

of Jesus. The child brought up in a godly household has greater influences of the Spirit, than those brought up in households where God's praise is never heard, but where his holy name is blasphemed. And it is quite possible that the greater degree of influence may be resisted, while the less degree is yielded to. And every one is responsible, according to the amount of holy influence which is brought to bear upon his mind by the Spirit of love. Hence Jesus said that it would be more tolerable in the day of judgment for Tyre and Sidon, than for Chorazin and Bethsaida, and for Sodom than for Capernaum, because these cities had resisted greater influences than Tyre and Sidon, or Sodom. But different kinds of the influence of the Spirit, one common and not intended by God to be converting, and the other infallibly securing the conversion of all on whom it is bestowed, the Bible does not speak of. But it may be said, does not the Bible say, "Thy people shall be willing in the day of thy power"? Yes. But observe 1st, That these words are predictive, as will be evident to any one who will patiently examine the cxth Psalm. They are a prediction of what would be the grand characteristic of the people of the Messiah, immediately after his ascension; for the Psalm opens with the entrance of Christ into Heaven, and the welcome which he received from the Divine Father, because he had successfully accomplished the propitiation for sin. Observe 2nd, That the Divine Father speaks of the *people* of the Messiah in this prediction. He does not speak of sinners, but of persons viewed as believers in Jesus. To say that by the people of the Messiah is meant the elect in the Calvinistic sense, i. e. as those whom God has determined to save, but who are not yet actually gathered into the fold, is to use the term "elect" in an improper and unwarranted sense, and thus to beg the whole question. Paul says that none can lay anything to the charge of God's elect, because God has justified them, Rom viii. 33. None of the elect are unjustified. Only those who are actually justified by actual faith in Christ are elect. It is therefore plain that the "people" of Jesus in this passage is not equivalent to the