

sail with thee." Acts xxvii. 24. Did this assurance of safety, lead Paul to neglect the proper means to secure it? So far from this, "as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, except these abide in the ship ye cannot be saved."

Here then I bid you notice several things. We see

1. That the certainty of an event does not render it unnecessary to use means to secure it. According to the reasoning of some foolish people it does. According to their views Paul should have said, God has determined to save all our lives. I know it is true, it must be accomplished, and it matters not whether the sailors remain in the ship or depart. Paul knew that the event was not more certain than was the use of means requisite to accomplish it.

2. God's determining future events, does not destroy the free agency of man. The agency of Paul, and the sailors was as free, and necessary, as if God had determined nothing about the matter. These remarks are applicable to man's salvation. When God resolved to save his people, he resolved at the same time that they should repent, believe and be holy. In this way, and in no other way can they be saved. "According as he hath chosen us in him, &c., &c.," Eph. i. 4-5.

In conclusion, let me say to all hearing me that whilst this doctrine belongs to the highest order of divine truths, and is therefore not to be concealed or spoken of with bated breath, as if we were either afraid or ashamed of it; but to be freely and boldly proclaimed; still it is not that doctrine which should first engage the attention of sinners. It is speci-