

of the other rich, refreshing and suggestive veins of thought which are imbedded in all the articles of this number, are worth its price many times told. These questions are sent to Dr. Morison by individuals in various parts of the world, who are in search of light on dark, obscure, or difficult portions of the Word of God, or subjects connected with Theology. We shall here quote one of the 38 queries to which we have referred as a sample of the rest, and the answer by the Editor.

QUERY 31. ORDAINED TO ETERNAL LIFE.—“What is the real force of the expression in Acts XIII. 48, as many as were ordained to Eternal Life? And what agency, or agencies brought about this condition?”

ANSWER.—The expression has no reference to *fore-ordination*. It is not said, “as many as were fore-ordained to eternal life believed.” The word “ordained” is a verbal development of the word “order.” Whatsoever is “ordained” is *ordered* or *set in order*. And it is in some such sense, apparently, that “as many as were *ordained to eternal life* believed.” As many as were *set in order in relation to eternal life*, believed. As many as had their minds *put in order and adjusted in relation to eternal life*, believed. The original term has a similar reference to adjustment and order in its fundamental import (ἑτάξιμι). As many as were *arrayed and arranged* in relation to eternal life, believed. The word has thus a reference to a certain inward assortment of the contents of the soul,—an assortment or adjustment, that is in all cases essential in order to faith. Before a man can believe the Gospel, his mind must be in some sort of preparedness. He must, for instance, have some notion of moral distinctions. He must have some notion of God. He must have some notion of guilt, and his own guilt. He must have some notion of his responsibility and danger. He must have some notion of the objective reality and validity of what is presented to him as the object of his faith. The sinner's mind must thus be in some definite manner *assorted, arranged, set in order, or disposed*. There must be *disposition* in the primary sense of the word,—arrangement. And thus it is as many as are *disposed in relation to eternal life*, that believe. This *disposition* involves as one element in itself, though only as one *inclination*. It must also involve *determination*; and at this point, another phase of the word's conventional import is touched. The word is translated determined in Acts XV. 2; and it might receive the same translation in XIII 48—“as many as were determined for eternal life, believed.” But this translation would bring into view only one element of the adjustment or ordering of the soul that is an essential to faith.

As to the agency or agencies, by which the soul is set in order for eternal life, there is doubtless, a complexity. Man's own agency in relation to himself must not be overlooked. He has a part to act. His fellow-men, also, who take an interest in his soul, and work and pray for it, may have some other part to act. Their agency need not be ignored or denied. But doubtless the Great Agent is the Divine Spirit;—who acts nevertheless in harmony with our free moral nature, not necessitating, but only soliciting those inner elements of mental adjustment,—volitions,—which are assuredly indispensable in order to the soul's reception of eternal life, and indeed in order to its condition of reciprocity.