

THE HOLY SPIRIT : ITS POWER TO
OPEN THE MIND OF MAN.

[The writer of the following passage, Dr. Isaac Barrow, was one of the most extraordinary men of his time. He was a profound Mathematician, as well as a most eloquent Divine. He was the tutor of Sir Isaac Newton, who succeeded him as Professor of Mathematics at Cambridge. No man, from the structure of his mind, and the nature of his studies, could be at a farther distance from fanaticism.]

Our reason is shut up, and buried with various appetites, humours, and passions, against Gospel truths; nor can we admit them into our hearts, except God, by his Spirit, do set open our mind, and work a free passage for them into us. It is he who commanded the light to shine out of darkness, that must, as St. Paul speaketh, "illustrate our hearts with the knowledge of these things." An unction from the Holy One, clearing our eyes, softening our hearts, healing our distempered faculties, must, as St. Paul informeth us, teach and persuade us this sort of truths. A hearty belief of these seemingly incredible propositions must indeed be, as St. Paul calleth it, "the gift of God," proceeding from the Spirit of faith whereof the same apostle speaketh: such faith is not, as St. Basil saith, engendered by geometrical necessities, but by the effectual operations of the Holy Ghost. It is true some few sparks or flashes of this divine knowledge may possibly be driven out by rational consideration. Philosophy may yield some twilight glimmerings thereof. Common reason may dictate a faint consent unto, may produce a cold tendency after some of these things; but a clear perception, and a resolute persuasion of mind; that full assurance of faith and inflexible confession of hope, which the apostle to the Hebrews speaks of; that full assur-

ance of understanding; that abundant knowledge of the divine will in all spiritual wisdom and understanding, with which St. Paul did pray that his Colossians might be replenished; these so perfect illustrations of the mind, so powerful convictions of the heart, do argue immediate influences from the fountain of life and wisdom, the Divine Spirit. No external instruction could infuse, no interior discourse could excite them, could penetrate these opacities of ignorance, and dissipate these thick mists of prejudice, wherein nature and custom do involve us; could so thoroughly awaken the lethargic stupidity of our souls; could supple the refractory stiffness of our wills; could molify the stony hardness of our hearts; could void our natural aversion to such things, and quell that carnal mind which St. Paul says "is enmity against God, for it is not subject to the law of God, neither indeed can be;" could depress those lofty towers of self-conceit, reared against the knowledge of God, and demolish those bulwarks of self-will, and perverse stomach opposed against the impressions of divine faith, and captivate every conceit and device of ours to the obedience of Christ and his discipline. Well, therefore, did St. Paul pray in behalf of his Ephesians, that God would bestow on them the Spirit of wisdom and revelation in the acknowledgment of him, and that the "eyes of their mind might be enlightened, so as to know the hope of their calling;" that is, to understand and believe the doctrines of Christianity.—*Dr. Isaac Barrow.*

MUCH LABOUR BUT NO PROFIT.—Walking in the country, (says Mr. Jay, of Bath,) I went into a barn, where I found a thrasher at his work. I addressed him in the words of Solomon—"My friend, in all labour there is profit." Leaning upon his flail, and with great energy, he