rest. He wwill." And lest any shadow of excuse should remain, he makes the word (Isa 55:1), and unites it to that of the Savior, uttered both on earth (Johwater in one of the golden urns of his heavenly temple to your very lips,	desire for their full blessedness, helps them to urge on the day of the Redeemer's second coming. In the shows the position in which he wishes every saint to be standing. It shows us that the church above is ever same. "Let him that heareth say, Come!" But there is a word for the sinner too. The church below ("He that ion by inviting Jesus to come quickly. They must stand and look on the unconverted world, and cry, "He that is but with our hand stretched out to you, bidding you come quickly to that Savior whom we are entreating to eady to bear witness against you at the great day-he, he it is who stirs us up to cry to you most earnestly now, 'ight of the judgment seat, and then cries, "Come, and take." He shows you the fountain full to the very brim, the water of life." He takes away the possibility of your saying that he does not address you, for he cries, 'ould make it impossible for you to invent any excuse even for hesitation, and therefore he cries, "Whosoever "Freely, freely," be the word that dies upon your ear. He takes up the testimony of the old Testament prophets in 7:37) and from heaven (Rev 22:17), and entreats you to take and live forever. As if he were holding the living, he cries, "Whosoever will, let him take the water of life freely." O reader, were you ever nearer bliss than now? at day when Christ is fully glorified with his own and his Father's glory, then shall his people receive of the Spirit on every saint, "and the earth shall be full of the knowledge of the glory of the Lord" (Hab 2:14). What
While in fellowship with all saints, we comprehend what is the height ar fullness of God! Oh, then, let him that heareth join the Spirit and the Bricker And now, reader, we leave you, gathering up all we have said into a pray breathes over you every Sabbath as you leave the house of God-"The coexperience of all the truth into which he delighteth to lead those who ar a. The Love of the Spirit Thy Spirit is good, lead me into the land of uprightness. – Psa 143:10 The Nothing can be more necessary for a sinner's peace and holiness, than he with him, the more do we joy in him, and the more are we conformed to	s! How deep our love! How loud our praise! Ind depth, and length and breadth, and know the love of Christ that passes knowledge, and are filled with all the ide, crying, "Come, Lord Jesus." Index of the which, after what you have read will not seem unmeaning or unimportant. It is that which your minister of the Holy Ghost be with you" (2Co 13:14). Amen. May he communicate to your soul the saving re out of the way. To Him be Glory and Dominion (Rev 1:4, Rev 1:6). Index of the Spirit Rom 15:30 In this word God has fully revealed his character. He has therein told us what he is. Especially in
What is true of one is equally true to all. "God is holy," and this means to light, the Son is light, the Spirit is light. "God is love"; and this declares son; but we are less used to consider it as equally applicable to the Holy that of the Father and the Son. We are apt to think of the Spirit as a mere influence, like the air we breaso, our ideas of the Spirit must be confused and unsatisfactory. Till we remore especially his love. A mere influence cannot be felt as a thing either ightly understood or realized; and the personality of the Spirit's love made and the person when recognizing the Spirit as a person, we are apt to dwell never magnify too mightily any of his divine excellencies, yet still we must eyes from his love, a love which is as infinite and glorious, as his holy again, when we acknowledge his grace and condescension in coming do obedience to the Father's will in sending him. When seen thus alone, it is	own into this fallen world to fulfill his errand of mercy, we are too prone to think of this merely as an act of is the Father's love more than the Spirit's that is recognized. But let us remember that when he comes into this
brings him down from heaven into a world like ours-free unbidden love, sakes became poor. The Father is said to have loved us with an everlasting delights with the sons of men; and the same may be said of the Spirit Every fact, or declaration, or promise, that proves the love of God, prove Again, we are apt to suppose, that because he is called emphatically Holhim. But there is nothing in this characteristic of holiness to exclude the holy than he? If love therefore be so perfectly consistent with holiness in this love were strong and intense in proportion to the holiness of the beginner with compassionate love over such. His infinite holiness makes him long to see them delivered from their singles to deliver the unholy from the awful misery of a sinful state, and Again, we may imagine that it is the work of Christ, as the sacrifice for should not have come down to dwell amid unholy beings. Had the work of chinary, the Spirit never could have come down at all. Yet the work of Christ,	
unobstructed. The Holy Spirit could have no dealings with an unholy sout part in redeeming man, love which led him to prepare a body for the Sorworld as to give himself. And the Spirit so loved the world as freely and But let us consider some of the proofs of the Spirit's love. These are man "How great is his goodness, how great is his beauty!" Let us attend to a 1. The Spirits love shows itself in his names. He is called by many names, and set forth to us by many figures express his lovingkindness and compassion. He is called the "Spirit of grace" (He the Son. He is called the "Spirit of adoption" (Rom 8:15; Gal 4:5-6), because the set of the Son, the interest of the souls with the blessed consciousness of dictionary (Joh 14:16); "the helper of our infirmities" (Rom 8:26), "the Then, again, he is set forth to us under the figure of "rain and dew" (Psa the imparts; as a dove (Mat 3:16), because of his being so gentle, so loving the set of the	al, till the blood had been shed; still there was love in him before-love which led him joyfully to undertake his not God, on which our sins might be laid. The Father so loved the world as to give his Son. The Son so loved the gladly to come down into it, and there carry on his gracious work in the sinner's soul. nifold. "If we would speak of them, they are more than can be numbered." How precious are his thoughts to us! few of them. And may he be our gracious Teacher in unfolding the things concerning himself. Sive of his tenderness and love. He is called "the good Spirit" (Neh 9:20; Psa 143:10), thereby declaring to us seb 10:29), to show us that he is merciful and gracious, full of the same free love to sinners as the Father and ause he imprints on us his own divine affections and sympathies, revealing to us the Father's mind and heart, He is called the "Spirit of liberty" (2Co 3:17), because he undoes our heavy yoke, and breaks our grievous ivine liberty, delivering us from the bondage of fear and sin, making us "free indeed." He is called "the earnest of the inheritance" (Eph 1:14), "the Spirit of love" (2Ti 1:7). A 68:9; Hos 14:5), mild and refreshing; as the "oil of gladness" (Psa 45:7), because of the overflowing joy which are some of the Spirit's names of love! that is in his bosom. Yet they do give us sweet and precious glimpses of his tender love.
The word came to us not from man, neither by man, "but holy men of Gospeaks to us. It was he who wrote them. It is his language that they speak. It is his moscriptures reveal to us the mind of the Holy Spirit. And what is the feeling what is their tone? It is gentleness and kindness. He who wrote them moscinning to end. They breathe the tenderest compassion throughout. Leavened are the words of truth and wisdom, yet they are the words of love invitation is the expression of the Spirit's love. Every call is the call of the words in season for the weary are from the Spirit's love. It is he who white as snow." It is he who saith, "Ho every one that thirsteth, come yet backsliding children." It is he who saith to the weak, "Be strong," to the love of the Spirit! It breathes like sweet fragrance over every page. It is it. How much more of winning attractive power should we discover in all we have often wondered at their weight and wisdom, but this would teap every word with a meaning of love unknown, unimagined before. We show the strong with a meaning of love unknown, unimagined before.	on spake as they were moved by the Holy Ghost." So that in these Scriptures it is especially the Spirit that mind they breathe. It is his feelings that they embody. A man's writings show us his mind and heart: so do the not that pervades them? It is love. The nust have had a heart overflowing with love. No one can mistake the feeling which pervades the whole from love to sinners shines out in every page, and pours itself along every line. All is holiness, yet all is love. The least that the stamped everywhere, yet love to the sinner is as deeply engraven on every leaf. Every need a Spirit's love. Every word of comfort is from the Spirit's love. All to saith, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as to the waters." It is he who saith, "Thou hast been weary of me, 0 Israel." It is he who saith, "Return, ye as sorrowful, "Rejoice," to the troubled, "Comfort ye, comfort ye, my people." Oh, how full is all Scripture of the saithe ointment poured forth. Were we to read Scripture in this light, how much more sweetness might we find in
pages. The Father's love found its vent in his gift of the Son. The Son's loget such full vent to itself as in the Scriptures which he has inspired. It is the rebel-love without measure and without changelove that is not regulembraces the unworthy, and those who requite nothing but hatred for log 2:7, Rev 2:11, Rev 2:17). 3. The Spirit's love shows itself in his anointing the Son of God for his work of gladness" with which he was anointed, was from the Spirit of by this loving Spirit that he was "sent to heal the brokenhearted, to prespreach the acceptable year of the Lord; to give beauty for ashes, the oil this same Spirit that he was fitted for the gracious office to which he was servant, his chosen one in whom his soul delighted, the Father says, "I have been shall he not break, and the smoking flax shall he not quence speak a word in season to him that is weary." All the heavenly gifts and filled "without measure."	ove found vent to itself in the offering up of himself as our sin-bearer. But nowhere does the love of the Spirit is here that he pours forth all the treasures of his love; love to the lost, the guilty, the wanderer, the backslider, lated according to the worthiness of the object loved, or the amount of love expected in return, but love that ove, enmity for friendship. "He that hath an ear let him hear what the Spirit saith unto the churches" (Rev ork of love. If love. It was by this loving Spirit that he was anointed to "preach the gospel to the poor" (Luke 4:18). It was ach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to of joy for mourning, the garment of praise for the spirit of heaviness" (Isa 61:1-3). It was by the anointing of as appointed of the Father, as described to us in another passage of the same prophet. Speaking of him as his have put my Spirit upon him." And what is the result? "A ch." It was by the anointing of the same Spirit that he has "the tongue of the learned that he should know to graces of the Redeemer's character are declared to be wrought in him by the Holy Spirit, with which he was to the indwelling of the Spirit of love. Thus was he fairer than the children of men; grace was poured into his
of the Holy Spirit, that he was formed in the womb, perfectly holy in sou love; and it was "through the eternal Spirit that he in love offered himse Thus the grace of Christ teaches us the grace of the Spirit. In the love of Besides, what love to sinners is there manifested by the Spirit in his thu should suffer so much for us. But is there not the same deep love in the the slaughter? What but infinite love is this? It was in one sense indeed it was an awful work to prepare that well-beloved Son for bearing all the which should have been poured out on us! What deep love is here! And what condescending love to sinner to frame so many types and figurand Aholiab were fitted for making the various utensils of the tabernacle same Spirit that all the vessels of service were devised, and all the cere ignorant were to be taught the knowledge of redemption. What love is the which the sinner's eye might be directed to the Lamb of God! And again, what love was it in the Spirit, to record in the Book of Psalms	f the Savior there shines forth the love of the Spirit. Is preparing the Son of God as the sacrifice for sin! It was love in the Father to send the Son-to consent that he Holy Spirit, to undertake such a work as that of preparing a lamb for the burnt-offering-binding the victim for a glorious work, for it was preparing a vessel for containing the full glory of Godhead in the form of a man. Yet e Divine wrath against sin-presenting him (if we may so speak), to the Father, to receive those vials of wrath are under the law, by which to show forth the Savior's character and work! It was by the Spirit that Bezaleel
56:8). Had it not been for the Spirit's love in writing such a record as this does the saddest word in all that book show forth, love not only of the Stand then, what love to testify of Christ and his finished work! This is his to us (Joh 16:13-14). And all this is not only out of his love to the Savior to see the sinner saved! How deep, how vast, how free must be this "love 4. The Spirit's love shows itself by his work in the hearts of sinners. Now that the work of Jesus has been finished, he comes forth to do his of to us. He speaks to us. He strives with us. He draws us. He awakens us. resisted, grieved, vexed, quenched, he does not leave us, nor cease his eshould perish. What hatred he meets with, yet he bears it all! What coldness and contectaptive one. And in seeking to accomplish this, he submits to every form of resistance in his love he bears it all, rather than lose the sinner! And all this, though his name is emphatically "the HOLY Spirit." Sinner, think what he	sespecial office now. He testifies of Christ. He glorifies Christ. He takes of the things of Christ, and shows them r, but out of his love to the sinner. Not merely because he delights to see Jesus honored, but because he longs we of the Spirit!" office of love. And though he be the "holy one," he yet refuses not to work in the hearts of the unholy. He comes the convinces us of sin. He quickens us. He opens our eyes. He leads us to the blood of sprinkling. Though he is efforts. For years he continues striving with the soul in his infinite love, unwilling to give it up, unwilling that it empt he meets with, yet he bears it all! He would fain obtain entrance into the soul. He would fain deliver the see, and enmity, and scorn.
stubbornness! So graciously to seek to draw our hearts to the love of Goloved us." 5. The Spirit's love shows itself by his work in the hearts of saints. It is not less marvelous in the latter than in the former. True, he has wo has he still to encounter of resistance, and coldness, and unbelief, which coldness, however, can chill his love; no unbelief can make him cease his Truly "many waters cannot quench it, neither can the floods drown it." The sheds the love of God abroad in their hearts (Rom 5:5). He enables the reveals the things of Christ (Joh 16:14). He helps their infirmities in just as Christ intercedes without. He stands at our side to prompt us, to identifies himself entirely with us, and thus he mingles his voice with outdesires, making his prayers to seem as ours-seconding and enforcing outwandering and weakness, he comes in and lifts us up, and kindles the flavelement intercessions, till human language gives way beneath the presented.	full of hatred! So condescendingly, so patiently to continue his strivings, notwithstanding all our perversity and od, teaching us to love, who by nature know only how to hate! "Herein is love, not that we loved Him but that he on the soul. He has found entrance, and taken up his abode in it. Yet still, how much has he to bear! How much have not the less grievous because the heart in which they are manifested is one which he can call his own. No is workings. He meets with daily repulses, yet he ceases not. So unchangeable, so unquenchable is his love. Think what he does for saints. He leads them into all truth (Joh 16:13). hem to persevere (2Ti 1:14). He mortifies corruption in them (Rom 8:13). He fills them with joy (1Th 1:6). prayer (Rom 8:26). In the discharge of this last duty he is spoken of as the intercessor. He intercedes within, suggest our prayers, to draw forth our desires. Yea, he comes into us; he takes possession of our heart; he ars, his cries with ours. He makes our organs of feeling and speech the instrument for expressing his own or feeble petitions with his mighty cries. And often when we are praying in our poor imperfect way, in ame within. Then it is as if we were overpowered with the intensity of our longings, our whole soul goes up in ssure, and nought remains but the unutterable groan. How vast his love, thus to put forth such power in us, in
Let us no more grieve him, no more disappoint him. Let us allow him to strength in weakness, our light in darkness, our joy in sorrow, our comfearth as our guide in the Savior's absence, until he come again, but the set (Eph 4:30). Let anxious souls lay these things to heart. To them the doctrine of the set is love. He who is seeking to draw them to God is love. It is a hand of then so many doubts, so many hard thoughts of God? Will the Father, where we will that loving Spirit, who has so long been striving with they who know his name fail to put their trust in him? How can they who whom we have to do, the Father as love, the Son as love, the Spirit as lowed the Spirit not love to soften it? You complain of inward deadness a gou from that evil heart of unbelief? You tell us of the power the world be complain of your ignorance. Does he not love to teach you? You say you to show you the glory of the Savior, to unfold to you, in all its infinite directions.	so free. Surely he has claims upon our love, for having loved so much. So long-suffering, so loving, so gentle! take us by the hand and lead us onward, whithersoever he will. He will show us the path of life. He will be our orter in the day of trouble. Let us not thrust away his hand, or meet his love with coldness. Whom have we on Spirit the Comforter? "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" Spirit's love ought to be unspeakably precious. He who is working in them is love. He who is convincing them of power that is at work in them, but it is also a hand of love. This physician is as loving as he is skillful. Whence ho so loved us as to give his Son for us, turn his ear away from us? Will the Son, who so loved us as to die for the us, and so long seeking to draw us to God, will he overlook our suit, or deal unkindly with us now? How can ounderstand his love suspect his willingness to bless? Did we but know the full character of that God with ove, should not our doubting cease? You mourn over an impenitent heart. Indicate the company of the power to make you spiritually minded, to set your affections on things above? You realize so little of the glory of Christ and his righteousness. Does he not love to remove the veil from your eyes, mensions and spotless purity, the robe of his perfect righteousness? You mourn because you have be but but but he to the power into the but he to be the power into the but he to be a but into the lower has better the power into the but he to be the but he to be the but into the but he but he to be the but into the but he to be the but he to be the but into the but he to be the but
Redeemer's work for you, that is your peace and hope. You complain that love into you, enlarging your straitened souls, unloosing your stammering you tell us of your doubts and fears; and you tell us moreover that these progress in the divine life. Now in opposition to this we assure you that fears would cease. And it is this that the Spirit in his love is seeking to teach you. He wants every plea for anything good about you. His object is to teach you that that you are utterly ruined, and that if it did not do so, it would not be go it could reach your case, some good thing must be wrought in you by Go make some advances towards him ere you could be assured of his mercy grace really is, and it is in teaching this that he meets the strongest resists oner than grace. He discredits God's most solemn and explicit assurance is properly qualified, he persists in doubting, nay, calls it presumption to grace till he has more of the Spirit's witness within himself, to entitle himself.	love to come in all his fullness; at the same time showing you, that it is not his own work in you, but the lat you have so little of childlike confidence and love towards your heavenly Father. Does he not love to pour that no tongue, and teaching you with childlike lip and heart to say, Abba, Father. The arise, not from any suspicion of God's willingness to save you, but from want of evidence as to your own your doubts do arise from not understanding the grace of God. Did you but know the meaning of grace, your so to show you that there is such a thing as free love to sinners. And for this purpose he is seeking to strip you of there is not one single thought in you, but what God condemns. Then he shows you that grace takes for granted trace at all. If it supposed that there was any good thing in you, it would not be grace. If it supposed that God did not meet you on the spot where you are, but asked you to yo, it would not be grace at all. It is the especial work of the Spirit to make the sinner understand what free istance from man. It is on this point he finds the sinner most unteachable. He can believe almost anything nees of his free love. He insists on qualifying himself for receiving God's love, and till he has ascertained that he do do otherwise. He makes a merit of his unbelief, and calls it humility. He refuses to go boldly to a throne of m to do so. How sad, how awful thus to frustrate the grace of God! How perverse and wicked to turn the Spirit's object is to show you the free love of God; and you say that you must wait till you are conscious of that work
advances towards that grace, before you can believe it. The Spirit's objection of good before you will believe it. How dishonoring to the grace in you! Yet what deep love does it display in him, still to go on in his loving the sees how prone you are to disbelieve this, and therefore he strives to believe it possible that God can be gracious to you; and therefore he strives to discern anything good in you, you would not be a fit object for grace at a lead you to think well of him, to banish your hard thoughts of him, and to be a fit object for grace at a lead you to think well of him, to banish your hard thoughts of him, and to be a fit object for grace at a lead you to think well of him, to banish your hard thoughts of him, and to be be something! Gracious love! Can the most disquieted spirit refuse contained the same and introduces grace in the matter of acceptance with Government of the works and introduces grace in the matter of acceptance with Government if he should leave you alone in your impenitence? Then what a wild ready for the burning. Satan would come in and occupy it all, seizing on and anxieties which he is daily stirring within you. What if you should not spirit might well leave you.	o engrave it upon you. He sees how prone you are to seek for something good in yourselves before you will ives to show you that there is no good thing about you, that grace takes this for granted, and that if you could all. He sees how prone you are to suspect God, to think evil and hard thoughts of God; and hence his object is to teach you all the freeness and richness of his grace. Such is the Spirit's teaching. Such is the Spirit's love. onsolation after this? Where is there room for doubting? Is it not excluded? And excluded by the same law that
shake them all off; might he not well leave you to perish in your sins? QUENCH NOT THE SPIRIT! You quench him in many ways-you quench hi lusts-you quench him with your idle company. How awful! You quench y You strive to put it out, and in doing so to make your destruction sure. F Beware of disbelieving his testimony to the Savior; beware of denying his QUENCH NOT THE SPIRIT! For if you quench him, then what remains for 4. Night, Daybreak, and Clear Day Awake thou that sleepest. – Eph 5:14 Let us put on the armor of light. – your deeds are evil? Has a ray-even one ray, from the glory of God, in the you have passed from darkness into light? Come, then, and be not afraically the same of the saw you do, you are a child of darkness, and the others saw you do, you are a child of darkness, for you feel a desire that	im with your unbelief-you quench him with the world-you quench him with your folly-you quench him with your only light! For without it how can you find your way to heaven? Oh! Beware of "doing despite to the Spirit of grace." is love; beware of resisting his power! Tyou here but darkness; and what remains for you hereafter but the blackness of darkness forever? Rom 13:12 Reader, are you one of "the people who sit in darkness"? And do you love the darkness, because he face of Jesus, ever gladdened your soul? Come and let us reason together. Perhaps you do not know whether d to examine and decide. Tefore a child of the devil, and an heir of hell. If you practice any thing which you would not for the world that these doings of yours may be hid in night.
2. You are a child of darkness if you do not perceive how the world lieth your taste, then, alas?, all is night with you. If you are never grieved at and ungodly attacks made in public newspapers on the cause of God; if you are never made sad by the thought, that these multitudes are on a solution of night if you reckon all points of doctrine very much lost state as a sinner, and to lean on Christ Jesus alone. But if you see not be sincere, you are a child of darkness. The equalizing gloom of darkness you. 4. If you do not work for God, you are a child of darkness: for you are slothis or that pleasure to prevent your mind being distracted or unfitted for you redeem time? Do you visit the sick, send the gospel to the heather. If you let convictions slip, you are a child of darkness; for you act as a fall back into their sweet slumber, and wish to be left undisturbed. You show moment by Paul's loud appeal. 6. Though you love believers, and approve of their holy life, yet still you	in wickedness. If the world is very pleasant to you; if its frolics, its gaieties, its dance, its song, are sweet to observing forgetfulness of God in the world's business; if you are never made uneasy when reading the profane you never feel shocked in hearing the oaths and seeing the covetousness of a market-day, or a fair; if your the way to hell, then "the darkness has blinded your eyes." alike. There are some doctrines which are essential to salvation. Thus it is essential to salvation to know your o greater importance in these truths than in a correct moral walk, and think that men may be safe if only they is rests on you, for, like a man at midnight, you cannot distinguish the relative importance of the objects around eeping in inactivity; and "they that sleep, sleep in the night." Do you ever deny yourself for God? Do you give up or his service? Do you rise a little earlier to obtain time for prayer, when otherwise you would be deprived of it? en, speak of spiritual realities to your friends, and all for his sake? If not, then you are not a child of light. sleepy men do when roused during night. They awake at the loud knock, rub their eyes, move themselves, then say like Felix, "Go thy way for this time"; and Felix was truly a child of the night, though awakened at the
7. You are a child of darkness, if you do not see that Christ is the chief of this proves the more that it is not day. He admires these, because all is do it may be with you; you may have had your convictions of sin, and your fasinner's hope-his SUNyou are still in night. Whatever discoveries you have whatever sacrifices you have made; all this proves nothing regarding da 8. If you have not seen your vileness, and the filth of your garments of underk about him; and it is even thus with the sinner. If he sees not that had himself, have a good opinion of his heart, and trust that there is at least 9. Once more. He is a child of midnight who is unalarmed at sin. He is like form; the earthquake or the fire may be leveling his dwelling, still he is ungive of being asleep; and "they that sleep, sleep in the night." Awake, the rest is gone! Come, then, and inquire how it is that day begins to take the place of night is the surprising the surpr	ke a man in the depth of sound slumber; there may be death at hand, a sword may be hanging over his sleeping unconscious. O unconscious sinner, you are a child of hell! The less you feel your sin, the more evidence you nou that sleepest! Perhaps not the rising sun, but the lurid glare of hell, may give thee warning that thy time of ght. Be not deceived! se and remorse of the sinner overtaken in his darkness then, will never, never end! There are souls now passed a children of the day who once were as you. Are you beginning to desire a change? Like the shipwrecked crew
awakened by the cock-crowing-by some recollection of impressive warm his soul, "What meanest thou, O sleeper! Arise, call upon thy God." Or it remember, reader, this awakening is not itself the dawn of day, though it convinced sinner remains a child of darkness. Rest not, then, in mere co is seems to be near the dawn with a sinner, when his past days look I trifling and utter vanity, compared with the new realities that are opening but he awaketh and his soul is empty" (Isa 29:8); their folly, their rapid are now ashamed?" (Rom 6:21). 3. New objects begin to appear, and former things assume a new aspect greatest truths may be indistinctly perceived by him, as at early dawn we seems far less attractive than before; its pits and marshes, wherein so now whole soul. The people who know God become the objects of his love (P	ed to feel sin. His sleep is done. He cannot rest quietly in sin any more. Perhaps, like Peter, his conscience was nings which he despised at the time, or it may have been some providence, some Jonah-storm, that sounded in may have been a minister's voice proclaiming the Lord's call, "Awake, thou that sleepest!" (Eph 5:14). But it generally precedes it. For there are cases where convictions are strong and long continued, and yet the invictions. They are hopeful appearances; but go on and see if there be other signs besides. It is a dream, or a vision by night. Now, his pleasures, company, songs, and even his lawful business, seem on his view. His past enjoyment in them he reckons "as when a hungry man dreameth, and behold he eateth; I flight, above all, their debasing power, makes the man feel, "What fruit had ye then of those things of which ye when the morning is still gray, even hills and stately forests are dimly seen. Yet there is a beginning; the world many fall, are seen and dreaded. God, as revealed in his word, through the cross of Christ, begins to engage his less 16:3), as in the case of John Bunyan, when just emerging from the shades of night "How lovely now was
every one in mine eyes, that I thought to be converted men and women; 4. He is expecting light from above. He does not expect that the light that the heart by command of him who at first said, "Let there be light" (2Co comfort, and make you imagine that you are a child of light? Then, it is regrounds of your hope, instead of the Savior alone, beware lest you be sayou are preferring the beautiful scenery which the sun paints with his broof that ray from the face of Jesus which fell on the face of ransomed Abeknows that this would drop out of his hand when he came to pass through that the Father sheds on Immanuel's face is the light he seeks for. There is a gradual increase of light. There is no going back; no returning Impressions are not effaced; truths are not forgotten; anxiety does not eafter difficulty is cleared away; cloud after cloud breaks up. The soul now is his imperfect acquaintance with the work of Jesus. He can now distinguish his imperfect acquaintance with the work of Jesus. He can now distinguishmer must be washed with clean water before the Spirit will abide in he for the Sun appears through the cloud. The full work of Christ appears to glorious Sun pour its light over his uncomely soul; and, lo!, he is now "a sat such times he keeps looking to the quarter whence he knows light will also the sun and the same are not such times he keeps looking to the quarter whence he knows light will also the sun and the same are not forgotted.	they shone, they walked like a people that carried the broad seal of heaven about them." at is to show him the way to the Father's open arms will come from himself-no; he believes that it shines into b 4:6). This Dayspring is from above (Luk 1:78). Is it, reader, your convictions, and repentance, that give you not yet dawn with you; for it must be Christ, the Dayspring, that gives true peace. If your feelings are the atisfying yourself with the sun's reflected rays. If your holy life, as you fancy it to be, is the ground of your hope rightness, to the Sun himself. But a soul that is really advancing on to the full day is satisfied with nothing shortel, and faithful Abraham, and all the saved (Rev 22:4-5). He might possibly kindle a torch for himself, but he gh the dark valley. He will be satisfied with nothing but what the Holy God himself will be satisfied with. The ing to the world. decay. A soul really led by the Spirit out of darkness can no more go back than can the sun once risen. Difficulty we feels an increasing anxiety for Christ, and sees more than ever that the reason why his wants are unsatisfied guish between justification and sanctification: he sees that he has to do with the former first of all, and that a sim. To him to be the very remedy he needed for his soul. He see the Sun of righteousness, and all is day. He lets that altogether lovely." Mists still linger, but they are gradually dissolving; dark clouds float at times over his sky, but the beak forth again. He obtains assurance of his salvation. As in the case of the natural sun, if the eye be in the
at such times he keeps looking to the quarter whence he knows light will line of the ray of light, then of course the shining ray will be perceived-shis own vile soul. It is now CLEAR DAY. Even the shadows of the dawn have passed away. It is now CLEAR DAY. Even the shadows of the dawn have passed away. It is searching much into God's character and ways day after day; but a my name shall the Sun of righteousness arise" (Mal 4:2). Yet, strange as reason is this; the bright sunshine he enjoys in the face of God; and he seense of the enormous load of benefit conferred upon him; the weight of moment, he possesses the joyful confidence of a child. He has reverance moment of mingled reverence and rapture that he fully realizes heaven. And many times, his God and Father deepens this awe and reverence, by yet more in the fountain of life alone; and that, when one earthly comforteads him to such awful views of his remaining corruption, and such deed lesus alone, and on Jesus to the uttermost. Or, it may be, he is oppressed sees around him; the contempt poured upon his God, and the hastening its fallen upon me!" and, like David, he looks into the pit, and cries, "O A	Ill break forth again. He obtains assurance of his salvation. As in the case of the natural sun, if the eye be in the so, he gives a steady, direct look to the Sun of righteousness, and feels that his free beams are shed even over. He lives, expecting another rising of this same Sun in sevenfold brightness, when grace shall be changed into all his discoveries are dim compared with those that he looks for at his Lord's Second Coming. "To you that fear it may seem to the world, the child of light is not gay, nor does he feel any tendency to levity in his joy. The stands ever in his presence. The rays of favor are all from sovereign grace! He is humbled, therefore, under a f grace and glory bends down his soul. Holy awe regulates his communion with God, while, at the same e, like the seraphim, while he has a joy that sometimes springs up almost as high as theirs; and it is in such a y giving him personal afflictions to bear. The child of light is despised by the world, that he may learn to bathe the tafter another withers, he may take all his light from the Sun that never sets. At other times, the Holy Spirit ep insight into the mystery of sin, as would confound and crush any soul whose confidence was not fixed on ed with anguish, not through fear of his own condemnation or suspicion of his personal safety, but by what he perdition of unconverted souls. Like his Master, he feels, "The reproach wherewith they have reproached thee basalom, my son, my son!" He has hours of painful wresthing with his God in their behalf; his bitterest hours on
is fallen upon me!" and, like David, he looks into the pit, and cries, "O A learth are the hours wherein these sorrows because of his God, and because how his God has been glorified to a degree that swallows up all the continuous ascend to his name even over the smoke of the everlasting becources of anguish: but then he knows that thus he is to be refined as got it the more; for his Father lays these burdens on him just because he of it the more; for his Father lays these burdens on him just because he of sinner, child of darkness, and of the devil, and of hell, come and be a continuous darkness, until it become your only portion? Will you indulge your dark of pride, covetousness, envy, evil-speaking, discontent, selfishness? Oh, cois God coming, in the person of Jesus, into the view of his creatures, like a God coming in an aspect that invites you, and speaks holy love to you! For a selfish that shines on those we had take your rest," to love darkness now, and dwell in darkness forever the everlasting burnings? Is there nothing bitter in "the dregs of the cup heaven-the glory which God hath prepared for them that love him? Is the for the people of God? Is guilt better than pardon? Is wrath better than pleasant as the cool waters of the fountain of life? Is the lake of fire and	Absalom, my son, my son!" He has hours of painful wresthing with his God in their behalf; his bitterest hours on ause of perishing men, rush into his soul! Indeed, his joy would never return, were it not that he sees in Calvary tempt of men and devils; and how, when Jesus comes again, his glory will burst forth even from hell, and burnings. At present it is a painful blessedness he lives in, the very joy of his Father's face often creating new old. And instead of these trying moments causing him to doubt his Father's love, they rather tend to assure him has first given him the joy of the Lord as the strength in which they are to be borne. It is child of light! Will you choose to lie with fallen angels in the blackness of darkness forever? Will you love deeds, secret sins, black desires hidden in the heart, and black clouds of anger, sabbath-breaking, uncleanness, one, and be a child of light! Let the Sun shine on you; let his beams burst into that dark cave of your heart! This is the sun after the gloom of night. It is God coming into the sight of his fallen and hell-deserving creatures! It is for he comes to show you, how he may now be "just while he justifieth the ungodly." The various rays of his who sat in the valley and shadow of death. Shall it shine on you? Or have you made up your mind to "sleep on the same time to be a sinner now, and a companion of devils hereafter? Is there nothing terrible in hell-the devouring fire, pof trembling," the vials in which is filled up the wrath of God? Is there nothing sweet in the light of the nothing desirable in the joy of the Lord-the peace that passeth all understanding-the rest that remaineth love? Is death better than life? Is damnation better than eternal blessedness! Are the burning flames as the brimstone as safe and peaceful as "the sea of glass like unto crystal," on which the redeemed are standing in
pleasant as the cool waters of the fountain of life? Is the lake of fire and triumph? Is your father the devil (Joh 8:44), who deceiveth the whole we shame, and let thy confusion cover thee! "Walk in the light of thy fire, and children of the light and of the day, shall tell thee what they have receive while ye have the light, lest darkness come upon you, for he that walket children of the light" (Joh 12:35-36). 5. The Lord's Supper The cup of blessing which we bless, is it not the communion of the blood this is my body Drink ye all of it. – Mat 26:26-27 The king hath brough 1:4 Let a man examine himself If we would judge ourselves, we should The real followers of the Lamb are the only acceptable guests, whom the a family-festival, and the familytable is spread for the members of the family feestival, and the familytable is spread for the children; it is pasted seed to the children; it is pasted seed. It is not a table for the world, but for the church.	d brimstone as safe and peaceful as "the sea of glass like unto crystal," on which the redeemed are standing in world, more to be regarded than the word of him who is the faithful and true Witness? Lie down, then, in thy nd in the sparks that thou hast kindled" (Isa 50:11). But soon a bright gleam of glory, seen afar, from the red from the Sun of Righteousness, and what thou hast lost forever! "Yet a little while the light is with you. Wall the in darkness knoweth not whither he goeth. While ye have light believe in the light, that ye may be the d of Christ? The bread which we break, is it not the communion of the body of Christ? – 1Co 10:16 Take, eat; at me into his chamber- we will be glad and rejoice in thee; we will remember thy love more than wine. – Son d not be judged. – 1Co 11:28, 1Co 11:31 The Lord's table is spread for the Lord's people, and for them alone. We may be the mainly alone. No stranger may partake of this householdmeal, nor intermeddle with the joy of its members. It is ture for the flock. To each disciple, to each child, to each sheep, it is open; for them it is prepared, but for none
a feast for the disciples of the Lord; it is bread for the children; it is past else. It is not a table for the world, but for the church. There is indeed a table to which the world's famished children are invite words of the proclamation "whoso is simple, let him turn in hither, as fo at this table that the weary prodigal sat down to eat the fatted calf, when he was lost and is found." Weary sons of men, weary wanderers from you upon each one of you to return to the family mansion and partake of the universal call, "Whosoever will, let him take the water of life FREELY." But this is not the same as the table of the Lord. This latter is for the church has been "born again of the incorruptible seed" (1Pe 1:23), and has the one table is spread for each weary sinner throughout this alienated Lord Almighty. Sinner! There is nothing between you and the Savior. Go to him as you at to his feast of remembrance. He only can admit you. None are welcomes this bride, his love, his dove, his undefiled (Son 5:2). These are acceptable at of that bread, and drink of that cup; for he that eateth and drinketh let us briefly consider the nature of this ordinance, that we may see our	ture for the flock. To each disciple, to each child, to each sheep, it is open; for them it is prepared, but for none ed-the table spread by WISDOM (Propaga for the needy sons of men. To this all are welcome, according to the or him that wanteth understanding, come eat of my bread and drink of the wine which I have mingled." It was en the glad father sung over him the song of full-hearted joy and love: "This my son was dead and is alive again, our Father's house, your Father's longing eye is upon you in the wilderness, and your Father's loving voice calls a family feast! In this case the invitation is to all. It takes in each inhabitant of this wretched world in its surch, not for the world. No one has any right to sit down at the familyboard, save a member of the family-one is by adoption been taken from the family of the first, into that of the second Adam who is the Lord from heaven world; the other is for those who have come out of the world and have been made sons and daughters of the lare. But there is something between you and the table. You must first come to the Savior before you can come save those whom He welcomes. And He has prepared this feast for those whom He calls his sister, his spouse, all each welcome. All others are forbidden and excluded. "Wherefore let a man examine himself, and so let him unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body" (1Co 11:28-29). It Lord's design in instituting it, and understand better the character of those for whom it is prepared.
First: The Lord's Supper is a memorial of Christ. In instituting it He said, Lord's death till he come" (Luk 22:19; 1Co 11:24-26). From these words his sufferings, his work, his death, until he come again, with all his saint face, without the intervention of emblem or sign. "For now we see throu (1Co 13:12). Meanwhile, visible memorials are needed and visible memorial implies Christ's wish to be remembered by us. He loves to be love is strong as death, jealousy is cruel (or greedy, grasping) as the grassrael's forgetfulness, "my people have forgotten me; thou hast been we sown. He loves to be remembered by us. And because he does so, he instituted have something to keep our Lord in remembrance. We are prone to forget him treacherous, even when we would fain keep a suffering Lord most constitute children of men. His own world has ceased to remember Him. He is a left should, in such circumstances, be especially prized by us. His word is special pledge and token of his love. Let us joy when it is said, not only late Lord's Supper is thus a full and express remembrance of Jesus. It is	, "Do this in remembrance of me." And again, "As often as ye eat this bread and drink this cup, ye do show the sit is plain that the great design of this ordinance is to be a memorial of Christ; to preserve in memory Himself, ts, and then there shall be no need of any such memorial, for we shall see him as He is, we shall see him face to ugh a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known" orials are therefore given. e kept in memory by his saints. He is grieved at the thought of being forgotten by those whom he loves; "For ave; the coals thereof are coals of fire which hath a most vehement flame" (Son 8:6). God himself mourns over eary of me, 0 Israel." Thus Christ feels. And, moreover, he has a human heart and human sensibilities, like our cituted this feast of remembrance in the night in which he was betrayed. A memorial also implies our need of me. Our love is feeble, even at the strongest; our hearts are cold, even at the warmest; our memories are tantly before our eyes. Hence, for our sakes, He has instituted this; that we might not be allowed to give way to us of himself and his love. In this fallen world there is little to remind us of Him. His name is forgotten among a stranger here. There are few who think of Him or speak of Him one to another. The memorials which he has is one memorial; His Sabbath is another; His Sacraments are a third. And this, particularly, of the Supper, is a let us go up to the house of God, but, Do this in remembrance of Me.
bruised for our iniquities, upon whom the chastisement of our peace wath dying love. It proclaims the Lamb that was slain. It sets before us his bruthe sons of men. Its simple common elements speak of Him who was mealone-of none but JesusImmanuel, God with us-Messiah the anointed Orcross-his death-his grave. It takes us back to the upper chamber in Jerustomb. It brings to mind the gracious words of him who spake as never now with the space of him who, though he was rich, yet for our sakes whereby he finished transgression, made an end of sin, brought in everlating the same from the communion table by the bread and wire shed-the sacrifice offered up and accepted-the veil rent-and liberty secutions of great joy which are to us and to all people. All that Jesus did full Savior and a full salvation; a full Redeemer and a full redemption. A No name is heard but that of Jesus. The symbols speak of Jesus. The ser Jesus himself were heard in the silence of that solemn scene. Truly the I	Is laid, and by whose stripes we are healed. It is a memorial of the crucified One. It is a monument of bleeding, ruised broken body-his shed and sprinkled blood-his face marred more than any man, and his form more than eek and lowly, as well as of Him who poured out his soul unto death. In all its parts it speaks of Jesus-of Jesus ne-the Beloved of the Father's soul! It reminds us of his incarnation-his life-his humiliation-his agony-his usalem-to the passover table-to Kedron-to Gethsemane-to Gabbatha-to Pilate's hall-to Calvary-to Joseph's nan spake, and into whose lips grace divine was poured (Luk 4:22; Joh 7:46; Psa 45:2). It says to us, Behold be Branch! It brings to mind the mighty deeds of him who did all things well. It is became poor. It calls especially to mind the decease which he accomplished at Jerusalem-the glorious work lasting righteousness, and made reconciliation for iniquity (Dan 9:24). The voice that proclaimed from the cross nee. These symbols tell us that the way to God is open now, and the access free-that the blood has been ured, even for the guiltiest to draw near with perfect confidence to God. They preach the gospel, the glad for us is represented in them. All the blessings of the new covenant are set forth to us. That table tells us of a full Savior, a free gospel, and a finished righteousness, are set before our eyes. There, truly, Jesus is "all in all." rvice breathes of Jesus. The praise is all of Jesus. The words are all of Jesus. And it seems as if the still voice of
In going to his table, then, is it to remember Him? Is this our object, our because they are memorials of Jesus? Is it our joy to be thus reminded of If, indeed, we do come to remember him, then it is plain we must first his know Jesus: I know who he is, and what he is, and what he is to me. In well. He is no stranger to me, and, therefore, these memorials of him are How can any one come to remember a Savior whom he does not know? We have not simply the memorials of the Savior himself, but of the blessings how can we take into our hands the memorials of pardon, if we have negal? How can we handle these hallowed pledges of the coming kingdom as bread and wine look back to a Savior known, and to salvation found by they point to, and has not found that salvation which they proclaim. Sur Second: The Lord's Supper is a SEAL of the blessings of Christ. It seals these are thine. In it Christ says to the soul, I am thine; all my blessings and puts them into our hands, saying, These are thine, and here is my side and my beloved's, and my beloved is mine. These symbols attest the reality and truth of all things connected with Jeagain-so surely was he delivered for our offenses, and raised again for our offenses, and raised again for our offenses.	r purpose, our delight? Do we prize that bread and wine, not because of anything they are in themselves, but of a dying Lord? lave known him, for we cannot remember a person we have never known. To come to his table, then, is to say, I knowing him, I have found salvation and eternal life, and therefore I come to remember him whom I know so e precious in mine eyes. What a contradiction to take into his hands the memorials of an unknown Redeemer! Besides, these emblems which the Savior brings. And how is it possible to remember blessings if we have not previously tasted them? Ever found that pardon? How can we receive the memorials of eternal life, if we have never obtained that life at and prepared glory, if we have not obtained the good and assured hope of that promised inheritance? That the soul; and, how strange, how sinful, for any one to partake of them, if he does not know that Savior which rely this, of itself, might settle the question as to who should come to the table of the Lord. These to us, as with Christ's own seal. It puts them into our hands, and says to each believing communicant, All as are thine; all that I have is thine. He takes the bread and wine; he gives them to us; He stretches out his hand ignature-my royal seal; take it, handle it, taste it, and doubt no more. Blessed pledges!, can I ever doubt again? The same thine is that bread and wine are seen, touched, and tasted by you, so surely did Jesus die and rise that pustification-so surely was his body broken, and his blood shed for us-so surely is his flesh meat indeed, and
again-so surely was he delivered for our offenses, and raised again for one his blood drink indeed. Nothing can be more real to you than these symboles are true and real beyond the possibility of doubt. And it is the eighteen centuries that bread has been passing from hand to hand, and gave the first to his disciples, as he ate the last Passover with them, before, besides this, the Lord's Supper is a seal of the different blessings we had let us recount a few of them. 1. It is the seal of pardon. It says to us, "Thy sins, which are many, are formally sins and iniquities will I remember no more." It seals to us a composite is a seal of eternal life. It says to us, "I am the way, and the truth, shath eternal life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the life, and I will raise him up at the last day." It is the voice of the last day."	bur justification-so surely was his body broken, and his blood shed for us-so surely is his flesh meat indeed, and bols which are in your hands; so nothing can be more real, more certain, more true, than these facts concerning he infinite certainty of these facts thus sealed to us that is the sure foundation of our peace and hope. For that cup from lip to lip, in unbroken succession; and thus we are at once carried back to the time when Jesus fore he suffered. Which are hidden in Jesus for us. These are endless, for it pleased the Father that in him should all fullness dwell. If or given thee." "As far as the east is from the west, so far have I removed all thy transgressions from thee." The pleased the life." "I have given my flesh for the life of the world; he that eateth my flesh and drinketh my blood of Jesus saying, I am the life of thy soul. If then shalt thou also appear with me in glory. Illdren's bread, and put into thy hands the pledges of a reconciled Father's love. Because thou art a son, I feed world's husks, and have given thee angel's food to be the pledge of thy sonship. To the same table at which he sits, to share of the same feast of which he partakes; and that feast is none other ther, feast together. One with him, we feed upon his own broken body, that thus the same spiritual life that is in one body.
him may flow through us, and circulate through all the members of his of the seal of our union with the saints. Being one with him, we are members of his body. As all the different crumbs or morsels, however members of his body. As all the different crumbs or morsels, however members of his body. As all the different crumbs or morsels, however members of his body. As all the different crumbs or morsels, however members of his body. As all the different saints, though innumerable, form yet but one body what an emblem and seal of unity is this! 6. It is a seal of love. It is Christ sealing his love to us-setting us a seal of grave. It is his own voice saying, "I love thee"; and we, in receiving it, repledge of mutual and unchanging constancy. 7. It is a seal of the inheritance. This is yet to be revealed, in the day what had pledge of that coming inheritance, and bids us, at the same time, looks. It is the seal of Christ's second coming. We are to show his death till it to his second. These emblems say to us, in his name, "Just as surely as it is the seal of what Christ has purchased for us, whether past come." It is the seal of the New Covenant. It is the seal of all the promise.	one body. If one with each other in him, and this feast is especially the symbol and pledge of this blessed unity among the lany, form but one ody. "We though many, are one bread (or loaf), and one body; for we are all partakers of that one bread" (loaf). upon his heart-as a seal upon his arm, by reason of the love that is stronger than death, and mightier than the respond, "Yea, Lord, and thou who knowest all things knowest that I love thee." It is the seal of mutual love-the lone Jesus shall come to set up his kingdom, and place us on his throne. But, meanwhile, He gives us this seal ok forward to his glorious advent. He come. And thus, in that very ordinance which commemorates his first coming, we are taught to look forward I came the first time, to have my body broken and my blood shed for you, so surely shall I come the second to present, or to come. It sets forth to us "grace and peace from Him which is, and which was, and which is to see, which are thus strikingly set before us as all yea and amen in Christ Jesus. It gives us a special and
come." It is the seal of the New Covenant. It is the seal of all the promist personal confirmation of them all. It is the broad seal of heaven, attached and the hills be removed, but my longing-kindness shall not depart from Third: The Lord's Supper applies and conveys the blessings of Christ. It is to we are made partakers of Christ's body and blood, with all their bene his body, broken for us, is the storehouse in which all manner of food for which comes the "clean water" which is sprinkled upon us to wash away our sins. Both of these are at a Supper we receive fuller measures of blessing. The symbols of bread and for pouring into believing souls all the blessings which flow from the broad blood. When we partake of them believingly, virtue comes out of them, to faith draws out of these symbols, and thus they become "a feast of fat the table we especially find Christ to be the bread of life, and we feed upon a labele we especially find Christ to be the bread of life, and we feed upon the union between Christ and the soul is strengthened; and in all their processing the strengthened. Here the bonds of love are gently yet firmly two comes in the soul is strengthened; and in all their processing the strengthened.	sees, which are thus strikingly set before us as all yea and amen in Christ Jesus. It gives us a special and ed to all that God has said and promised. it says, in our case, and to our hearts, "The mountains shall depart, in thee, neither shall the covenant of my peace be removed." is more than a sign; it is more than a seal; it is a real communication of spiritual blessings to believing souls. By efits, to our spiritual nourishment and growth in grace." Christ's body and blood are the two sources of blessing for the soul is treasured up. His blood, shed for us, is the fountain whence living waters flow to us, and out of all times open and free. In believing we at all times are nourished, refreshed, and cleansed. But in the Lord's divine are the channels through which God conveys to us the new covenant blessings. He makes use of them to be sold and shed blood of the Lord. "In the Supper, rightly used, Christ Jesus is so joined to us that he ion of Faith). The elements are to us what the hem of his garment was to the woman who had the issue of to feed, to strengthen, to heal, to cleanse, to refresh, to nourish the soul unto life eternal. All that is in Christ, things" to the soul. Out of them we draw new and more vigorous life-spiritual, heavenly, everlasting life. At this him as such. Here all our graces are nourished and strengthened. The fruits of the Spirit are ripened in us. We imself. Sin is mortified; the flesh is crucified with its affections and lusts. The old man receives a deadly blow. Dearts the members of the body are drawn closer to their living head. The union between the saints is here wined about believing souls, and we learn to love one another with a pure heart fervently, as one holy family,
cemented and confirmed. Here the bonds of love are gently yet firmly two one blessed brotherhood. It is here we partake together of the "hidden of the wheat. It is here we drink the new wine of the kingdom, and are and the wheat. It is here we drink the new wine of the kingdom, and are and the which says, "Behold the man!" We take our place by the foot of the cross, and are sprinkled with the dresalvation, receiving into our souls the healing virtue that flows from his Thus we see that the Lord's Supper is intended to be to us a full storeho manifold wants. Let us mention in order a few particulars concerning the and impressive of all ways, namely, by outward signs. And also, it puts to 2. It makes plain the truth to our minds. For by embodying invisible trut concerning Christ. It shows how free, how rich, how sufficient, how suit 3. It nourishes the soul. Here we find how true are Christ's words, "My foread of heaven. How can we be but nourished? 4. It pours new life into the soul. Here we not merely have life, but we have life pours into us from the fountain of life. We mount up with wings as 65. It ripens our graces. We here bask in the rays of the Sun of Righteous	wined about believing souls, and we learn to love one another with a pure heart fervently, as one holy family, manna," and the tree of life which is in the midst of the paradise of God. It is here we are fed with the finest of binted with fresh oil. We feast with Jesus in the upper room. We lean upon his bosom like the beloved disciple. With him to Gethsemane, and with him we kneel, and agonize, and pray. We stand in Pilate's hall, and hear the rops of the crimson shower. We are brought close to his very side, and from his precious wounds we drink in hands, his feet, his side. Suse-an overflowing fountain of spiritual blessings. It is designed to furnish us with an abundant supply for our ese, 1. It strengthens our faith. For it holds up the glorious gospel of the blessed God to us in the most striking the seal and pledge of all blessings into our hands and lips. It is not be understood. It illustrates the whole truth table is his salvation; yet, like the common food of life, both absolutely necessary, and within the reach of all. It is his salvation; yet, like the common food of life, both absolutely necessary, and within the reach of all. It is more abundantly.
5. It ripens our graces. We here bask in the rays of the Sun of Righteous meekness, temperance (Gal 5:22-23). 6. It kills sin. Here we are taught to "reckon ourselves dead indeed unto cross-buried in the same grave, rising, ascending, sitting with him at the 7. It kindles our love. It is truly a feast of love. It speaks wholly of love. Institution-every thing in it, breathes of love. It tells us of the love of Jesthow fitted to kindle love-to warm the coldest bosom-to soften the hardenblems of love-listening to the words and tones of love? 8. It unites us to one another, and separates us from the world. It is at a list the badge of discipleship. It marks us out from the world. It is a ballike Noah, the preacher of righteousness, "we condemn the world." We rest and a home beyond it, when pilgrim days are over, and the perils of the new Jerusalem, that cometh down out of heaven from God; without 9. It gives new ardor to our hopes. It looks back to the first, and forward kingdom-the crownthe restitution of all things-the rest that remaineth fowatch the first rays of coming day; to see star after star fading from the in the splendor of the everlasting day. We seem to hear the voice which	siness. The fruits of the Spirit ripen apace; love, joy, peace, long-suffering, gentleness, goodness, faith, o sin, but alive unto God through our Lord Jesus Christ" (Rom 6:11). We feel as if nailed to the same e right hand of God. The time when it was instituted-the facts which it commemorates, the feeling which dictated the sus, Immanuel, God with us-love as real as the symbols which we touch and eat-love as personal to us as these est heart-to thaw the most frozen soul! How can we but love when seated at the feast of love-receiving the once an ordinance of union and separation-union with Jesus and his people, separation from an ungodly world. Inner of defiance raised against the world. Confess that we are strangers and pilgrims on the earth; without a rest or a home on earth, but looking for a fithe wilderness are exchanged for the plenty of our Father's peaceful home; without a city here, but waiting for honor or authority here, but expecting to reign with Christ forever. d to the second coming of the Lord. It points to future glory. It carries us forward to the inheritance-the for the people of God-the bridal day-the marriage-supper of the Lamb. We sit here as at our eastern window to be heavens as the dawn approaches, and the sun prepares to rise-"the sun of a morning without clouds," bringing sounded over the lonely rocks of Patmos in the ears of John; "He that testifieth these things saith, Surely I
in the splendor of the everlasting day. We seem to hear the voice which come quickly." And with him we eagerly echo back the joyful words, "Ever But who are to come to this table, and who are not to come? It concerns disciples are to come. It is to remember Jesus that we come, and therefore they must first have been made alive been forgiven and adopted before we can come. We come to declare our The feast is for the followers of the Lamb, not for the followers of the we formalist, or the self-righteous. It is not for the drunkard, or the unclear attend the house of God once a year, or who buy and sell on the Sabbath table, or the race course. All such, if they come, "eat and drink damnatic an anxious hour about their souls—who never sought God, nor prized the cannot be a partaker of the Lord's table, and the table of the devil. Let up to his table. Come to Jesus, and then come to the feast-none more wellow are we to come? Let a man examine himself, and so let him eat of the wash our hands in innocency (in the blood of the innocent one, the spoth leaven, neither with the leaven of malice and wickedness, but with the upper terms.	sounded over the lonely rocks of Patmos in the ears of John; "He that testifieth these things saith, Surely I ven so, come, Lord Jesus." It was to his disciples that Jesus gave this bread and wine, and therefore none but fore we must first know Jesus; for unless we know him we cannot remember him. It is to have our souls e, that is, we must be born again. We come to get the seal of forgiveness and adoption; therefore we must have r love to Jesus; therefore we must first have learned to love him. orld. It is for saints, not for the unholy and unconverted. It is not for the profane, or the prayerless, or the n, or the swearer, or the Sabbath-breaker, or the Sabbath-walker, or the Sabbath visitor, or those who only h. It is not for the lovers of gaiety and pleasure-for the frequenters of the ball room, or the theater, or the card on to themselves." What have men to do at the table of the Lord who never shed one tear for sin-who never had a Savior? What fellowship hath Christ with Belial? Ye cannot drink the cup of the Lord, and the cup of devil; ye inconverted souls stay away; or rather let them come immediately to Christ, and then without delay come also
mayest be rich; and white raiment that thou mayest be clothed, and that 3:18). A few questions on the Lord's Supper. I. By what names is the Lord's Supper known? It is called the sacrament, because it is an holy ordinance. It is called the because of the bread there broken. It is called the communion, because is called the Eucharist, because Christ gave thanks, and it is an ordinance upon him. 2. What do the broken bread and the poured out wine set forth to us? They are memorials of Christ bruised, bleeding, dying for us; and do also as Are they mere signs? No, truly; they also "seal and apply" to us all the blessings of Christ. The channels of blessing. 4. Is it not enough that we look at the symbols? No, truly; we must eat and drink of them; thereby signifying our partaking bodies. Eating and drinking in faith draws out special blessings, just as the work.	the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve that thou mayest see (Rev be Lord's Supper, because instituted by, and in memory of, the Lord Jesus. It is called the breaking of bread, therein we are made partakers of Christ's body and blood, and have fellowship with him and with the saints. It could be of thanksgiving. It is called the feast (100 5:8), because Christ our passover is sacrificed for us, and we feed to set forth his body and blood as the whole food of our souls. Bey are efficacious channels for conveying these to believing souls; but to unbelieving souls they can be noting of Christ spiritually by faith-our receiving him into our souls just as we receive the bread and wine into our
Eating and drinking in faith draws out special blessings, just as the wom drinking can obtain for us no blessing, if not done by us believingly. 5. Who ought to go to this table? Living souls; for dead souls cannot eat and drink. Hungry and thirsty soun Believing souls; for without faith we cannot feed on Christ. Regenerate such the saints, beloved ones, his sheep, his members, his branches. To what does the Lord's Supper point forward?	ngdom, and sit down with his people at the marriage supper of the Lamb. It is in looking forward to that day VINE UNTIL THAT DAY