

rit turned him, just as you would say of a man who had persuaded another to change his mind on the subject of politics, that he had converted him and brought him over." According to this all that the Spirit does is to present truth powerfully before the mind, like an advocate arguing a cause before a jury; or as one man influences and persuades another in the common affairs of life, though with greater skill than can be employed by any human agent. Similar to this is the language of Morrison. In reply to the question, "What more does the Holy Spirit do, besides recording the truth about the propitiation of Jesus, in order to bring sinners to have faith in it?"

"The Holy Spirit, by a holy and wise Providence, preserves the Bible, and spreads it abroad in the world; and he raises up men of God, whom he qualifies to declare and explain the truths contained in it; and by multitudes of ways, many of which may not be known to us, he overrules, *as far as he wisely can*, the circumstances of all men's lots, so as to bring the truth home upon their conscience, and so as to leave them without excuse, if they continue without faith in it."

Now this system entirely makes void the dispensation of the Spirit. It indeed professes to hold it in name, speaking of the influence of the Spirit in the word, but it denies all that is commonly understood by it. It recognizes no *direct* action of the Spirit upon the *heart* of man. Indeed, from its denial of a depraved nature, no such thing is needed. All that the Spirit does is to present the word to men, and by means in Providence render it more impressive. As Jenkyn illustrates the idea, at the revival of philosophy much was effected by the works of Aristotle, and, as he was the author of these, their influence may be said to be the influence of Aristotle, so we may speak of the influence which the word produces upon men as the influence of the Spirit, as he was the author of the word, and in Providence adopts means to impress it upon men. We need scarcely say how contrary these are to the representations of the word of God. There, when a new heart is given to us it is because God has put his Spirit *within us*." There, when the multitudes were converted on the day of Pentecost, it was not the force of Peter's arguments that effected the change, but the Holy Ghost fell upon them that heard. There, when Lydia attended to the things spoken by Paul, it was because the Lord opened her heart. It indeed represents the word as the means, but in itself it has no power.—The gospel must come not in word only, but in demonstration of the Spirit and in power. Even when preached with the clearness of Paul and enforced with the eloquence of Apollos, all is vain. The prophet may prophesy to the dry bones in the valley of vision but there shall be no breath in them.—The same is evident from the descriptions given of the nature of the work as a rising from the dead, &c., as well as from those passages which represent the Spirit as dwelling in believers, and its consequent effects as "the love of God shed abroad *in our hearts* by the Holy Ghost given unto us."

But we need not multiply proofs. Sufficient has been said to show that we have here under the most insidious form, in the words of orthodoxy, and under the guise of half-truths, a denial of the great doctrines of sovereign grace in the salvation of the sinner. Will my fathers and brethren permit me to say that there is a loud call upon us to make ourselves familiar not merely with these errors as they have been presented in former times, but in the specious disguises which they assume in the present day, for we feel fully assured that the doctrines thus assailed form an important part of "the present truth,"