

his prayer to God for the Ephesians: and, in the 18th verse, mentions one item of his request, viz. "that the eyes of their understanding being enlightened, they might know what is the hope of their calling and what the riches of the glory of his inheritance prepared for his saints: and that they might know what the exceeding greatness of his power will be (in the resurrection and glorification of their bodies) with relation to us who believe (which will be similar in glorifying the bodies of the saints to what it was in raising and glorifying Christ's body) according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and exalted him," &c. So that the power here spoken of is a power to be exhibited in raising the bodies of the saints, and not a power to be exhibited in producing faith; for the Ephesians had already believed.

Another example of the same sophism we often observe in the citation of Acts vii. 51. "O! stiff-necked and uncircumcised in heart and ears! You do always resist the Holy Spirit: as your fathers did so do you."—Hence it is argued that there is some kind of operations of the Holy Spirit which are called common, and which are equally enjoyed by all men, the saved and the damned; and on this and another saying or two, is the whole doctrine of common operations predicated. But that Stephen, who was full of the Holy Spirit and of wisdom, had no reference to any internal or external operations upon the unbelieving Jews, is most evident from the context. He shewed that his audience, as did their fathers, persecuted the prophets who spoke by the Spirit, and in resisting his word delivered by the prophets, they resisted the Spirit of God: for to resist a person's word and to resist himself, is, in all idioms of speech the same thing. The unbelieving Jews, in resisting the testimony of Stephen and the apostles, resisted the Holy Spirit; and many in our time, who resist the testimony of the apostles dictated and confirmed by the Holy Spirit, do in fact, resist the Holy Spirit.—As in the days of Noah, the Spirit of God by the preaching of Noah, strove with the antediluvians; so the Spirit of God by the preaching of the apostles, committed to writing, does strive with all those to whom the word of this salvation is sent; and yet many still resist the cogency and power of the truth, and the arguments that confirm it. They did not all believe who saw the miracles and such of the spiritual gifts as were visible; neither do all, who read or hear the apostolic testimony and its confirmation, believe it. It has, however been shown in the first volume of this work, that the miracles and signs were written for the same purpose that they were wrought. This indeed, needs no other proof than the testimony of John the apostle; he says, chap. xx. 30, 31. "Many other miracles Jesus likewise performed in the presence of his disciples which are not recorded in this book. But these are recorded that you may believe that Jesus is the Messiah, the Son of God; and that believing (this) you may have life through his name."

GOOD NEWS.

It should be generally known to the brethren that a new congregation of Disciples has been formed in the District of Niagara, Wainfleet Township, within some five miles of Marshville, westwardly. This little body numbers eleven members, four of whom were immersed in October or December last by brother L. J. Correll, formerly of New York State. Brother T. Bradt, who is