

works lest any man should boast. My hearers, you must not imagine that God will give you heaven at last, because of the price of your fancied good deeds, which you present to God. You must accept salvation as a free gift for the sake of Christ. Then will your song be,

'Oh to grace how great a debtor.'

Grace, however, is not opposed to a condition of salvation. A thing may be given to us on a condition that is consistent with the kindness that gives it. The Calvinist regards the special, irresistible influence of the Spirit, in which he believes, as necessary to the maintenance of the grace of the gospel. Those who deny that special influence, bestowed on the unconditionally elect alone, infallibly securing their faith, regeneration and ultimate glorification, they denounce as subverters of the grace of God. Now, we do not believe in unconditional, but in conditional election, neither do we believe in a faith necessitating, but in a moral, persuasive, and therefore resistible influence of the Spirit. There is no passage of Scripture where men are said to be chosen *to* faith; but it is said in the sacred word, that men are chosen to salvation through the belief of the truth. And the idea of the persuasive and resistible character of the Spirit's influence, is in harmony with the entire tenor of Scripture, which, from first to last, is a mighty persuasive, and with all the entreaties and warnings and threatenings which are addressed to sinners. We yield to none in our love to the doctrines of grace, and in our desire to maintain them; but we do not think it is necessary to be Calvinists to do so. Faith is the condition of salvation. No sinner can enjoy God's pardoning mercy, unless he believe in Jesus Christ, and rest on him for salvation. But as faith is simply the reception of God's gift, it is entirely unmeritorious. The beggar who asks alms, never imagines that his reception of the bounty of his fellow-creatures is a meritorious act, or is inconsistent with the purest and most disinterested kindness in them. So faith in Jesus, on the part of the sinner, as there is no merit in it, is quite consistent with the gratuitousness of salvation through Christ. God as the God of all grace, gave Jesus to be our Saviour; grace shines conspicuously in his, "though he was rich, having become poor, that we, through his poverty, might become rich," and salvation is through faith in him, that it might be by grace. God requires of the sinner faith in his Son, that he may be saved. And this requirement is most wise, because compliance with it secures purity. The Spirit sanctifies by the truth. The truth, when it is believed, is in contact with the mind, and then its purifying power is felt and enjoyed. Dear hearers, you cannot be saved without faith in Christ. It is God's arrangement that you believe that Jesus loved you and gave himself for you, in order to enjoy the salvation of the gospel. Do not think that you must be passive in your salvation—that you must wait for special power from heaven. Yield to the influence that is now operating on you. God's time is *now*. He is withholding from you no indispensable grace. *All things are now ready*. Come to Jesus. Come, O come now, and be saved and set at liberty.

*Good works are enjoined on believers as evidences of their faith in Jesus, and as an expression of their gratitude for Christ, God's unspeakable gift,*