

than another—at one time than another—in one place than in another? You cannot answer, Yes. What do you mean by an *inward call*? If there be a word spoken it must be what is written or what is not written. And you must see that either hypothesis issues in that which is inadmissible—in that which is absurd.

Do you mean, with Andrew Fuller, that the Spirit which first gives you life, quickens you without the word? Then I ask you two questions: First, Does it use any means? If you say, No: then you contradict universal analogy as well as the oracle of God: for the Spirit was to speak of Christ in doing its work. If you say it uses any means to quicken you, then those means are the principles of life. But then I ask, Have you not, in supposing life infused without the gospel by any other means, deprived the gospel of its character as *the word of life*—as the *living word*—as *living and powerful*, and *effectual*—as the *incorruptible seed*?

But if you have heard a voice simply telling you, *by name*, that you are welcome, remember, I pray you, that particular call or invitation to you destroys the veracity of God, and makes what is written of no value whatever. For if the general invitation is insincere, if it cannot be relied on, if there must be a particular assurance that you are welcome, that assurance given to you, implies, that without it, you had no assurance before; which would be directly to impeach the veracity of God; yes, his promise, *though signed by his name and sealed by his hand*.

The voice of God, and the only voice of God which you will hear till he calls you home, is his written gospel. This is now the only word of God, the only command and the only promise addressed to all men; proclaimed by his authority to every creature. The gospel is the power of God to salvation, to every one who obeys it. 'Tis in it the Spirit of God exhibits his energy, and he who thinks that the Spirit operates in any other way than clothed in the word of God in convincing and converting the world, feeds upon a fancy of his own, or of some other distempered mind.

I have never yet heard a person attentive to the apostolic writings, never heard a student and practitioner of them, complain of any want of power or energy in them. I have seen and felt their power to be that of the Spirit which endited them, an omnipotent moral instrument, in his hand exactly adapted to man. Not physically omnipotent, as in creating something out of nothing; but so morally omnipotent that he who regards them not, could not be persuaded though angels, and spirits, and the dead revived, did appear and speak to them in a language never before heard. It is a mistake, a gross mistake, in my judgment, of the means necessary to restore man—a mistake of the nature of the government of God over man, of the actual condition of man, to imagine that any other than *moral means*, than the well attested development of the love of God in the mission and sacrifice of his Son, is necessary to renew the heart of man, to reconcile him to God, and to prepare him for the enjoyment of the