

kings comes they may be prepared to enter in to the marriage supper of the Lamb.

Since we have taken our seat to write on this subject, we shall endeavor to make our readers acquainted with the sentiments advocated by the conductor of *The Christian*, relative to the Spirit's influence; particularly with relation to the conversion of sinners; and also the sentiments which we oppose. We believe all that the word of God develops on this subject, in its plain, obvious interpretation, by comparing scripture with scripture. "So say all," adds the reader! Paul says, "For what man knoweth the things of man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. The Apostle John also speaks of the "Spirit of truth" and the "spirit of error;" we also read concerning the "spirit of the world" contrasted with the spirit of God,

Here, then, we have laid down the true Baconian philosophy—the only way to reason correctly—from things known perfectly to those not known, or known only partially. *We do not know* how our spirits act on our material bodies, but we *do know* that they act on other bodies through the medium of our physical powers. We also know that there are but two kinds of power in the universe, *Physical* and *Spiritual*. Physical power is called into action when we would move material bodies. Spiritual when we would act on mind. When, therefore, we purpose making an effort to induce men to believe our word, we exert not physical by spiritual power. The question now is, in what manner do we influence our fellow men? *Answer*, By our *words* and *actions*. Our spirits *cannot* act on the minds of others only through this medium. We do not, therefore, say that the spirit of the Lord cannot act on the human mind only through the medium of words; but we do assert without fear of successful contradiction, that no man living can produce one case where man has ever believed in, loved, or feared God, without hearing, directly or indirectly, of him. None but those who have been miraculously endowed have learned any thing of God or his attributes, but through the medium of his revelation.

The mind of man is not moved but by means of the intelligence communicated to him. No person ever desired to go to heaven or feared hell until he first heard and believed there were such places. Hence the language of the Apostle, "Faith comes by hearing, and hearing by the word of God;" "These things are written that you might believe," &c. Thus, then, as we put forth the power of our spirits by our words, so does the spirit put forth his powerful energies to convince of sin, righteousness and judgment, by his words.

There is, however, this difference—we cannot always be present with our words; but the Holy Spirit always presides over the word of God. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, (*hades*) behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. cxxxix. If, then, God's presence is every where manifest, surely