

who have sought to exalt human power and human merit in opposition to that view of our fallen condition in which we are represented as "*dead in trespasses and sins*." It is observable, however, that such reasoners seldom or never refer to the immediately succeeding context: "*For it is God that worketh in you both to will and to do of his own good pleasure*." They do not compare spiritual things with spiritual. They separate what God has united, and the natural result is, misapprehension and error. Yet this view, if we consider it candidly, is often rather a half-truth than a whole lie. They know perfectly that it is man's duty to work; this much the Scripture has clearly taught them. But their mistake lies here: they lose sight of the equally important, and equally plainly revealed truth, that in the soul's salvation God is "All in All." Many err still more widely, and imagine that between these doctrines there is something incongruous and conflicting. Hence the absolute sovereignty of God is overlooked or denied. Even divines of a very different school appear to labor occasionally under considerable embarrassment, when enforcing duty in the immediate presence of this doctrine. It is very interesting to observe how perfectly free the Apostle's argument is from all such perplexity. In his mind there is no sense of inconsistency here. It does not occur to him that he must explain to the Phillippians how his exhortation to them is to be reconciled with his own eighth chapter to the Romans. He never seems to apprehend that any explanation is demanded. And far more than this: Not only does Paul not see any *contrariety* as between the sovereign working of Jehovah in the salvation of sinners and the necessity for the diligent use of means upon their part, but he makes that *sovereign working* the argument to enforce *the diligence*. Not only is the knowledge that God *does all* no reason why *we should not labor*; it is the great reason, without which all other reasons were worthless, why *we should labor* with all our might. Not merely are we to work *although* God works; we are to work just *because* God works—all our working were else unavailing. "Work out your own salvation with fear and trembling, *for—for* it is God that worketh in you both to will and to do of his own good pleasure."

*Salvation, then, is a work.* There is hell to be escaped and heaven to be reached—eternal misery to be avoided and eternal happiness to be attained. There is a proud and stubborn and wicked heart to be subdued, and there are principles of holiness to be cultivated. There are the world and the flesh and the devil, to be ~~encountered—withstood~~—overcome. All this is work—serious, solemn, arduous work. Accordingly, every representation that the Scriptures give of the divine life is opposed to inactivity and slothfulness. It is "a work of faith and labor of love." It is a husbandry; and the husbandman must dig and plough, and plant and sow—must fence, and watch, and water—must mow and reap, and gather in the harvest. It is a race; and the runner must put forth all his strength, straining every nerve. It is a wrestling; and the wrestler must exert every power, that he may win the prize. It is a warfare; and the soldier must endure weariness in many a toilsome march, as well as brave danger in the din of battle.

Engaged in this work, the believer will often *fear and tremble*. The shipwrecked mariner, whom the wave has brought safe to land, shudders as he looks back on the still raging sea. The soldier who has come off wounded, it may be, but living, from the hard-fought field upon which so many of his comrades lie low in death, trembles as he thinks of the carnage. We are often well-nigh unmanned by the remembrance of dangers that are past. And when that sailor find himself in a bleak and desolate region—weak,