

all the house of Israel should assuredly know, "that God had made that same Jesus, whom they had crucified, both Lord and Christ,"—*We do not read that some, rather than others; or that any of those, to whom the inspired Apostle preached, had any special gift, or any supernatural influence of the spirit in them, beyond the influence of divine truth, divinely attested and revealed equally to all, who saw and heard,—but we do read, "now when they heard this, they were pricked in their hearts,"* we do read, that of those who thus heard and were convicted of the truth, only to those who should obey the gospel, they heard, was any reference, or special promise of the Spirit made,—it is Peter, who proclaims to these "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, *and ye shall receive the gift of the Holy Spirit.*" Judge ye, if *it be heresy*, thus (according to divine teaching,) to speak of the order and design of Gospel truth—to hear—to believe and to obey,—that spiritual and other blessings may be enjoyed? See John xvi. and Acts ii. in connection, and all the Acts of the Apostles, how consistently with this order, and import of Gospel truths, they fulfilled and acted on their divine commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned," and of whom we read, "they went forth and preached every where, *the Lord working with them, and confirming the word, with signs following.*" For a farther Bible explanation, of, how the Lord worked with them, and how men were influenced to believe, see Mark xvi. 16, 20. Acts iv. 29, 33. v. 12, 14, 16. xiv. 3. viii. 6, 12. ix. 35, 42, xi. 21. xiii. 12. xvii. 12. xix. 11, 17. xvi. 14. 1 Cor. ii. 4, 5. iii. 6, 9. 2 Cor. xii. 12. Rom. xv. 19, Heb. ii. 3.

In this scriptural, but very general review of this subject,—(made solely for the sake of truth and for the sake of proving, that in rejecting ~~this~~ interpretation, as a fundamental truth of Christianity, we firmly believe in every revealed truth respecting the Holy Spirit.—and for the sake of giving the scriptural reasons why we dissent from the opinion of many whom we otherwise highly esteem, as the excellent of the earth, and as better than ourselves,) we have advanced or advocated no human opinion, or interpretation whatever. As we read, so we believe, and so we speak. Any, who may therefore, without the warrant of a "thus saith the Lord" denounce these things as erroneous do not oppose us—their controversy is wholly with the word of God. We do not speculate, as to what God may choose to do, in any, or every instance—we choose, not to limit the Almighty—with Him nothing is impossible, but if He be pleased to ordain means to an end, and to reveal these to us, it is our humility to believe in their efficiency—to use them ourselves, and enforce them upon others, if we would enjoy the blessing, or avoid the evil which he has been pleased to teach us, he connects with the reception or rejection of his word of grace, for "if we are wise, it is for ourselves,—if we scorn, we alone shall bear it. *"The secret things,*