

according to the same testimony? You may find an answer to these questions, by consulting the following texts and their connexion:—2 Peter, i. 20, 21; 2 Tim. iii. 15, 16; Ja. i. 21; 1 Pet. i. 21—23; Acts, xv. 7; Rom. x. 6, &c. But some one will say, this is all word and no spirit. But what are we to understand by word or letter, and spirit? See 2 Cor. iii. 6—9, & Eph. iii. 1—10, Rom. xvi. 25. From these you will learn, 1st. That no man, by his own wisdom, without the aid of revelation, would have found out the things which the spirit has revealed. 2d. That this revelation was made by the spirit of God, to the Prophets and Apostles, and by them made known to all the world for their belief and obedience. And, 3d. When sinners heard, believed and obeyed these revealed commands of the spirit, they became spiritual men or christians: Whereas, the natural man, or man who follows nature, and looks upon the revelation of the spirit of God as foolishness, receiveth not the things of the spirit, neither (as long as he follows nature and rejects revelation) indeed can he know them. Why? Because it is the province of the spirit, and not nature, to reveal them. The natural man, then, in Paul's estimation, was either the man, who had never heard of the revelation of the *spirit*, or who had heard, but did not believe it. This you will perceive, more clearly, by referring to the Apostle's quotation of Isaiah LXIV. 4; "As it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of (the natural) man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 9. Here, you perceive, that the eye, the ear, and the heart, as the medium of the natural man's knowledge, and the revelation of the spirit, are placed in juxta position. Now, as the Apostle declares that neither the eye, the ear, nor the imagination of man, unaided by the revelation of the spirit, could have discovered the things which the spirit has revealed, and as he farther declares, that the natural man *knoweth* not the things of the spirit, every man must see that our position is true—that the natural man, according to the word of God, is a rejecter of the word of revelation, or, in other words, a Deist. Carnal men are numerous in Christendom, but natural men are not quite so plenty as the religious teachers of this age have imagined."

DYING ANECDOTES.

GROTIUS.

Grotius possessed the brightest genius ever recorded of a youth in the learned world; yet, after all his attainments, reputation, and labor in the cause of learning, he was constrained at last to cry out, "Ah! I have consumed my life in a laborious doing of nothing! I would