

is not to be coveted by any man : for Elymas was made blind by the direct operation.

But where shall we find even one instance in the Christian oracles where either Jew or Gentile was turned to the Lord by a direct operation or outpouring of the Spirit ? We ask for one such instance from our friends who teach so constantly and zealously on the subject. And if we find no such case even in the times of miracles, how vain must it be to look for anything of the kind in the nineteenth century.

It would not sound happily in the ears of the popular teachers of the day were they to hear that God the Father came down personally or as he did on Sinai in the year 1853 at Napanee or at Morpeth ; nor would it be regarded as orthodox to hear that Jesus Christ appeared in person at either of these places ; nor would the 'evangelical professors' of our times be ready to credit the testimony that any one of the apostles made his personal appearance at the former or latter place. Yet it would be as good sense, as good testimony, as good theology, and every way as veritable and reliable to affirm that the Father, the Son, or one of the Twelve Apostles descended at Morpeth or at Napanee, as to say that "God poured out his Spirit" upon "some twenty or more" within four miles of the latter village, or to intimate a "descent of the Holy Spirit" in sundry places in New York.

Miraculous power has ceased. That work is done. Christ appeared and died once : he rose from the dead once : he re-ascended once : he proved all this once by the Holy Spirit in its extraordinary descent and consequent displays : he filled the heralds of his message to the world with supernatural spiritual power once :—and to look for a repetition of any one of these grand manifestations and demonstrations by which the gospel is proclaimed, by which it is proved, and by which it is realized, betrays anything but intelligence in the things of God under this favored dispensation. We might as well suppose that Jesus dies every time a convert is made, or that a new proof of his resurrection from the dead is needed on every occasion that a sinner believes, as to affirm there is a fresh and special descent of the Spirit when an unconverted man is converted to the Lord.

But the Lord opened Lydia's heart. Some logical religious objector says to us that it was the the Spirit's direct power that opened her heart. But there is not a word said about the Spirit in the passage ! Reader, turn to the sixteenth chapter of the Acts and read the account of Paul's preaching in Philippi, and examine the narrative for yourself. Those who tell us that there was an outpouring of the Spirit at Philippi treat us to a chapter of their own conjecture. The Lord opened Lydia's heart, and the Lord hardened Pharaoh's heart. Were both these by direct operation of the Spirit ?—making the one heart soft and the other heart hard for the purpose of saving the one person and condemning the other ? Dear reader, the scriptures do not thus teach. Open them for yourself, and you will learn to distinguish the philanthropy of God from the traditions and speculations of men.

Another objection. When the gospel is preached, all do not receive it ; and direct spiritual influence must make the difference,