

The phrase "whose heart the Lord opened, that she attended to the things spoken by Paul," resolves itself into the more literal and simple expression—whom the Lord influenced to attend to what Paul said. This is clearly the meaning of the phrase; at least, more than this its terms will not safely import. Now, the question is, by what means did the Lord influence Lydia to attend or obey? That *he* did, it is certain; and equally as certain is it that *he* influenced the Corinthians to obey, and the eunuch to obey: but the question is, *by what means?* The modern Doctors think he influenced Lydia to obey by a "gracious, inward, efficacious influence of his Spirit." Doubtless the influence, whatever it was, was a very gracious one, for we can conceive of no other; quite inward, too, since it affected the woman's heart; very efficacious also, since it induced her to obey; and very certain that it was of the Spirit, but very uncertain whether it differed from the Truth, or was anything more than the Truth.

Now, it is clear,—1st That the Spirit was present speaking to Lydia,—speaking through the Apostle; 2nd, That she heard what it said; 3rd, That there is an immense motive-power in the Truth; 4th, But not one particle of evidence that the Spirit was operating on Lydia in some other way than through the Truth, or exerting more power than is by the Truth. To what conclusion are we then forced? To the conclusion simply that the Lord influenced her to obey the light and motives of the Gospel.

The expression, "whose heart the Lord opened" can safely mean no more than this:—That the work was of the Lord. Certainly it does not assert the exertion of a special influence, neither does it necessarily imply it; hence, there is no ground on which to infer it. It merely asserts a fact, leaving the mode of its occurrence wholly unexplained; and in all such cases, it is certainly better to ascribe the fact to the causes known to be present and acting, than to such as are purely imaginary.

M. E. L.

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### FASHIONABLE CHURCHES.

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*From the Golden Rule.*

The following extract from a new pamphlet, lately published in New York, contains some wholesome truth fearlessly expressed:

'Protestantism seems to have no machinery to reach the poorer