

men hearken to the word, they hear the Spirit of God; when they will not hearken, they resist the Spirit of God. It makes every man who hears the word able to believe, by adapting its testimony to his capacity, so that his unbelief is wholly his own sin, owing to aversion, and not to incapacity.

Men are not made christians as Balaam's ass was made to speak, or the whale to vomit Jonah upon dry ground. Yet still they are enabled to believe by the Holy Spirit, and without its aid no man ever could have believed in Jesus, as God's own Son. In one sentence all men who hear the Spirit of God, (and every man born in these United States may hear this life giving Spirit,) have all natural inability removed. Salvation, or the heavenly inheritance, "is of faith, that it might be by grace or favor," says an apostle.

That the Spirit of the living God has made it so to every man, and so works upon all men who read or hear the record which God has given of his Son as to remove all natural incapacity out of the way, is just what makes the record of Jesus glad tidings of great joy to all people. And nothing less than the views above given make the gospel glad tidings of great joy to every body. There is not a phrase, word, or syllable in the New Testament that is in the least irreconcilable with this simple view of the Gospel. Where the Spirit of God is not heard, men are without strength, and cannot receive the things of the Spirit of God. Where it is heard, every person is empowered to believe.

And in the mean time I will only add, that while many agree with this view of the Gospel on one side, they take a view of it on another side incompatible with the nature of grace or favor altogether, by representing the whole matter as dependent upon some *will* subduing operation as physical as the creation of light—without which it is all a dead letter.

PRAYER.

No. II.

Having urged the duty of prayer, we would not lose sight of its spirit or the manner in which it should be offered. He who prays lest his conscience should upbraid him, is near akin to him who kneels down and "says his prayers" while his heart and mind are on something as far removed from God as the "man of sin" is from the Apostle Peter. "He who comes to God must believe that he is, and that he is a rewarder of those who dilligently seek him." Nor is love to God and man less essential than faith, if we would be blessed in our approaches to the great author of our being: When we call on the name of the Lord because we love him, then is the exercise joyful, peaceful and blessed. Hence the necessity of a dilligent study of the divine record. He who "looketh into the perfect law of liberty" with the intenseness of a dilligent student, sees so much of the wisdom and might and love of Jehovah as concentrated and made mani-