Necessity for the nature of the Holy Spirit's work always in which He may be present.

Ephesians IV. 30

Greenville Feb 1st 1863
Clear Spring
Standing 11 April
Hunts in Abbeville 63 Saturday.
Mr. Monroe March 63
Newbern Feb 71
Standing Spring May 73
Belton June 1873
When human emotions are ascribed to Deity, as is so often done, in the U.S. we are liable to one or the other of two errors—either of understanding the language too literally or grossly of the conception of God as such an one as ourselves or more commonly perhaps by withdrawing the language into some separateness to which an objective meaning is attached by the mind. Of course, we can know nothing of the divine nature except as far as God has been pleased to instruct us, and while we should carefully avoid the presumption of being wise above what is written we should be so truthful as to be less wise than what is written. Surely such expressions must have some meaning though doubtless a peculiar one. Whilst the frequency of their employment indicates that they were designed to produce some good effect, and perhaps that good effect will be the most certainly secured which at the same time is perhaps the true meaning as accurately reached as is possible for us to do if we invert such emotion as entailed by Deity of the human ill perfection and deny the feel and act towards God as one susceptible of such emotion as in that high perfection when for instance it is said from that the holy Spirit is, set on the one hand to preserve that grief as experienced by us in the emotion always on the other hand, in the sense of not setting aside the expression under some vague figure there which serves no real expression. A real expression was designed to be surely most nearly the expression intended of elevating the emotion to the utmost of our power of every human ally, we feel such as of the holy Spirit, in that sense may be found by us. The inspiration of the Holy Spirit is the agency in the work of salvation as to lead us forth in the light of the overstepped, or successfully through, as is needed for us. It is warranted by us to manifest each of the things as fulfilling a special office in God's salvation. God the Father and Lawgiver, Judge, delivering the plan, God the Son as Mediator, securing to God the Holy Spirit as the sanctifier applying it to the heart, the mediator—such an agency arises from our prevalent moral condition. What that condition is the holy Spirit has pointed out. Our company was too far as it does confirm the teaching. The moral effect of Adam's transgression first, when it was followed by way of freedom, is to render us partly disposed to consider us amenable to the punishment of the violated law but far more than that to perfect our affection of guilt as it were, with God's law. It is a peculiar effect. It is that may be extended his parents command and become guilt without becoming devoid of fullness of devotion to and worthy of his authority. It may demonstrate the constant of standing on the law of God's country thus be come full, fully, as a criminal right, and do the law as a law, making sin worse. But the transgression of the divine law has not affected us in its moral effect upon us solely with the sense of guilt. There is in addition that which constitutes the thickest and highest feature of our tendency a complete, an utter prevalence of the affections. God has become the object of our energy, that the desire it is a deeper effect, yet it would be difficult to.
show, from nature, humanity, he who has offended God should not do so, even if his presence should remain as far as possible all thoughts of him, it must come to feel a positive aversion towards him. He is relishing a drink from this charge of enemy towards God. Many of them think that he is not directly chargeable at all. The charge is proudly raised of every religious person, that they are deeply influenced by this true feeling in this particular in one or the other. Perhaps, if less taught, to some extent a one-sided conceptually erroneous concept of God's character. They are that and with his goodness, love, and mercy, forbearance. They have no objection to think of God in this aspect of his character. But their desire upon it, exclusively, from the conception of a being too tender and wroth to mark strictly their own sins, he would merely blame them. Also, for them. And this being they seek the more, absent upon them. When charged with being God, they would think that it is a gratuitous slander. But it being whom they conceive of as God is not the true God - the God of the Bible - but an ideal being the creation of their own minds. When God in his true character is sought before them - a being of love and mercy indeed, but not incapable of anger and holiness too - who would look up to him. Who will by no means clear the guilty whose bow is bent to his sword that he would take vengeance upon them. The being they cannot bear to think of - their own minds, in general, record from any contemplation of him. They make their real feelings towards God by mistaking the real character of God. A simple illustration may show how others deceive themselves in this particular. A man was always a debt collector and one enemy in his heart, against another. If he is for removal from the other, never sees or comes with contact with him, yet never has anything more than a passing thought of him, he may not be conscious of it. The bitterness of his enmity towards him, if his conscience in his heart is so long as this is, nothing special to awake it into noticeable exercise. But all that other be brought into intimate contact with him, but him, in that relation, with them involving partial motives, also permanent, or other enemy, which was always in his heart, but only dormant. Hence not noticed. Now springs into most injurious exercise. The ordinary man does not see God. He is far off from him because he put him far away. It is only a passing thought of him that ever flutters across his mind. If I do not directly think that he is not in his thoughts, I understand. Every time he is really not conscious of the bitterness of his enmity towards him. But as these, however, it is only dormant, and when any circumstance arises which forces him to think of God and cause him to feel that God is very near to him, it is dealing with him. The hammering fire are kindled into a blaze. But however keen may be his affection, it is also true that the natural mind is guilty against God. And hence finally, the necessity for the H.S. influence. Of the natural effect of our suppression had been

rendered us guilty then all the tedious have been necessary for our salvation would have been that it should suffer for us as our sins. And that terms of pardon should be proclaimed. He would also have gratefully rejoiced at the terms returned to God to sin no more. But if what answer would surely that be in our present state of degradation and yielding aversion to God by his ways? When the devils were better in the
wilderness. Moses was directed to lift up the brazen serpent, with the
announcement that whoever looked upon it should be healed of what
ailment would be from use of the brazen serpent. But if he would not look
at it, he would not live. Of what avail to the dying man
by the most skillful physicians if the most infallible remedy is, if he is to
come within that he will not employ it? Some influence must be employed
to avert miasms which are in the air, or if in the system of the
sick, to the patient, as in the case of man. If Moses
looked to it, all the ends of the earth would be saved. But so far
as we are in our feelings, affections toward it, that to render the remedy available
by some influence must operate upon sufficiently potent to overcome our ennui
indeed, to incline us to look, and this is the influence of the Holy Spirit. Hence, the
savior said,
no man can come unto me - is able to come unto me - except the fathers draw
and if one there rise the objection that if we are not able to come we are free
are accountable for not coming, he simply invites his kind of ahab, that
belongs to us. We are not in the condition of a vessel. Who would see but
cannot. He is not liable to blame for that. But we are in the condition of
one who has the faculties of sight but to so much to every object that he will not see.
We are not in the condition of a poor man who would perform a similar
performance, that cannot for the lack of peculiar ability, but in the
condition of a vessel who has the means but cannot for the lack of its dispo-
sion. In the same way we say, "God cannot lie." Such a thing is so contrary
to the character of the nature that it is morally impossible that it should ever
occur. Or we may of the upright, high-minded man that he cannot do a
mean act, his nature is such that he is incapable of it. Or write
other hand of the man cornor selfishness, that he cannot do an act of
altruism, beneficence - his disposition is so contrary, that he is incapable of it.
And it is made even in such a case that the inability is so far from deb-
turing them that we blame them just in proportion to the inability. In the
same way it is said, that we cannot come to the Lord, but that we are not subject
to God. New Heiler, indeed, can - be known, to guarded, if our disposition
so great, our mercy against God to do right to live holy. For God is so
contrary to our selfish disposition. Our enemy is God that we are mean
ly incapable of it. Our dispositions and selfish disposition must be changed first.
And this is the special work of the Holy Spirit.
In nothing strange or mysterious in the necessity for the Holy Spirit. Nothing but what would be
equally true of anything else as of religion, if we had the same disincl-
ation toward anything else. If so inclined than prized, such a disposition
will go to the art of ascetism. It would just as much require a divine
influence to will as another of a divine illumination to make the idea that
thing which are equal to the same thing are equal to one another. And
what an alarmed view this should give us of the depth of our depravity.
Why should we be such better enemies to God, has he even done anything
harmful? Why should we be so disinclined to this service? Is it a hard or unreason-
ate one of our own? Inclined our dignity? And what an influence would be brought upon us, this
consideration itself toward. I think of that wonderful care that God has
in this manner to earth, to do for us, and we can never overestimate it. We can never sufficiently magnify it. God alone could not overlook the wonderful
work of the Holy Spirit. The amazing love and consideration He exhibits in shining out our
wicked heads and thoughts of foreboding of grand and established by things still more
than his abode of peace. But permit me to ask, having made all our arrangements of rest, forgiving us, that we may enter his without regret or claim to the Father. Oh, this too is an amazing, truly grand, unknown to us beyond the sphere. Now the Lord doth have access to our minds and dispense his influence. We do not know the voice that blasters when it is told through the Lord, through the cloud, through the light, through the thunder, nor whether it be for the sake of his operation is too spiritual to render to us. The mode of his operation is not clearly taught. And this much we safely affirm: that his influence is not hindered or interfered with by our agency, that is an agency of a truth established by abundant evidence. The reality of the divine influence is another truth established by independent evidence. The both truths rest on the fact that they are both truths. Proof that they must be consistent with each other. How they are connected or bound to show, if any man thinks they are contradictory or incongruous. The burden of proof is upon them to show us. But though we know not how he performs his work, yet that his special work is we are plainly told. And we may gather somewhat of the manner of magnitude of that work from what the Saviour to his disciples when he told them, "It is expedient for you that I go away." Why was this plan that must have seemed to them, had forth-told them that he was soon to leave them. And sorrow filled their hearts that they should see his face no more. They had been intimately associated with him. He was their best friend. They loved him above all earthly face. No wonder that their should have felt their heart, let the thought of his leaving it especially, strange. Must it have seemed that it was best advantage for them that he should depart. But he said, I will depart in order that the Father's word may have place. And when the time he will come to the world of sinners of judgment to come, he will gather in all the winds and shall take the whole world together and all the evidences. Then I will come. Perhaps, my brethren, I am wrong in leaving the work of sinners of the earth. Perhaps of them within I had them gathered around the common table. We have thought what a privilege it would be to have as the Apostles, the personal influence of the Saviour. But then, let take it this is my body broken for you. But to it would. But even a privilege is worth the influence of the Lord, for a wonderful and pleasing work is his. It is his to give force and efficacy to the truth. But indeed by commandment, any additional light to the truth that is clear enough, but by imparting light to the mind, command of sight does not much to be fulfilled by the light for the blind man may see them. The light does not lie in all accounts about them, but in a want of vision in him. The Saviour is the word the lighted, seeing the light on the face of the Father, the light most for those who the Bible is the light of the Saviour, and to heal men of their sins as they were made by the Lord, and as he is the attraction. So he is to be a comforter and enlighten the minds of the Saviour, and draw them to the light of the Saviour. And a familiar of striking illustration of his work in this respect. For the scene of the day of Pentecost. Here were 3000 persons converted under the sermon by Peter. And when the story of the events at that time, they remarkable success. More than all put together during the whole ministry of the Saviour, and death have an attribute this remarkable success. Shall we attribute it to the Saviour? Who never man spoke like him. Shall we attribute it to the heaven? They were the Saviour, many of them at least.
that had listened to the evening invitation of the Savior with his wonderful miracles; but they turned away from his inexpiable French:
they united to proclaim and declare, by greater numbers, whilst Peter, laying
the crown of their heads, what much we owe to be done. It is
attributable to the fact that the H. S. had come in all the fullness of the perfect
inaugurating his entrance when his work. And when Peter told them that the
earth, the Messianic Nazarene, where his had taken Christ, wicked hand
Conscience, to have been by the word of the H. S. he flashed the awful truth of
their minds: I sealed the conscience of their sin upon their heads. Peter, who
taught us to attribute the effect to the H. S. influence, and ever since his day,
by his faithful minister of the gospel, however, clear it may be as a suffering
of divine truths, their own convincing reasonings feels that the has no power by
its right of force or efficacy without the illumination of the H. S. It is his to open the
mind of the faith to receive the truth, to renovate the conscience, to make the moral feeling
of corruption of men, to a real experience. He lead us to the H. It is his to bring the in
mind your taste to be8 as the loadings of the H. S. like waking us, willing to
come to them. And after he was thus charged by Michael the Archangel —
confounded as the divine messenger, it is his work to point us in the way of help
or strength, to once and for all, to subdue and for the time to come, to comfort us in
our sorrows to sustain us in all our trials and conflicts to carry on the work of
sanctification from one degree of growth in the life of higher to deeper
of holiness. It was wrought by the power of the Holy Spirit. And since
the Apostle in the last paragraph was not awaited — that is confirmed of:
that seal in a stall of grace unto until the day of redemption the day of
complete remission. redemption from the power of death as well as of sin.
He, the seal from the covenant, had never reclaimed any as the foil of royal
authority in all the power. And he as the seal to be sealed by the
Spirit — God, whom he was placed upon us, Confirmed as his, the seal of royal
empowerment, as any the trust of it was affixed. The evening
your Savior, he was the mouthpiece, the dark column, the stone, the one whose
dread is ancient. Revere the public authority. Stated with the fear of no power
there can thwart; the conscience complete redemption unless he can see
-four people possessed the authority of heaven. That a worthy work is this the holy
spirit performs for us in the view of it might be the Apostle will say
given unto the H. S. It was intended, perhaps not so much as a caution as an efer-
vation, salvation. As though he had said, many in view of the fact that
you are to the point all the place that you have a right of it is to learn that you
are confirmed. Established in grace until the day of complete renovation
day you will not caught green seeing. The language is addressed to them, it
was the men of the church at Athens, that the Apostle said, even as the H. S.
and may is not well for us to take the opportunity to consider. I, therefore,
not need to fear that notwithstanding, the law we ought to bear is the H. S. A view
of his works for us at the holy church in sought to Christ of giving him in that work
yet that we do too frequently from them. It is easy to given them not judicially
leave he is a very rich man, but because, there are too many ways in which we are
likely to do this. I can barely mention any of the more commonly. We gave
the H. S. when we fail to recognize our complete dependence upon him for all
either in public efforts to do good or our private efforts to subdue the wicked.
This complete dependence is constantly pressed before us in the SS. in one way or
another, we are by our own remembrance that it is not by power of might but by the power of the Lord. Yet how few are we in the spirit of Christ's sufficiency, a spirit not to forget or overlook it. How to act in the fear of the Lord, that we may not be put to shame in the work of our preparation. The apostle exhorts us in the midst of the conflict in which he stands, and in his materials. Very important things it is true, yet nothing after all without the H. S. And how often as of to impress this upon us are his most elaborate efforts utterly vain of any impression, while his most common preaching that have been our attempts with astonishing. How to have common sense as to conclude that if it could only have a Paul to plant or an Apo. to water, the enterprise would certainly follow; forgetting that there must be the Word of the Lord as well as of Paul. And how frequently do our best efforts amount to nothing, but our hand some spiritual deficiency fail because we have extent them with reliance upon our own strength. The H. S. in each instance absolutely, he in his flesh. We are guilty in Him by bearing us full our Savior's dependence. If we have the power he will not fail, and he will allow us to approach to ourselves. We may be found by unwisdom to comply with some religious duties, the is that guides us in the way of duty. And when we find ourselves in this, let us cherish his influence. Let it act, but when we ignore its influence we gain lost of the effect is not merely to silence his influence in that particular duty alone, but his general influence in the heart. And we may learn a most important lesson from this. To illustrate, family prayer is a duty — we need him to each of every family — an important duty. Vastly important in its family influence. The H. S. is the family who is living in religion. It is felt the presence of the Spirit. To ignore complacency is to ignore the Holy Spirit. We do not want to grieve his influence in proportion to the power of prayer so that the other spiritual gifts of grace are likely to lag too. If we would be led by the H. S. We must follow him in all his leading. It is often the same principle that the counsels of man who lives out of the church refuses to comply with the divine duty of being separate from the world by a public confession. Yet, our lives in or around it should be alternate hopes of fear with due thankful thankfulness, of a very consistent element of religious enjoyment. The H. S. may be granted by living in the indulgence of any known sin, or he can bear the weight of our weaknesses, how foolishly but allowed sin he cannot bear and it is offered to his nature. He must be bowed to the work of grace from the heart, but if then be not often allowed yet if we regard impurity in our heart, he will not make the temple of grace. If we pray for his purifying influence we must not meditate the name by cherishing in secret thoughts, we may gain the H. S. by his satisfaction, the abiding of God's providence. We know that is our duty to receive all the allotments of God's providence with cheerful submission. We owe to Him, the rest, our natural sovereign but as our loving father who does all things for our good. But all, it is a lesson so hard to learn. It cannot be profusely or at times. For it must ever be learnt with every new occasion. For the exercise to have learnt it once does not make us master of it all over again. The submission of the day is no guarantee that the heart will act uniformly in morning. But it may guide us if we remember that it is our duty in relation to the work of the H. S. For the all important work of sanctification, which he is carrying on within our instrumental, while, hence the providence of God. A spirit of dissatisfaction is discontent. Out working, refining, destroys the efficiency of his instrumental. It hides the
progress of the work. The how highly we should value the work of the Lord, a work where God alone can circumscribe it! All is His, therefore whatever glory is all ours.

What a holy work! We think of heading him in it so readily are we prone to ourself, to the selfish prosperity, that the world should lead by the influence of the Heavens, and how could we resist so much as the corrupting of the influence of the Holy Spirit. I hope the only influence that can ever change their hearts, to snatch them from ruin. Better that you should trifle with the influence of a father's prayer or counsel, who would not trifle with the influence of another's love. I think most powerful influence is that of the Holy Spirit. I have ever been the office of work of the Holy Spirit with a peculiar reverence. That is a remarkable passage which says, 'Speaketh against the son of man it shall be forgiven them but the one that speaketh against the Holy Ghost shall not be forgiven either in this world nor in the world to come. And we are told there is a sin unto death. I shall not undertake to say what the sin against the Holy Ghost is. For instance, I am not sure that I understand what it is. But the very uncertainty connected with it should only make us the more careful that we commit no sin against it. To mar his influence is certain a sin against the Holy Ghost. When a parent cherishes his life-giving heavenly influence. If he were to seek religion let us seek it in him, if hethemeat the flesh of duty, let us walk in it. And let the constant prayer of your heart be Lord take not thy holy spirit from me.'