

The Promise of the Spirit

by

**George
Whitefield**

The Promise of the Spirit

A

SERMON

PREACHED AT

THE CASTLE-YARD OF GLASGOW

From JOHN xiv. 16

And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever.

By the Reverend

MR GEORGE WHITEFIELD

Taken from his own Mouth in short Hand, and published at the Desire of the Hearers.

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SERMON

PREACHED IN THE

CASTLE-YARD OF GLASGOW.

MATT. iii. 7.

Who hath warned you to fly from the Wrath to come.

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SERMON

John XIV. 16.

And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever,

GREAT and glorious is the account that we have given us of Jesus of Nazareth, great and unspeakably great was that love which brought him down from heaven to die for sinful men; great was the love that he exprest for sinners in general, and for his disciples in particular, during his administration here below: But I have often thought, that that saying of the evangelist John concerning our blessed Lord, deserves to be taken

particular notice of, 'Having loved his own, he loved them to the end.' Familiarity was so far from breeding a contempt in the breast of the ever blessed Jesus, that the nearer the time of his departure, he seems to express himself with greater fondness than ever; and notwithstanding all the infirmities that he had seen in his poor followers, yet he let them know he was their kind, their tender friend after all. He shows them how they ought to behave to one another; our Saviour before he left them, stooped so low, as to wash their dirty feet. And knowing what a cutting blow his parting from them would be, knowing what opposition, what persecution the followers of a despised Nazarite must expect, knowing how weak they were, and what false notions many of them had entertained, concerning his being a temporal Messiah, knowing what divine assistance they would stand in need of after he was gone, he spends some of his last hours in comforting, encouraging and instructing them: And see

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ing them discouraged, because he had so frequently told them that he must die, he labours to fore-arm them, and fore-warn them against the fatal hour, he labours to clear up their doubts, and lets them know, that nothing but his love called him away, that tho' he was to be taken shortly from them, that he would take care not to be unconcerned of them, he would let them know that they never were, nor never should be forgotten by him. Therefore, after he had exhorted them in the beginning of the chapter, that their hearts might not be troubled, 'Let not your hearts be troubled,' after he had exhorted them to believe in God, and put their trust in him, and also in their Saviour; after he had told them in the 2d verse, that in his Father's house there was many mansions, after he had told them that he was going away, but it was only to prepare a place for them, after he had told them, and promised that he would come again, namely at the day of death, to receive them to himself, that where he was there they might be also; that tho' they might fear that betwixt his leaving them and the day of judgment, his poor church would be left destitute; our Saviour in the words of the text lets them know, that they would have some body to supply his place, and who was that to be but one, who our Lord calls the Comforter, 'I will,' saith he in the words of the text, 'Pray the Father, and he shall send you another Comforter,' a comforter that shall not come and go as I have done, but a comforter 'that shall abide with you for ever. And knowing how dejected their

spirits were, how hard to believe they would be, our Saviour gives them his royal word for it, v. 18. that he would be as good as his word, 'I will not leave you comfortless, or as it is in the margin of your Bibles, I will not leave you orphans. You may think when I am gone you will be destitute orphans, cast out into the wide world, but I will not leave you comfortless, I will send another comforter, and he shall abide with you for ever. Gracious words proceeding from the mouth of a gracious redeemer! Words enough to raise a drooping heart, words enough to excite faith and confidence in Christ, under the strongest

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trials!

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trials! Words indeed at first directed to Christ's disciples, but as the apostles were here the representatives of the whole church, as the church was now as it were in it's bud; and as this comforter is promised to abide for ever, we may fairly look upon the words as spoken to us and to our children, and as containing a precious and gracious promise to as many as the Lord our God shall call, I shall therefore take them in this sense. And as God by his providence is calling us once more to part, and as it is uncertain whether we shall ever have an opportunity of meeting together any more, I think I cannot leave you better, than by leaving with you this consolatory promise of departing Christ: May God breathe upon it, may God help you to hear in a proper manner, and while I am preaching of this comforter, may his comfort still your heart: He that hath ears to hear, let him bear what a departing Saviour saith, 'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

Several things naturally occur to be spoken to from these words, but before I descend to particulars, I would observe in the general, that I know scarce of any text thro' the whole New Testament, where the personality of the Spirit is more clearly exprest than in these words, 'I will pray the Father,' there the Father and the Son are mentioned, 'And he shall send the Comforter to you;' there the Holy Ghost is mentioned, and these three, in other places of scripture, are said to be one, and in that manner God is to be worshipped under the gospel. But let us consider more particularly in the words the following things. First, let us consider what we are to understand by the first part of it, 'I will pray the Father.' 2dly. What the Lord Jesus Christ would pray for, he would pray for 'The Comforter,' what are we to understand by the Comforter. 3dly, Consider how this Comforter was to come, he was to be 'sent,' and here I shall

consider at what special seasons it is, that God would send the Comforter to his people. 4thly, We shall consider what is said of this Comforter, he is promised to be one that was to abide with his people for

ever:

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ever: And after I have discoursed there points in as clear a manner as I can, I shall then drop a word by way of application, and draw such inferences as I hope will naturally arise from the doctrine that has been laid down.

First, Give me leave to observe to you, what our Saviour saith concerning his praying, the means by which it seems the Comforter was to be procured, 'I will pray the Father.' I do not know how it is with you, but it chears my heart, to think of this promise of the Lord Jesus. When the poor Thief was expiring upon the cross, all the favour he desired of Christ was, that he might be remembred by Jesus in his kingdom, 'Lord, saith he, 'remember me a penitent, a dying Thief, me a repenting Thief, 'O Lord, remember me when thou comest into thy kingdom.' Christ's intercession at the right hand of God is the comfort and support of his poor languishing people here below, even in this world; if we have got any petition to present to our king, we will be glad if we have a friend at court to speak for us: And much more may the people of God be comforted in this, that the great Redeemer prays for them. But I think, in order to have a clear sight of this part of our Text, we must observe that there is a vast difference betwixt the manner of a believer's prayer, and the manner of Jesus Christ's prayer. When we pray, we are to pray with submission, we know not what we are to pray for as we ought. It is true we are commanded to lay hold on God, and God himself stoops so low as to say to his people, 'Command ye me;' out then he has forbid us to pray otherwise than as creatures that are to bow down before an all-wise and almighty Creator: But when Christ prays, he prays as one having authority. Christ's intercession is founded upon his merit, and therefore in that glorious prayer, that we have in the xviith Chapter of John, which Mr. Henry, (that sweet singer of Israel) says, deserves in a more particular manner, to be called the Lord's prayer, our Saviour there gives us a pattern of his intercession above, he demands there what he prays for, 'Father, (says he) I will that these whom thou hast given me, may be with me, where I am.' Having paid

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for them, having purchased them by his blood; Christ in the presence of his Father, demands the crown he has won for his people. And I mention this, because ye may have confidence, that if Christ prays for us, all is well. There has been a dispute and controversy among divines, concerning the manner of Christ's prayer. The question among protestant divines is this, when Christ prays, whether does he pray vocally, or does he only present his wounds, present himself before his Father's throne. Some think that the Lord Jesus Christ does not pray vocally, that his blood speaks loud enough, that when he presents himself before his Father, his blood speaketh better things than the blood of Abel; but Dr. Dodridge in his sermon upon Christ's intercession, I remember he is of opinion, that the Lord Jesus Christ prays audibly and vocally in heaven. For my part, it is not worth our while to enquire how Christ prays, I think it is no matter to you or me, whether Christ presents himself before his Father, or speaks vocally; but the great question is, whether does he pray for me? Prayer is the grand employ of Christ in heaven, and if this be the employ of Christ in heaven, happy they who spend their time on earth in this manner too, happy they, especially who are old and retir'd from the world, who spend many hours in prayer; as I heard of one of your own country-men that is gone to heaven suddenly since I was here last; I was told by a friend not long ago, that he believed he spent the half of the twenty four hours in intercession for God's people and himself. And I thought it was a glorious account that was given me, if I am not mistaken, the last time I was in Edinburgh, or the time before, of a man that dropt down dead while I was preaching, that after he was gone his wife could say of him, that she never knew of one night but he rose up to pray to the blessed Jesus before the morning. Such persons imitate our Lord, and they that pray much on earth, shall have much praising in the kingdom of heaven. But this by the by.

Our Saviour says, 'I will pray,' but what will he pray for? Ye may be sure if Christ pray, he will pray for something, worthy of such an intercessor. Does he pro-

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mise his disciples that he will pray that they may be rich? Does he promise his disciples that he will pray that they may be great? Does he promise them that they shall ride in their coaches and six to heaven?

Does he promise them that he will pray that they may indulge the lust of the flesh, the lust of the eye, and the pride of life? No, he knew his church was to be an afflicted church, a persecuted church, and his people to be a poor and afflicted people: And therefore said he, I will pray the Father, for what? for the Comforter, 'I will pray the Father, and he shall give you the Comforter.' If you want to know who this Comforter is, be pleased to look to the beginning of the 17th verse, and there you will find our Saviour telling you what his name is, 'I will pray the Father, and he shall give you another Comforter that he may abide with you for ever, even the Spirit of truth.' The Spirit of truth is the Holy Ghost, the third person of the ever blessed trinity, called the spirit of truth, because he enlightens in the truths of God, he takes of the things of Christ, and shows unto us, and bring us to the saving knowledge of Christ, who is the way and the truth, and the life. But Christ here speaks of him under the glorious title or a Comforter. The word which we translate Comforter, if we consult the original, in some places signifies a Paraclete or an Advocate, one that pleads for another, or one that helps and assists another when he is pleading his own cause, and has a cause depending at court, I believe the Holy Ghost may properly claim this character. In my reading the scriptures I have observed that they insist greatly upon the difference between the good angels and the evil ones, betwixt the Spirit of God, and the evil spirit, the devil: evil angels and the devil always love to terrify men; and if it was not for the charge that God gives his angels to surround us, I believe, the devil would so terrify us every night, that we should not be able to sleep in our bed: But the good angels, and the Spirit of God delight to comfort us, they, generally come, like Noah's dove, with olive branches of peace in their mouths, with a, 'Fear not, thou art highly favoured of God; fear not, thy prayer

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is heard; fear not, ye seek Jesus of Nazareth; come behold the place where they laid him.' Perhaps some may say; How can this doctrine be true! How can the Spirit of God be properly called a Comforter, when you say your self, that he acts as a spirit of bondage? Who is it that brings the Soul into distress? Who is it that convinces sinners of sin? Who is it that brings the law home upon an awakened sinners conscience? Who is it? Why, it is the Comforter, the Spirit of God, the spirit of truth that our Saviour promised to send. But how is he the Comforter? why, because these convictions, because the spirit of bondage is only a

preparatory work, to prepare sinners for the spirit of adoption. It is a different work, but the same spirit, in order to comfort poor believers in the end. Now this promise of the Father's giving the Comforter, my dear hearers, was certainly fulfilled in a glorious degree, when he came to the apostles in the day of Pentecost: He is therefore called the 'Spirit of promise,' because it was promised in the Old Testament. But Jesus Christ, during his publick administration, had ordered his own disciples in a particular manner to expect him. But it would be poor comfort to me, was I to think that this Comforter did not belong to us, as well as to the Apostles. I know those that write against the operations of the spirit, at least our Divines in England, that call themselves Divines, tells us we are not to expect the Holy Ghost now, that these promises were all fulfilled in the day of Pentecost, and therefore it is enthusiasm to expect any such favour now. If I was to say that we were to expect cloven tongues, if I were to affirm that the Holy Ghost was to come with a mighty rushing wind, I think that would be enthusiasm indeed; but so long as Christ has said this Comforter is to abide with us for ever, I believe we can find out a way whereby the great God gives us this Comforter, without pretending to have him coming down with cloven tongues, and a mighty rushing wind. If any of you ask me how it is the great God gives this Comforter? I would have you to observe, that the Lord Jesus Christ speaks of the Comforter as God's gift, salvation from the beginning to

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the ending is a free gift, a free and unmerited gift, bought by the blood of Christ, but, coming to us through a free promise.

Now, my brethren, I am going to speak in a language that none but God's people will understand, and it is for those in particular, that this part of my discourse is designed. And if any of you should ask me, which was the thing proposed to be spoken to in the next place, how and when is it that God gives this Comforter? I answer, That tho' God is not confin'd to means, yet sometimes he condescends to act in a very extraordinary way; but generally the Comforter, or the comforts of the Holy Ghost are given us in a way of duty, when we are waiting in the use of ordinary means.

First, God gives the Comforter often to a poor soul while he is praying. I remember when I was some years ago in the Orphan House abroad, there was one Mr. Brayard that had been awakened by the Spirit of God,

he felt his heart so bad, felt such an enmity rising against his people, that when he came to the Orphan-House, and heard the family praying, heard the children singing, and law them seemingly so happy, he could not bear it, his heart rose against God, he ordered his servants to come and take him away to his coach, he went home forty miles distant from the place; he told it to me himself, he went out into his plantation weeping and wailing, and wringing his hands, and crying out, Lord God, I cannot bear this, to have my heart so full of enmity against thy people, Lord, if there be such a thing as the Comforter, if there be such a thing as what they talk of, Lord speak to my soul, for I cannot bear this hell that I now have. He had not spoken long before the Comforter came, the Spirit of God spoke peace to his troubled heart, and all was peace and calm and joy. And I do not doubt, but there are many of you here, that have heard of such outgates from inward trouble. The Comforter is often given by God, nor only at first but afterwards in this manner. I hope I shall never forget the happy hour, the happy moment, I can tell the time, I can tell the place when after fifteen, sixteen, or eighteen months bondage, after I

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had been harassed by satan's temptations night and day, after I had been groaning under the weight of my sins, after my body was quite emaciate with fasting, watching and prayer, I shall never forget the happy hour, when the law went off, and this Comforter broke in upon my poor dejected soul. Afterward the Comforter seems to come in a more peaceable manner; at first he comes like a mighty rushing wind that carries all before it, and fills the young believer with joy, joy unspeakable. It was just like a spring-tide when I received the Comforter, I could do nothing but sing every step I went But afterwards the Comforter, is often given in a more gradual way. And I mention this, because some of God's people have not got this extraordinary comfort after their first love, and they go mourning all the day long. Why, my brethren, when you have got a child born into the world, you feel an uncommon joy, but you do not feel the same joy afterwards every time you see the child. This Comforter, I say, comes like a spring-tide at first; and was that high gale to last always, I am afraid the believer would not do so much business in this lower world. But afterwards the Comforter is given in secret prayer. O dear, if ye knew what that means, 'The spirit maketh intercession for us with groaning which cannot be uttered. When a poor creature

goes mourning like a dove, when a poor creature is bowed down before God in prayer, accusing himself, arraigning himself, complaining of an absent God, complaining of the hidings of God's face, all of a sudden the Comforter is given. Often the Comforter pleads inwardly in the believer's heart, he feels what he cannot express, he feels the Holy Ghost interceding for him with strong cries. He mourns, he weeps, he cries, which cannot bear words, but which pierce the heart of God; for we do not always pray best when we speak most.

As the Comforter is given in secret prayer, so the Comforter is given very often in reading God's word. There is some people say, I will not pray till I be in a good frame, I will not read because I am in a dull frame. Will ye not? I will not do so; if I find my self in a dull

frame,

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frame, I desire to pray and read that I may get a better frame, for the Comforter, God the Father often gives, when we are reading his word. I do not love to make a lottery of the Bible, as some people tempt God, and I believe that is the reason the children of God run into error, they open the Bible, and if a word casts up, that suits their case, altho' misapplied, I do not doubt but God may shine upon a soul this way; but I do not think it a safe way. But when we are reading the word of God, how often is the Comforter given, he comes with such warmth, such life, such light, such power to the heart, that the person can no more doubt that God speaks to him, than that he can doubt the sun shines at noon-day. I do indeed know by experience, that the devil can transform himself into an angel of light, that he can apply scripture, and that hypocrites may apply it; therefore before I go further, give me leave to observe, that I have often found, that there is this remarkable difference between the light and comfort coming from the devil, if there is any comfort coming from him, I mean false joy, and the comfort that comes from the Spirit of God. When the devil enlightens us, he always puffs us up, his light is attended with pride; but the comforts that come from the Comforter, they are humbling comforts, at the same time they lift us up, they lay us low with the deep sense of our nothingness, 'Now mine eyes have seen thee, (says Job,) and I abhor my self in dust and ashes.' And then there is this remarkable difference between the comforts of the devil, and the comfort coming from God. The devil's comforts, the false joy that he pours into hypocrites, are like a land-flood, they make a noise for the present, but go off immediately, and leave no divine

impression behind them; whereas the comforts that come from God transform, us into the image of that God from whom these comforts come, they are of a transforming nature, and mould the soul into the image of the ever blessed God. And therefore if these comforts bring you nearer to God when they come, and make you more tender in your walk, ye have reason to think that the Comforter has been with you!

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I might go through all the ordinances of God, and tell you, the Father gives us the Comforter when we are hearing God's word, when we are communicating he gives us the Comforter, and when we are meditating. I mention this particularly, because, as I hear, you are to have the holy sacrament, according to the season of the year, in this place. Many of God's people may be discouraged from going to the Lord's table, because they are in a bad frame. O says one, I am not fit for communicating, it is not fit for such a creature to go to the Lord's table, I am as dead as a stick. And I remember a good minister of Jesus Christ in England told me once, he was so harassed with the devil, he was so buffeted, tempted and tried by the devil, just before he was going to the table, that he almost set up a resolution he would go home and not communicate at all; but in the midst of his distress, something darted into his mind, when did the Lord Jesus Christ exercise the greatest act of faith, My God, my God, why halt thou forsaken me? something said within him when he was in the dark: Then says he, Dark as I am, I will go to the table of the Lord, and trust him in the dark. Many a poor soul trusts him in the dark; after he has given up his token from the elder, his heavenly Father comes and gives him a better token in his heart. Thus, my brethren, the Comforter is given, when the believer museth, the fire kindleth in his heart, he feels the Spirit of God coming down warming his soul, inflaming his affections, raising his hope, exciting faith, exciting love, and the believer can say sometimes, I am sick of love; sometimes he can say, Come into thy garden, O my beloved, and eat of thy pleasant fruits.

But my brethren, I hope I may be excused this morning, if I keep you a little longer than ordinary, since it is my last Sermon, therefore if any body should ask me, When it is, as well as how it is, that the Comforter is given us? I believe it is the privilege of a christian to have these comforts in some degree or other all his life long. Would to God it was in Scotland as it was in the primitive church, it is said, 'That the church had rest,'

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and what follows? why, 'They walked in the comforts of the Holy Ghost, and were edified.' Would to God it were so with us, but I am afraid we abuse our liberties, and provoke God to take them away from us. But here we must speak with caution, and make great allowances for various christians. I remember in your book called Naphthali, the first man, whose testimony is mentioned there, as far as I remember, says, He had walked in the comforts of the Spirit of God, he had the Spirit of God witnessing with his spirit, or words to the same purpose, for thirty years together: Another says, God fed me with loaves of sense. And I believe there are many that have had the assurance of faith, that have walked in the comforts of the Holy Ghost years together: I conversed with some, who I believe would not ly, who told me they had assurance, and the comforts of God's Spirit, tho' not always in the same degree, for eighteen, twenty, thirty, forty years together: But I will not pretend to say this is the lot of all God's people, but if we would live nearer God than we do, we should find the Comforter more in our hearts than we do.

But tho' the Comforter comfort the heart habitually, yet we may sometimes expect the Comforter in an extraordinary manner; the Comforter is often given us in a greater measure than ordinary, when we are called out to extraordinary service. Jesus Christ loves spiritual industry, and he has promised that those that have, that use and improve what they have, shall have abundance. And I verily believe if christians did more for God, they should receive more comfort from God. God loves to be trusted, and when he calls us to uncommon labour or uncommon service, he will take care we shall not go a warfare upon our own charges. This is enough to encourage ministers to spend and to be spent for the good of souls. That promise I have lived upon since I came out to the ministry. 'They that wait upon the Lord shall renew their strength, they shall walk and not be weary, they shall run and not faint.

But then the Comforter is given to us in an uncommon degree when we are under sharp affliction, when we are

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under great trials and temptations, then is the time, for the Comforter to come. 'When I am weak, (says holy Paul) then am I strong.' And, 'In

the multitude of my thoughts within me, (said holy David) thy comforts refresh my soul. I remember Dr. Goodwin, in his commentary upon the epistle to the Ephesians, in the preface to it, says, This epistle of Paul smells of the prison, for being a prisoner of Christ he had more enlargement of heart. Cannot ye say the same of Mr. Rutherford's letters, they smell of the prison, that holy man of God says, he felt more of God in six weeks imprisonment than in six years of his ministry. Tho' I would not choose persecution, yet I assure you I never had more comfort from God, than when I have been most blackened, and made as black and worse than the devil by men.

And then the Comforter comforts us when we are sick; he comforts us when we are going to dy. It is natural for you that have children to take most care of them when they are sick. And when we are sick it is time for God to comfort us. Have ye read Willison's directions for an afflicted man, at the end of that book, there is a catalogue of experiences upon a dying bed, who knows them but those that have felt them! says one, what is that I see, what kind of glory is it I see, it is the glory of the only begotten Son of God. Dying Stephen says, 'I see the heavens opened, and the Son of Man standing at the right hand of God.' What said good Mr. Holland, when he was a dying, he says, What light is that I see! some that were round his bed said, The sun shined. No says he, my Saviour shines, tell it to the world, proclaim it at my funeral, that God deals familiarly with man. And one Mr. — who died a little before I came from London, he calls his wife to his bed side, says he, I commit thee to God, I can tell thee of many a Peniel, many a Bethel, where I have met with my God, and I can leave you my wife and all I have with a covenant keeping God, do not cry for me. O my brethren, there is a soul, dying in the embraces of Jesus! There are some whose souls are kissed away to heaven. I am afraid some are pinning themselves for fear least they

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dy in the dark; leave your death to Christ, he that takes care of you living will take care of you dying, the Comforter will not leave you then. I have known some that were doubting creatures, that had not their evidences clear'd up to their satisfaction, I have known them dy in a most glorious manner. The Comforter then comes, and gives the soul a taste of heaven before it go there.

As one in the book of Martyrs said, I do not fear dying, but I cannot feel my Christ; at last he called out, He is come, and looks upon the flames as a fiery chariot to carry him to heaven.

I could tell you more of the times God comforts his people, that he comforts them in an hour of distress, in an hour of temptation, in an hour of persecution, and in the hour of death. This Comforter is to abide with us for ever, it is a legacy Christ hath left to his Church. But I am afraid I have been too long upon the doctrinal part of my discourse, tho' all along I have endeavoured to preach in a practical way.

Now my brethren, what shall I say more? The hardest part of my work is to come. This promise comforts me when I am called to part from those whom I love, and for whose salvation I hope I can say I have sincerely prayed. Hath the Lord Jesus Christ said, I will not leave you comfortless, I will pray the Father, and he will send you another Comforter, and he shall abide with you forever? I recommend this text to every soul here this morning. I recommend this text to the consideration of all who have had their beloveds taken away from them by a stroke. To part with children, to part with dear friends, a husband, a wife, and those that we love as our own bowels, however easy it may seem to be when we hear it in others, yet they are not so easy to be born when they come home to our own house.

Do any of you feel these things true by experience? How do the image of your dear little ones affect you, that are gone to heaven before you? When ye go to the room where your husband or wife used to pray, to the place where they used to live, to the place where they died, here died my husband, here died my wife, here

died

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died my brother, here died my kinsman, here died my friend that I loved as my own soul, O it comes like an arrow sometimes to the heart. I know what it is to part with a friend, but tho' my friend is dead, tho' the creature is gone, the Comforter is yet alive. Turn this text into a prayer, say in thy affliction, Lord Jesus pray for me, Thou, didst say thou wouldst pray the Father to send the Comforter, O comfort my poor heart, be thou better to me than many children, be thou better to me than many creature comforts. I mention this, because God's comfort will make amends for all. I have had trials, I was called once to part with my only child, my Isaac, God took him away from me with a stroke, I knew nothing of his death till they told me he was gone. I went to God,

and he gave me so much comfort to my heart, that I would bury a hundred children, if he would give me the same comfort. What are all relations in the world? They are but streams and muddy ones too. O the comfort that comes from God will make us willing to sacrifice an Isaac for God.

Has the Lord Jesus Christ promised that he will send the Comforter, then learn from this the best proof that Christ is yours. The best proof that Christ is yours, is your having the Comforter coming into your heart. I pray God ye may not rest without the faith of assurance. This may encourage doubting christians to pray. Are any of you under doubts? Are any of you under fears? ye do not know whether Christ loves you or not, ye do not know whether ye belong to God or not, go to God, and say, Lord put it out of doubt. Lord Jesus didst not thou say thou wouldst pray the Father to send the Comforter, Lord Jesus this day let this promise be fulfilled to my foul, I will not let thee go, I will wrestle with thee, I will lay hold on thee, I cannot let thee go till thou bless me, by letting me know that thou dost love me. Be diligent to make your calling and election sure. Plead with God in prayer, ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.

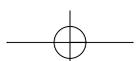
Has the Lord Jesus Christ promised that he will give us the Comforter, then do not let any of us fear what-

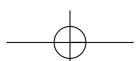
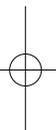
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THE PROMISE OF THE SPIRIT







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