

OPERATION OF THE HOLY SPIRIT.

Does not the doctrine of the mystical, physical, naked operation of the Holy Spirit upon the sinner, without any medium or means, by superseding the necessity of testimony or revelation, lead to Deism? If the Holy Spirit operates in this way, where is the use or necessity of that knowledge and revelation which the Christian receives as the truth, and the Infidel rejects as false? And where was the use of miracles, when they were first wrought, to convince the world, and where is the use of the *record* of these miracles, to convince the world, since, and now;—if the sinner be convinced, without the means of that testimony or record, and made a Christian? Many Calvinists, and perhaps Arminians, contend, I believe, that the sinner *cannot understand* that testimony without a previous operation of the Spirit to enable him to do it, and to have faith in it!

THE HARP OF JUDAH.

Air—GRAMACHREE.

O Harp! that once in Judah's hall,
 In sweet inspiring strain,
 Entranc'd the fiery soul of Saul,
 And sooth'd a monarch's pain:
 How oft, when o'er my earthly joys
 Runs ruin's ruthless stream,
 I welcome thy consoling voice—
 Thy Heaven-directed theme.

Though gone the hand that wak'd thee first,
 Though clos'd the minstrel's eye,
 And those who caught thy early burst
 Of glory, are not nigh;
 Of thee no string is broken yet;
 Thy deep and holy tone
 Can make me every care forget,
 And dream of Heaven alone.

O Harp! if Judah's shepherd flung
 Such charms around his theme,
 When o'er Time's distant scenes he hung
 In dim Prophetic dream;
 What *now* thy spell, if David's hand
 Once more could wake thy strains,
 And tell to every distant land—
 The *Lord Immanuel* reigns!