

God's elect." Tit. i. 1. Now if God gives faith to any man, he must *intend* to do so; and this intention must have been from all eternity. One of the wretched devices of the devil in the present day, is to explain away faith, and represent it as in the power of every unrenewed man to believe without the aid of the Holy Spirit. They make man the beginner of his own salvation. He takes the first step, and God does the rest. He believes, and then God elects him. Now the Apostle's doctrine is the very reverse of this. It is that God *ordained* them to eternal life; and then gives them faith to enable them in due time to come to the possession of it. It is the very same truth which is expressed by Christ in John x. 26: "But ye believe not, because ye are not of my sheep, as I said unto you." To teach that a man can believe, and become united to Christ by any power inherent in himself, is a bold denial of the work of the Spirit altogether. If ever the sinner needs the power of the Holy Ghost at all, it is at the beginning; to bring him out of his state of spiritual death to newness of life in Christ. The great difficulty is at the commencement; and if a man can begin the work, why not carry it forward to its completion? If he can make himself alive, surely he can keep himself alive. Such a man stands in no need of divine grace; and whilst Paul, had to exclaim, "by the grace of God I am what I am." 1 Cor. xv. 10; such a man can say by my *own strength* I have passed from death unto life. In one word there is nothing in the whole Christian career which a man cannot do, if he can without the aids of the Holy Spirit begin that career. I am the more full and explicit on this point, as there is at present a pamphlet circulating among us, which represents man as the author of