

cannot, or rather *will* not, close with the offers of the Gospel, and submit to the practical obligations, the acknowledgment of which a right reception of the Gospel implies; and till a change be wrought in the heart, there can therefore be no true belief. By changing the moral nature, by bringing it into harmony with the mind and will of God, the Spirit imparts the power of believing; and belief or faith thus comes as a natural and necessary result to be exercised. By the first act of faith, the work of regeneration, begun in the subjective operation of the Spirit in the heart, is completed, the soul being then vitally united to Christ. And under the influence of this faith, now existing in the soul as an operative practical principle, the work of sanctification is carried on,—believers being more and more sanctified, through the belief of the truth.

5. On the same principles, we may explain, how faith's being the *one only* pre-requisite to justification, makes salvation *free*, or how, as the apostle expresses it, "it is by faith that it might be by grace." Faith, as the fruit of the Spirit's subjective operation in the heart, is itself a free gift of God; in its exercise it implies the reception of salvation as a free gift; and by its influence it produces the only holy obedience of which a sinner is, or can be capable, thus making obedience itself, on which sinners are so prone to rest for acceptance with God, a fruit of grace.

6. And lastly, on the same principles we see, with what justice sinners are condemned for unbelief. Unbelief implies a contrariety of the moral nature, and especially of the will, to the truth of God. And it involves a *wilful* rejection of the free gospel salvation, and a *wilful* persistence in sin,—attended with the fearful aggravation, of a contempt of the brightest display of God's moral perfections and saving grace ever made to the universe, and a resistance to the most powerful motives ever brought to bear upon the human heart.

The members of the Association, which has undertaken the publication of the foregoing Lecture, will, it is hoped, excuse this addition to it; as it may direct their attention to several new and important aspects of the subject which it discusses, and stimulate them to the investigation of some momentous questions, with which the subject has a natural connection, but of which the Lecture does not directly treat.

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