

says the objector. Thus we are put to the proof to account for some believing and some not believing—the objecting friend not considering that it is still more difficult to account for some receiving the gospel and others not *in an assembly where the Spirit comes down*. Mr. A., for example, sits in the same pew with his neighbor Mr. B., and Mr. A. has faith sent to him by a direct outpouring. It is said, while Mr. B. who sits by his side is as faithless as ever. Who solves this mystery? But, as we have hinted, such conversions did not take place even in the days of miraculous power. The objection however we wholly discard on this ground: that instead of all this philosophy why certain parties do not believe and others do believe, we should make the inspired word “the man of our counsel,” and cease all attempts to thwart its obvious teaching by subtle queries or popular puzzles. The question is, Did the Spirit in the days of the apostles come down upon unbelievers to give them faith?—and it is more wise to decide this question by an appeal to the scriptures than to speculate about why some have faith and others have no faith. You see this clearly, reading friend, do you not?

There is a greater objection still. ‘I have *felt* the Spirit,’ says a pious friend. Have you felt it?—how do you know? There are “false spirits” the apostle tells us, and he learns us “to try the spirits” for the purpose of surely knowing “whether they are of God.” Feelings cannot always be trusted. Saul *felt* that he should offer sacrifice at Gilgal, but he lost his kingdom by it. The man of God, 1 Kings xiii, *felt* that he must credit a spirit that proved a lying one; and God took his life for acting according to his feelings when it was contrary to his express command. Pilate *felt* that he should give up to the Jews “that innocent one” Jesus; but he lived a poor life and died a miserable death because of it. The Jewish people *felt* that they should crucify the Lord of Glory; but they were scattered to the four quarters of the globe for their sin, and they are still despised wanderers by reason of this offence in doing as their feelings prompted. The Adventists *felt* that the Lord Jesus would appear in April 1843; but every one of them in thus feeling was deceived. Joseph Smith the Mormon *felt* that he was to meet Christ on earth and be with him in the great City; but he was sent into eternity by a musket ball. Quaker Hicks *felt* that Jesus never was on earth at all, and that the whole story of his birth, miracles, and death is an allegory or figure; and he made a party by this spirit that was in him. All these felt the spirit or something else; but the spirit in every case was spurious. Reader, let me kindly say that the spirit of delusion is the most popular and influential spirit of the times.

But there is a mightier and weightier objection than all others. Many—very many—almost all—believe that the Spirit works abstractly to convert the sinner;—few, very few, believe otherwise; and what almost every one says, must, it is supposed, be true. Here, dear reader, we would rather side with Paul, “Let God be true and every man a liar.” Look back upon the past. Noah walked with God—the world was against both God and Noah. Elijah of old served God—the many served Baal. Would you not choose Elijah’s side? Jesus had few sterling friends, and the high priest of the