

manner in which it was opened is not here explained. The writer assumes that a direct influence from God reached her heart and opened it. ~~The language of Scripture appears to refer~~ the change to another cause—the exhibition of saving truth with its appropriate evidence. Thus, the Saviour by explaining the scriptures concerning himself, made the hearts of his disciples to burn within them; and by giving ocular demonstration of the fact of his resurrection, in connection with the words he had spoken before his death, he “opened their understanding that they might understand the scriptures.” The same truth is taught in Acts, xxvi. 18. “When the Lord appeared unto Paul, he declared that it was to make him a minister and a witness, “to bear His name to the Gentiles, and that he might *open their eyes*, and turn them from darkness unto light, and from the power of Satan unto God.” In accordance with the divine promise to His apostles the Lord wrought with him in his labours of love. At Iconium He “*gave testimony unto the word of his grace, and granted signs and wonders to be done by (his) hand* ;” and at Ephesus “*God wrought special miracles by the hand of Paul*.” The heart of Lydia was opened, doubtless, by the same means as the hearts of other converts, namely, by the preaching of divine truth, and by the evidences with which the Lord was pleased to accompany it. Both the truth and the evidence are from God, as well as the instrument by whom it is proclaimed; so that every believer must acknowledge that it is the Lord that opened her heart, however strongly he may repudiate the theory of a special and divine influence being imparted to the sinner in order to faith.

The difficulty with the advocates of the theory I now oppose is, that the preaching of the same truth with the same evidence, does not always produce the same results: many hear but do not believe and obey. Why is this, they ask? The question is more curious than wise, more speculative than of any practical utility, and might admit of innumerable answers; but the ordinary cause which may be assigned for it is, indifference to the truth through ignorance of its value and relationship to themselves, as it often happens in presenting truth with its evidence about natural things. In presenting the value and importance of Temperance or the benefit of applying the principles of science to Agriculture, many will be found to resist the clearest evidence, yet who ever thinks of enquiring—“Why is this,” or of referring the reception of such moral or natural truth to a special and divine influence? Spiritual ignorance and indifference are removable through the faithful presentation of the truth concerning the Divine character and inten-