

Though the elect are the elect of God, He looks for their co-operation with His gift. One good rule to ensure our own co-operation is to behave as though we were of the number of the elect. "If thou knewest this, that thou wert certain to persevere, what wouldst thou do? Do now what thou wouldst do then, and thou shalt be very safe." (Imitation, I. 25). So St. Paul addresses the Romans as though they were all to be saved (Rom. VIII), and the Corinthians as though they were all to rise to glory (I Cor. XV), all the while knowing well the danger of some being lost, a danger from which he did not consider himself exempt, without precautions (I Cor. IX. 24-27). He did not count himself to have attained salvation, but he pressed in (Phil. III. 12-14). But he pressed on manfully and with head erect, as a traveller who has a great country before him, a magnificent home to reach. Therefore he disdained, and we like him should disdain, certain conduct, certain company, certain language, that is unworthy of one of God's elect. Oh, what a haunt, we should say, for an elect child of God be found in, for a future saint in glory to frequent. The heir to a throne should have already the manners of a king. These are the lessons of St. Paul: *Let no corrupt speech proceed out of your mouth, and grieve not the Holy Spirit of God, in whom you were sealed unto the day of redemption: let all bitterness, and wrath, and anger, clamour, and railing be put away from you; but fornication and all uncleanness let it not be even named among you, as becometh saints.* (Eph. IV. 29. ff.).

A man is ruined, when he comes to undervalue himself, and pass in his own estimation for something cheap and vile, something that he can afford lightly to fling away. A Christian is made for heaven by believing on himself, under God, and behaving as one of those whom *nothing shall separate from the love of Christ.* (Rom. VIII. 35-39).