

ditional, while others of them are unconditional. The purpose to change the heart of the sinner belongs to the former.

In the second place we would have counselled the poor man to cast away his doubts in regard to electing love. It is seen in the development of the purpose. We explain that the purpose is to change the heart of the man who believes the truth. It is not a purpose to put forth an influence that will necessitate faith in the Redeemer, but simply to save and sanctify him who believes in Jesus, (See the Scriptures already quoted). The Scotchman's neighbour is not the first who has been led to doubt the doctrine of electing love. It might not be the Scriptural doctrine of electing love that the man doubted, but that taught in the Westminster Confession and perhaps believed in by the pious Scotchman. And is a man to be deemed lacking in education and ignorant of his Bible because he will not swallow the theological absurdity? A doubter of the doctrine of this Confession may be put to silence and yet see nothing more of the truthfulness of the doctrine doubted. But, thirdly, we would have counselled the man never to rail against the doctrine of predestination. This doctrine is taught in the Bible. But it is a conditional and not an unconditional predestination. There are no Scriptures that teach the predestination of any sinner to faith, but there are not a few Scriptures that teach the predestination of the believer to glory, honour, and immortality. Put election and predestination in their proper place, *i. e.*, in the place assigned them in the volume of the book, and there is nothing in them to stagger any sinner or mar the sanctification of any saint. They are doctrines which exhibit at once the love and wisdom of the great Author of salvation. Men are elected through faith in the truth, because faith "works by love and purifies the heart." But electing love is sometimes spoken of as if it were the richest manifestation of the Divine love. The love manifested in the gift of Jesus is surely higher than that expressed in the election of the believer. It is to this love that the sinner is invited to look and from this same love that the believer draws daily comfort and purity. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life."

J. H., Guelph.

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PRAYER.—It is God's desire that we should pray. He has opened up by Jesus the way into his presence, and given us promises to encourage us to draw near to him. How criminal then to restrain prayer before God.