

the truth. And God is doing all this just in order that all men may be changed. There are those who desire to be changed, but who are waiting upon God, to the neglect of the truth. As well might the manufacturer expect his machine to move while the sluice dams back the motive power, or the house-wife expect the rays of the morning sun to light up her dwelling while the closed shutters press back the eager light, as any one expect to be really regenerated, as to his soul, who neglects the truth, that Christ died for sinners, according to the Scriptures.

Question 4th.—“Is it,” said the Scotchman, and his voice grew full-toned, and his eye kindled with emotion, “Is it a new idea that enters the Divine mind, or is it from all eternity.” “Oh,” said his doubting neighbour, “I see where you would lead me, I decline answering that question.” We have in this question what we would designate the *climax* of the anecdote. The Scotchman by his full-toned voice, and the emotion expressed in his kindled eye, seems already to enjoy a triumph, while his doubting neighbour is made to feel as if he were about to be placed between the horns of a dilemma. But a clearer understanding on the part of both might, to say, the least of it, have brought about a more equal state of things, and put off the catastrophe for a time at least. Were we able to enter into the difficulty of the Scotchman’s doubting neighbour, it might turn out to be something like the following. Should the man answer that the idea to change the sinner’s heart were a new idea as to God, then he is confronted with the omniscience of God, or, should he reply that the idea was from eternity, the poor man commits himself to the doctrine of electing love and predestination, the former of which he doubted, and railed against the latter. We suppose that this anecdote is intended to stop the mouths, of all uneducated and *unscriptural good men*, (if we may be allowed the paradox) who have hitherto railed against the doctrine of predestination and thus settle for ever the controversy on this rather unsavoury point. But, suppose we had been at the elbow of the Scotchman’s neighbour, we might have helped him to prevent his empalement in another way than by “declining to answer” the question.

And first of all we would have counselled him to answer frankly that no new idea takes possession of the mind of the Eternal when he changes the sinner’s heart, for all that God does in time, that he purposed from eternity to do.—God’s acts in time, are just the expressions of his eternal purpose—some of God’s purposes are con-