

inherits from Adam, utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil. He will admit that prayer is a good thing. But if the sinner is "made opposite to all good," how can he pray?

Besides, if he could pray, what, according to the creed of this writer, would be the use of doing so? Does not his *Confession* say "all those whom God has predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit." Now if the sinner, who is directed to pray for the regenerating power of the Spirit, is one of those "predestinated unto life," he will be effectually called in God's "appointed and accepted time," and neither sooner nor later; and therefore prayer is useless, for it cannot alter God's decrees. If he be *not* one of those "predestinated unto life," he will never get the Spirit, and therefore in his case too, prayer is useless.

It is now time to notice the passages of Scripture, which are adduced by this writer in the *Presbyterian* in support of his views. We shall notice first, 1 Cor., ii. 14, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." He misunderstands this passage entirely. He seems to think that it teaches that man is destitute of the faculty of understanding and believing the Gospel of God. But we entreat him to consider, that the apostle in the context speaks of three classes of persons, those who are perfect, (v. 6,) those who are carnal, the Corinthians, chap. iii, 1, 2, 3, and the natural man. He could not speak wisdom, the things of the Spirit, to the natural man, nor to the Corinthians, who, though believers, were, to some extent, carnal. He spoke wisdom to the perfect—those mature in Christian knowledge and experience. It is this wisdom, these things of the Spirit, the deep things of God, which are suited to those who are advanced in the divine life, which the natural or unregenerate man cannot understand. The Gospel of Jesus, the truth respecting the love of God to him a sinner, manifested in the atonement of Jesus for all his sins, the natural man can understand, seeing it is made known to him, and the Spirit is striving with him.

The writer quotes the following passages from the Old Testament, in proof of his view of the Spirit's work:—