

his teaching. Read also Isaiah, liv. 13—"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." This is the Scripture to which reference is made by the Lord. Who, now, would think of a person's being taught without words? Not since "men spake as they were moved by the Holy Spirit," has one man been found who has learned any thing spiritual, but through the present revelation of God! He who has, let him show himself—let him develop his knowledge, and he shall have the pages of *The Christian* to carry it through the length and breadth of the land.

Nothing do I desire more than to see the public mind undeceived on this point. So long as men imagine that they are the subjects of new Revelations, so long will they be ignorant of the word of God, and a prey to every ignorant enthusiast in the land. And what is worse, men who boast of their scriptural knowledge are propping up this enthusiasm by their absurd modes of interpreting the word of God; by taking detached portions, and making them the foundation of a system. This is particularly the case with the passage under consideration.—The novice in the christian school, who, perhaps, does not understand the first principles of the Gospel, having heard this scripture quoted to prove abstract operations, then hearing such operations denied, with an air of confidence, asserts, "no man can come to me unless the Father which hath sent me draw him;" taking for granted that the Spirit does influence men without words, which is the very question in dispute.

It should first be proved that the Saviour had any allusion to such operations of the spirit. This cannot be done—for his illustration shows that all he intended to communicate to them was, that no man could become his follower, unless he were taught by the Father. He knew that his pretensions were such that supernatural testimony became necessary in order to implicit confidence in him. The blessed Jesus, not like many self-styled ambassadors at the present day, said on a previous occasion: "If I bear witness of myself, my witness is not true," or more properly translated by Dr. G. CAMPBELL—"If I testify concerning myself, my testimony is not to be regarded." John v. He proceeds then to show that the Father from Heaven bore testimony to his divine character and mission; John the Baptist; the works that he did; the scriptures of the Old Testament, and Moses, all conspired to proclaim him the true Messiah, the Son of the Living God! But our pretended successors of the Apostles will anathematize any who dispute their word, when no voice from Heaven, no scripture, no miracle, no Moses, bears testimony to their pretensions to the sacred office. And to express a doubt that they are under the directions of the divine spirit, is to be set down as an opposer of the spirit—to sin against the Holy Ghost.

Reader, pardon the digressions. The assumptions of erring mortals are so glaring, that should our pen take the course which the mind does, in its contemplations of the unwarrantable pretensions of "man, weak man, clothed with a little brief authority," it would frequently sketch to the readers of the *Christian* many articles on the effects of the "special call to the ministry."