

I trust you have already learned that "the proposition and the proof, must necessarily be homogeneous. Mathematical propositions can only be sustained by mathematical evidence; speculative and abstract truths, by abstract reasonings; matters of fact or historical truths, by testimony; and supernatural communications, by displays of supernatural power, usually called miracles."

I promise you, then, moral demonstrations of all the abstract and speculative theories which I may submit. But as the facts, commands and promises of the gospel are first made known to us by history, you shall have for each and every one—if you ask it—the testimony of men who have given supernatural demonstrations that they are men of truth inspired by the Divine Spirit. But when I come to scan closely your letter to find your reasons for your present position it becomes at once apparent that you placed before your eye the speculations of frail uninspired men; and have taken for granted that such are the teachings and claims of the word of God! Here is your first error! You ask, "How is it that we are constituted so prone to sin * * * * and our salvation-made to depend upon the miraculous interposition of the Spirit, bestowed or withheld according to the will of a being before whom the prayers of the wicked are an abomination!" Where did you learn this? Not in your bible, certainly. I will not pause here to complain of what I deem the false teachings of the present age. In a communication to me, knowing as you do, that my appeal is to the divine word alone, you should have submitted difficulties, if you could find any, based on a fair construction of some portion of the record!

Here are the facts: Engaged in the study of Blackstone—visions of political distinction floating far above the horizon—your whole soul engaged in the things of earth; and yet cannot account for the fact that you are not disposed to engage zealously in the service of God! Under such circumstances it would be little short of a miracle were you ever to feel interested in the things of eternity! Alluding to yourself and others—as a reason for not serving the Lord—you say, "I suppose it is because we have never been brought to feel just as you do about it!" The idea formed of the ways of God to man—I should conclude from these remarks—is that God must implant in the soul a disposition to love and serve Him by the miraculous influences of his Spirit before any one is expected to serve him. But the facts are as follows: God has created us with desires for happiness—for life—for immortality. However "prone to sin," these desires of our nature are not extinguished. All men have them. They are never extinguished in the sane mind. God, in great mercy has provided all the means necessary to the full enjoyment of these desires. In his word the conditions are plainly set forth, and their practical working upon the souls of thousands so manifest that every one not willingly blind can behold them. What more can Heaven do to dispose your heart to love and serve Jesus Christ than has been done? Ponder seriously, until you hear from me again, this question. God our Heavenly Father has spoken by Patriarchs and Prophets; in these last days he has spoken by his Son. Having all authority in Heaven