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ART. I.—*Eloquence a Virtue; or, Outlines of a Systematic Rhetoric.* Translated from the German of Dr. FRANCIS THEREMIN, by WILLIAM G. T. SHEDD. With an Introductory Essay.

Demosthenes und Massillon, Ein Beitrag zur Geschichte der Beredsamkeit. Von Dr. FRANZ THEREMIN. Berlin, 1845.

Elements of the Art of Rhetoric. Adapted for use in Colleges and Academies, and for Private Study. By HENRY N. DAY.

THE design in placing the titles of these books at the head of our article is not to prepare the way for an elaborate critique of the volumes which bear them, but rather to call attention to them as containing in substance, and that in its best expression, what of value has been said in systematic form on the general subject of which they treat. They are plain books, and easily accessible, and we therefore cheerfully leave the vindication of this our statement regarding them, the thorough testing of which we bespeak, to a careful examination of the works themselves, by those interested in the increase and elevation of the oratorical power of the pulpit; merely premising that “Demosthenes und Massillon” is the presentation of the abstract principles of “Eloquence a Virtue” in concrete shape, or as

ART. II.—*The Trinity in Redemption.*

THE Supreme Being is not revealed to us in the Bible as *One* Person: the Deity is tri-personal, not uni-personal. God is not the Father alone; nor the Son alone; nor the Spirit alone: not a single Person, nor two of the Persons, but the three Persons are the “one true eternal God”* of Creation and Redemption: each of these severally considered possesses, absolutely, perfectly, and eternally, the essence, the nature of Divinity in equal measure and glory; and each is infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.

While thus in the proper attributes and perfections of the Divine nature the Three Persons are One, all communicating in the same numerical and infinite essence, each of the Three has distinguishing and peculiar personal characteristics. Their Personality, unlike their Deity, is not the same. That of each is perfect in its kind, but the Three are *personally* diverse from each other. The orthodox creeds are unanimous in their statements and expositions on this subject. It is the property of the Father, who Himself is of none, neither begotten nor proceeding, to beget the Son: Paternity is the personal sign and distinction of the First Person. It is the property of the Son, who Himself is neither made nor proceeding, to be eternally begotten of the Father: Filiation is the personal mark and characteristic of the Second Person of the Godhead. It is the property of the Holy Spirit, who Himself is neither made nor begotten, to proceed from the Father and the Son from all eternity: Procession is the distinctive personal mark of the Third Person in the adorable Trinity. And as different as Paternity, Filiation, and Procession are from each other, just so different are the Persons of the Godhead, as Persons each from the others. So that the making of One Person out of the Three (which is Sabellianism) is impossible: and, as these Three all partake of

* Larger Catechism, Quest. 9.

and communicate in one essence, one indivisible eternal nature, so it is impossible that there should be three Gods in the three Persons. The Scriptures exclude alike a Modal Trinity and Tritheism.

On this revelation of a Tri-personal Jehovah is founded the whole revealed scheme of the Divine administration throughout the universe: and in nothing is it more luminous and more glorious than in the economy of our salvation.

One other preliminary: Along with the statement that God is *tri-personal*, not one Person, let it be observed concerning the Divine Agency, that though all the Divine Persons concur in it, so that each Divine act is the act of the whole Godhead, yet, that, generally, when it is said in the Bible that God or Jehovah did or purposed to do anything, it is to be understood that One of the Persons of the Trinity is intended; and usually the immediate context will enable us to decide which of the Persons is meant. For example, we read, Gen. i. 26, "God said let us make man in our image," where evidently the First Person is the speaker. "God* so loved the world that He," *i. e.*, the Father, "gave his only begotten Son," &c. "The Word was with God,"† *i. e.*, with God the Father. "God is love. In this was manifested the love of God toward us, because that God," *i. e.*, the Father, "sent his only begotten Son,"‡ &c. "Feed the church of God which He hath purchased with His own blood,"§ and "God was manifest in the flesh,"|| when the Second Person is intended. "Thou hast not lied unto men, but unto God,"¶ when the Third Person is referred to.

Now the agency and relations, the love and manifestation of these several Divine persons in our redemption, are, according to the Scriptures, determined and characterized by their *personal* peculiarities.** The Father being of none, neither be-

* John iii. 16.

† John i. 1.

‡ 1 John iv. 8, 9.

§ Acts xx. 28.

|| 1 Tim. iii. 16.

¶ Acts v. 4.

** And our *duties* toward the Great Supreme are similarly determined and characterized. Bishop Waterland, vol. iii. p. 416, admirably states this: "If God be *Father, Son, and Holy Ghost*, the duties owing to God will be duties under that triune distinction; which must be paid accordingly; and whoever leaves out any of the three out of his idea of God, comes so far short of honouring God *perfectly*, and of serving Him in proportion to the manifestations made of Him. Supposing our doctrine true, there will be duties proper

gotten nor proceeding, is properly called the *Fons Trinitatis*, the Eternal Fountain of the Triune Godhead: He is the Father of the Son, from both of whom is the Eternal Spirit. He is in like manner the *Fons Redemptionis*. His personal love for man is the basis and inspiration of the whole work. *He* selects from among the generations of men those who are finally saved, and gives them in an eternal covenant to His only begotten Son, as His bride and everlasting inheritance. He commissions His Son, and sends him to our world to take our nature into a vital and everlasting union with His own, and then to expiate our guilt in a bloody sacrifice. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." He ordains for that Son on our account the whole course of His life; the time and the manner of His advent, the successive stages and character of His career, all His sufferings, and all His work. Christ did nothing except as taught and directed by His Father. He tells us this with the utmost explicitness—"I came down from heaven, not to do mine own will, but the will of Him that sent me."* "My meat is to do the will of Him that sent me, and to finish his work."† "The Son can do nothing of Himself, but what He seeth the Father do, for whatsoever things He doeth, these also doeth the Son likewise."‡ And then all His *teachings* were not His, but His Father's. The words which He spake were given to Him of His Father. "I have not *spoken* of myself; but the Father which sent me, He gave me a commandment what I should say, and what I should speak. * * * Whatsoever I speak, therefore, even as the Father said unto me, so I speak."§ "I have given unto them the words which thou gavest me."|| Thus all the words, and deeds, and sufferings, all the life and death of Christ, express not simply nor primarily His love to us, but declare with an emphasis, if possible, even more distinct, the primal, sovereign, infinite love of God

to be paid to the Father as Father, and to the Son as Son, and to the Holy Ghost as the Eternal Spirit of both, duties correspondent to their distinct offices and personalities, beside the duties common to all three considered as one God."

* John vi. 33.

† John iv. 34.

‡ John v. 19.

§ John xii. 49, 50.

|| John xvii. 8.

the Father for us. "In this was manifested the love of God (the Father) toward us, because that God sent His only begotten Son into the world that we might live through Him."*

A second illustration of the loving agency of God the Father given in the Bible is the mission by Him of the Third Person of the Trinity. It is unnecessary here to enlarge upon this. The Scriptures greatly magnify it, and we shall refer to it again in another part of this article.

Thus as God the Father is the First Person of the Godhead, so is He first in the order of agency in the work of redemption. God's love is not only paternal, it is primal or fontal in the First of the Divine Persons. Hence the language of Philip† was but the natural expression of an enlightened conscience eager for certainty and peace. "Show us the Father;" let us know and understand His love towards us, "and it sufficeth us." If He is reconciled,—if He justifies, all is well. In the gift of Christ and of the Holy Spirit, the whole mind of the Father is unveiled, the fountains of the great deep of His love are broken up. The dark problem concerning the feelings of eternal justice and majesty is solved; all uncertainty is removed. God is in Christ reconciling the world unto Himself, not imputing their trespasses unto them:‡ and an appeal is hereby made to our reason and humanity that would seem to be irresistible, did not fact affirm the contrary.

Such is the part of God the Father in our salvation. Yet this infinite affection, the existence of this paternal relationship, and this its wondrous outworking, are powerless on man. We read the divinely attested record of His love; we hear God Himself proclaiming it. We know that God is love, love to us; He has given infinite proofs of it, but such is the condition of our souls that the amazing truth is generally like a dream. God the Father loves us—loves us with all His heart, and soul, and mind, and strength, and our return is enmity. "Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me."§

What now is the peculiar agency of God the Son in our redemption? The second person of the Godhead, while in His

* 1 John iv. 9. † John xiv. 8. ‡ 2 Cor. v. 19. § Isaiah i. 2.

personality as the Son, He is subordinate to His eternal Father, yet being Himself absolutely Divine, equal with the Father in power and glory, has in and of Himself a peculiar relation to us, and an agency in our salvation correspondently peculiar. His agency, indeed, from its immediateness and necessary prominence, may, through inadvertence, exclude from view, or at least disparage that of the eternal Father: it is at least more difficult for us to appreciate the sacrifice of God the Father in giving up His only Son, than that of God the Son in the infinite humiliation of His incarnation and life on earth; in His assumption of the guilt of human sin; in His suffering the wrath of eternal justice in the garden and on the cross. Yet we suppose that the language—"He that spared not His own Son, but delivered Him up for us all,"* interpreted by the Abrahamic type, the sacrifice of Isaac; the words, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts;"† "*the Lord hath laid on Him the iniquity of us all,*" * * "*stricken, smitten of God, and afflicted,*"‡ together with the actual penal forsaking of the brightness of His glory, the express image of His Person; we suppose all this grounded in the ineffable instincts (if we may venture the expression,) of paternity in the Father towards His only Son, whose filial affection was reciprocal and responsive; all this indicates a self-sacrificing love for us on the part of the Father, which has no more than its parallel in the love of the Eternal Son.

This love of the Second Person of the Godhead, however, is His own individual love. It is something to be regarded and reciprocated by us as the additional peculiar affection of the Godhead, in the person of Christ, for us lost sinners. In its actings or modes of manifestation, it stands alone in an infinite peculiarity. That love of Christ, whose breadth, and length, and depth, and height pass knowledge, is Christ's own, not another's. The Father's love is summed up in the gift of Christ and mission of the Spirit. The Son's love is summed up in the gift of Himself for us, and conjointly with the Father in the mission of the Spirit. And there is this difference between them to be noted; the Father's love appeals to us

* Rom. viii. 32.

† Zech. xiii. 7.

‡ Isaiah liii. 4, 6.

through *declarations* of itself; it is a testimony, addressed to us as rational, thinking beings. The Bible, as we have seen, expressly teaches us that the Father is the beginning and springhead of our redemption, and we are called upon to *know* and *believe* the love of God the Father to us. The love of the Son, on the other hand, is an appeal, not simply to our intelligence, and so to our heart, but this order is reversed. That love speaks to us through the sensibilities, almost through the senses. The humiliation of the Son of God; His lowly birth and training; His life of goodness; His shame and agony, His sorrow in the garden, and His accursed death; His burial; resurrection, and ascension, these are manifestations of love, addressed directly to the feelings of men, originally to the actual senses of many, with whom He dwelt for more than thirty years in Palestine. These persons saw, and heard, and handled, and walked with Him who was Immanuel, God with us; a man as truly as we are men, God manifest in the flesh. Divine love was rendered palpable in the humanity, the sad but holy life, the painful sufferings, the death of Him who was the Prince of Life, the Second Person of the adorable Godhead. Thus as to the distinct individuality of Christ's agency in redemption; it is as different from that of the Father as He himself is distinct and different from the Father, as much so as Filiation is distinct from Paternity.

But again, such is the depravity of the human heart that the Lord Jesus Christ is despised and rejected of men. The incarnate Word comes to His next of kin, and they receive Him not. All His love, so self-sacrificing, so pure, so palpable, fails to win and draw men unto Him. All day long He stretches out His hand unto a disobedient and gainsaying people.

Thus two of the sacred Persons of the adorable Godhead are revealed to us, having and exercising a several and infinite love for us, and separately and unitedly failing to move and conquer the apostate sons of men.

There remains one other Person in the Godhead, who being distinct in His personal properties from both the others, has a love for us which is distinct and peculiar to Himself, denomi-

nated by Paul, "the love of the Spirit."* The agency and relations of the Holy Spirit in the plan of redemption are radically different from those of either the Father or the Son. If the love of the Spirit displayed itself only after the manner of either or both of the other persons, the result would unquestionably be the same as in their cases. Infinite love in the Father shown in the sacrifice of His only Son for us; infinite love in the Son, shown in the voluntary offering of Himself for us, are powerless. If we are to be saved, another mode must be tried. Declarations and palpable exhibitions of Divine love are ineffectual. Divine appeals to the intellect and the heart are vain. There is no point of contact, no ground of fellowship between man and God in this way. Man's understanding is darkened; his heart is as adamant. In this connection how instructive is the language of our Lord in John xvi. 7, 8:—"I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him to you; and when He is come, He will convince the world of sin, and of righteousness, and of judgment." The return of Christ to the Father is essential to the advent of the Spirit, and that in which both the former failed, if we may so speak, will be accomplished by Him; when *He* is come, *He* will convince the world of sin, &c.

On the subject of the agency and operations of the Third Person of the Godhead we shall but suggest the merest outline; and this only in part.

The Holy Spirit is to be regarded, First, As a new conjoint manifestation and proof of the persistent love of the Father and the Son to us. "Whom the Father will send." "Whom I will send." "Whom the Father will send in my name." "Whom I will send from the Father." And as the Holy Spirit is free and perfect in His own Personality, and comes to us of his own accord, comes in fullest sympathy with the Father and the Son, in the exercise of His own special and peculiar love, the Eternal Spirit condescending to the watch

* Rom. xv. 30.

and care and conduct of worthless and vile worms of the dust,* we have therefore in His Presence and Agency a demonstrative exhibition of the combined love of the Sacred Trinity, three oceans of Divine clemency and grace coalescing. And as the specific office-work of the Holy Spirit is to reveal the infinite love of God the Father, the infinite grace of God the Son, and the infinite condescension and communion of God the Spirit, so it comes to pass that sin against the Holy Ghost is aggravated beyond sin against the Father in his peculiar love, or against the Son in His, yea above all sin. In a peculiar and præminent sense the whole Godhead is sinned against when this Divine Agent and Representative is dishonoured and offended. And so too, the whole Godhead is, in the same sense, loved in the reception of the Holy Spirit. Welcoming and cherishing the Holy Spirit is embracing and loving the Father, Son, and Spirit. We have access to the Father only by the Son; we love and believe the Son only by the Spirit, and if the Spirit is grieved and banished, then the soul is shut out from the entire ever-blessed Trinity, and God and man are sundered from each other for ever.

In the next place, the Holy Spirit must be regarded in the nature or method of His Agency. This, as we have remarked, is entirely different from those of the other two Persons of the Godhead. The Holy Spirit's effective working, does not consist in appealing to our rational or intelligent nature: in addressing our hopes or fears, our love of happiness or dread of pain, our sense of justice or gratitude, our sympathies and better impulses. This method had been abundantly tried; every faculty and susceptibility of our being had been appealed to. A repetition of it would but result in a repetition of failure, for it is not in the power of the Third Person of the Godhead to surpass in love for man the Father or the Son.

What then is the special character of the agency of the Spirit? How does He distinctively and effectively exercise His

* John Howe, vol. v. p. 198, says, "Would any of us deign to be obliged to have from day to day the guiding and conducting of all the motions of a worm? And we need not be told how much less considerable we are in refer-to the great God and the blessed Spirit, than any, the most despicable worm, is to us."

love and grace to us? We answer, *by an immediate direct operation upon the mind or soul of man.* His is a work not of mere persuasion, but of direct supernatural power. It is not distinctively the force of truth, it is rather that which makes truth forcible. It is not the power of argument. It is not the influence of motive, the persuading, wooing, winning processes of oratorical discourse; far otherwise. Such is the condition of the human mind, such the lapsed and disordered state of our faculties, that all exhibitions of Divine truth and goodness, all mere argument and entreaty, are of no avail whatsoever, unless it be to sear and deaden the soul against the mighty verities, the tremendous realities of God's revelation. An eloquent speaker once said of constitutional freedom in Naples and Venice, that "its crushed and mangled form could be seen to twitch and quiver under the dark pall of arbitrary power;" but spiritual freedom, the freedom of the soul in God and goodness, is not only crushed and mangled, it is dead. No deep heart pulsations, no convulsive throbs move the folds or shake the ruffles of the shroud in which her sacred form is wrapped. The celestial fire is extinct; the Divine breath is departed. The eye is closed to the radiant throne of God the Father's eternal love; to Calvary's bleeding cross of mercy, and all the unveiled realities of the spiritual and eternal worlds. The ear is deaf to the voices that come from the excellent glory. The solemn verities of the fall and condemnation of man, of death, resurrection, and the judgment, are like the wind upon the face of the dead. For, in truth, we are *dead*; absolutely dead in trespasses and sins. The distinctive agency of the Holy Spirit therefore is more than an objective presentation to the intellect or senses or imagination of men. It is the direct energetic action of His Power upon the mind. Whatever external, visible, and tangible means He may use, whether in providential events or in the revealed word are mere instruments or channels through which He approaches the citadel of spiritual death; and gaining access to the very centre of our rational and moral natures He imparts a movement to it by an immediate direct influence. Thus in the language of Inspiration, man may become a partaker of the Holy Ghost. The eyes of his understanding are opened, his heart is touched and roused, and the things of the

Spirit, the things of God, of Christ, of eternity become realities to him. In brief, the work of the Holy Spirit is that of a mysterious contact of Deity with humanity, of the Creator of the mind with its secret essence, of the Infinite Spirit with the finite and fallen spirit of man.

But the direct agency of the Spirit is not always effectual. In some of His operations He is irresistible. He works and none can let Him; none can stay His hand, or say unto Him what doest thou? When God made Adam out of the dust of the ground, he was unable to resist the Omnipotent energy that gave him being. And when God endowed him with righteousness and true holiness, Adam could not prevent his having such a moral and spiritual constitution. He found himself in his deepest consciousness a holy and upright man, fashioned in the image of God by the power of the Holy Spirit. So too, the renovation of the soul of man in his fallen state, regeneration is the result of simple Omnipotence exercised by the Holy Spirit. This is a new creation, a resurrection from death in sin, the impartation of spiritual life, and is produced by an exercise of power on the part of the Holy Spirit, like that exceeding greatness of the Divine power which raised Christ from the dead and set Him at God's right hand in the heavenly places. In this matter a man is in the hands of the Holy Spirit as clay is in the hands of the potter. He does according to His own pleasure, absolutely, irresistibly. In the language of our *Confession of Faith*, (Chap. x. sec. 2), "This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it."

But there are other operations of the Spirit to which resistance, successful resistance, may be made by the subjects of them. It is of His agency in these we would speak in closing this essay.

Concerning this ineffectual work of the Spirit, we remark,

(1.) That it is no less than regeneration itself—a secret, silent influence, beyond the reach of the senses or of mental perception, which affects us before we are aware of it, and is

discoverable only by its immediate or subsequent fruits. We are unconscious of its approaches. It is like the wind that bloweth where it listeth. It is the sacred breath breathing upon the slain, that they may live. It is the still small voice of God that comes as a whisper upon the ear of the soul. It is a Divine invisible hand touching the springs of our mental activity. Its working is in such perfect unison with our nature, in such living harmony with all our faculties, that we do not at first suspect the presence of the Divine agency. God is with us, and we know it not. The thoughts that are awakened, the emotions that are stirred, the desires that are kindled, seem so thoroughly our own, so proper to us, so natural, that we do not at first think of attributing them to any other source than our own mental activity. As the subtle, marvellous force of gravitation, without our thought, or will, or feeling, and often without our knowledge, pervades and upholds and quickens us, so the Divine Spirit enters and supports and works in us for our salvation. Thus by His spiritual influence penetrating the recesses of our minds, coming into contact with the hidden fibres and nerves of our hearts, He anticipates our depravity. Before our evil hearts can act they are acted upon, and thus grace gets an advantage both of nature and of Satan. We find these better views and feelings already in place and asserting their power. They are the insignia of the Divine presence; our treatment of them is a direct dealing with the Holy Spirit. We cannot stand aloof from Him as we do from the Father and the Son, and refuse His love, as something objective proffered to us, but we must receive or resist the Eternal Spirit Himself after He has mysteriously entered within us. We must eject or welcome the sacred visitant after He has commenced working directly upon and within us.

(2.) We remark, however, in the next place, that while this direct influence of the Holy Spirit is so independent of our thought and will, and is so subtle and secret in its working, it is ordinarily exerted in connection with Bible truth. The revealed word is commonly its instrument, its measure, and its test. Whatever may be the effect on any person of the Divine working, that effect, at least, is to be judged of by the Bible. Thus it is that the Holy Spirit testifies to the reality, nature,

and extent of His operations. Hence His Divine power awakens, alarms, enlightens, convinces, changes, renews, comforts and sanctifies through the word. When a person in the reading, or the hearing, or the recollection of the words of Scripture *feels* their power, when their record of guilt and danger, of Christ and of retribution ceases to be a mere record, is no longer a speculation or an opinion, but a real verity, a living personal concern, piercing, startling, condemning, then the Almighty Spirit of God is in the soul in loving mercy, performing His peculiar function as the Third Person of the Sacred Trinity. And it is very interesting to note, that, not the Holy Spirit Himself, but rather the Lord Jesus Christ, is first appreciated and loved by the sinner in the successful issue of these Divine operations. The Spirit glorifies Christ; He takes of the things of Christ, and shows them unto us; He opens the eyes of the understanding to perceive the Lord Christ as a Saviour, revealing him to the soul in his Person, in his work, in all his offices, as the chief of ten thousand, the one altogether lovely. The result, when there is a happy result, of all the arresting, convincing, alarming influence of the Holy Spirit, is to lead the subject of this influence to believe and love that once and long despised and rejected Redeemer.

(3.) Let it be observed, finally, that this work of the Holy Spirit is various and sovereign. It is not always the same either in kind or in degree, and is often different in the same person. He dispenses his gifts and graces according to the counsel of his own will. His love is infinite, but it is the love of an infinitely wise Person, dealing with free and rational, though depraved moral agents. Hence there is generally a process or gradation in His influences, a small silent beginning, with subsequent additions. As in the vision of the prophet, first there was shaking among the scattered dry bones, then a coming together of the bones, bone to his bone; next sinews came upon them, and flesh was added to these, and then skin covered them; but there was as yet no *life* in them. Presently, at the cry of the prophet, "Come from the four winds, O breath, and breathe upon these slain, that they may live," the breath came upon them, and they lived and stood upon their feet. So, under the influences of the Spirit, thoughtfulness

will precede alarm, and alarm conviction, and conviction confession, and confession faith, and faith will be followed by hope, and peace, and joy, and holiness. The understanding may be first enlightened, or the sensibilities may be moved, or the conscience may be quickened. Sometimes the result is all that can be wished; the sinner is renewed and forever united to Christ. In other instances the case of Saul is repeated—"The Spirit of the Lord came upon him and gave him another heart," but not the new heart; he was changed, but he was not regenerated. And sometimes, as the Saviour teaches in the parable of the sower, the influence is temporary and superficial. Often, very often, do men receive the grace of God in vain. The Spirit is a righteous Sovereign, and men can vex his benignant heart and limit his influence so that He may stop short in His work of mercy; and thus this gracious power, moving in the depths of the soul, secretly guiding, inspiring, urging the sinner to renounce his sin and flee to Christ, is banished and withdraws. There are six forms of expression made use of in the Bible to set forth the activity of the human soul against the presence, power, and grace of the Divine Spirit; these are "resist," "limit," "grieve," "provoke," "vex," "quench." And the responsibility of men under these influences of the Holy Spirit is to the last degree solemn. For these sacred influences all look and tend to actual regeneration. They are the preparations of the Holy Ghost in the sinner with a view to that mighty change.* They look to the breaking down of

* John Owen (vol. iii., p. 329, Goold's edition,) says, "There are ordinarily certain previous and preparatory works or workings in and upon the souls of men that are antecedent and dispositive unto regeneration." John Howe (vol. i. p. 413, London ed. 1822—see also p. 430,) says, "We must know there are vincible operations of that Spirit, leading on to those that are victorious, being complied with; otherwise to the most terrible vengeance." Vol. v. p. 23:—"There are many previous workings in order to regeneration, wherein the Spirit of God is frequently resisted; that is the workings and operations of common grace which lead and tend to this special work of grace." The *Larger Catechism*, in answer to Q. 68, Are the elect only effectually called? says:—"All the elect, and they only, are effectually called; although others may be, and often are, outwardly called by the ministry of the word, and have some common operations of the Spirit; *who for their wilful neglect and contempt of the grace offered to them*, being justly left in their unbelief, do never truly come to Jesus Christ." (See also "*Shedd's History of Christian Doctrine*," vol. ii. p. 68.)

the barriers which so long had shut out all the love of God the Father, and all the grace and goodness of God the Son. This, according to the Bible and the experience of Christians is almost universally the method pursued by the Spirit of God. He convinces of sin, of righteousness, and of a judgment to come, before He performs that work by which the soul is savingly renewed and comforted and sanctified.

And there being no fourth person in the Godhead, and the love of the Father and the love of the Son having been rejected, the Holy Spirit is man's last, man's only hope.* The Father and the Son are accessible only by the Spirit. If the work of this Divine Person is thwarted, if His influences are overborne and quenched, if He is grieved away and finally departs, then all is over with the sinner. He is joined to his idols, God the Spirit departs from him, eternal "woe" is his portion.

Thus we see that it is not merely by the manifestation of such love as that of God the Father in the sacrificial gift of his only begotten Son, nor by that of the matchless kindness of God the Son, in His incarnation and death, that our actual salvation is effected, but by the washing of regeneration and renewing of the Holy Ghost; through whom we are brought into fellowship with the Father and His Son Jesus Christ, and receive the fulness of their separate and combined love in the great mystery of redemption. The love of God the Father and the grace of Christ are rendered effectual only by the immediate operation of the Holy Spirit.

* Owen, vol. iii. p. 28, says:—"As God hath not another Son to offer, another sacrifice for sin, so that he by whom His sacrifice is despised can have none remaining for him; no more hath He *another Spirit* to make that sacrifice effectual unto us, if the Holy Spirit in His work be despised and rejected."