

vouchsafed to him, a special operation of the Holy Spirit, to give him power to believe, and to obey His divine testimony.

It may therefore be a mere deception, to cite such texts as proof that our doctrines deduced from them, are truths of God—and that they who reject them, as illogical or unscriptural, deny any truth clearly revealed, respecting the Holy Spirit. What such figures really imply, can only be learned from the examples, and literal declarations of the Bible, on the subject to which they refer, and which fact when known, they will be found consistently to illustrate. And enough is plainly revealed respecting faith and the Holy Spirit, to render unnecessary, all human theories—and inexcusable the many questions, of strife, which they have gendered to perplex the minds of sinners hastening to Eternity—and to alienate those who though differing in opinion, hold one faith, one Lord, one Baptism, otherwise might live as brethren, in the unity of the Spirit, and in the bond of peace.

Into many of the inconsistencies adverted to, have these writers been forced in their reasonings, in assuming to be a fundamental truth of Christianity, a theory, which in fact involves the contradictory idea, that God, has not appointed any means in themselves suitable, for bringing a sinner to the saving knowledge of the truth, as it is in Jesus—and yet for the use or abuse of which means, man is justly accountable. ‘It is doubtless true, that as the wisdom of God, has adapted all means to their ends, so his power in all cases renders them effectual, it is equally by his energy that a seed germinates in the earth, that gunpowder is enflamed by a spark, and that *perception* awakens emotion. For what reason shall a meditation on God’s glory, be not connected with a feeling of humility, or a meditation on Christ’s sufferings, with a feeling of love, and that the view of a volcano, should excite emotions of sublimity. The operation in both cases accords with the nature and constitution of the mind, and requires nothing more for its accomplishment than the ordinary connexion between means and ends.’ To say that man is able to do any thing, is only saying, God has afforded him sufficient means of doing it.

Referring to an essay in our last volume, page 231. where from the Bible alone, we think satisfactory evidence is largely adduced, not only as to its silence, but also as to the utter contrariety, of what it plainly reveals on the subjects of faith, and the Holy Spirit, with this interpretation; we would now restrict our proof of its inconsistency, from the reasonings of its own advocates, and justify our holding as Scriptural the doctrines we do, from their own concessions—as exemplified in the article now under review. The very first proposition of which we confess to be rather a startling one, to our perceptions.

“How deplorable,” it is said “are the numerous errors, which have divided, darkened; and deformed, modern Christianity. These errors have principally originated in attaching an unwarrantable im-