

saving faith, and abounding with the grossest perversions of the teachings both of God and man.

Wherever then God has "ordained to eternal life" faith will be given, because without it the end could not be secured. This I trust will be sufficient to shew the pitiful ignorance and contemptible silliness of those who speak as if the mere act of God in choosing men to life, was all that was necessary to save them; who say, "Well, if I'm elected, I must be saved, let me pursue what course I please." Now, if they mean by the language, "pursuing what course they please;" a course of sin; then I assert that it is *not true*, and farther, that the elect of God, neither *may* nor *can* go on in a course of sin. They will have faith given to them in due time.

Unquestionably God's election of men makes their salvation sure; but makes just as sure on their part, the use of all the means necessary to obtain salvation. They will *believe*, and then "live as they please." Men live as they please, before they possess faith; and they live as they please after they possess it, with this difference however that after they possess faith, they live as God pleases. There is but one kind of election spoken of in the Bible; an election which secures an end, and all the means leading to it. This is God's election. Perhaps no better answer can be given to the continual cavillings, which we hear against this doctrine, than a reference to Acts xxvii., where is recorded the account of Paul's shipwreck whilst sailing into Italy. Nothing is clearer from the narrative than the determination of God that all should be saved. The angel thus addresses Paul, "Fear not Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that