

Much is given to the church,—Christ in all his offices, characters, and relations—the Holy Ghost in all his offices, faithfulness, and preserving power—salvation in all its fulness, certainty, and glory: much is required, an acknowledgment of wretchedness, poverty, and imperfection; a laying low at the Redeemer's feet, a rejoicing in electing love, a resting upon the Holy Ghost's covenant engagements, a rejection of every creature confidence, a glorying in nothing but the Mediator's worth and work, and an everlasting song before the throne, when time's adverse scenes are all for ever passed. But no grace is given to some men, and for that reason no act of grace is required from some men. To this point the Saviour speaks when he says, "No man can come to me except the Father, who hath sent me, draw him."

If then every man has not got grace in his heart; if every man is incapable of doing a gracious act without grace; if grace reigns where it exists without human aid; and if God does not require gracious acts from men to whom he has given no grace; then that gospel which holds a contrary view must be fallacious, and *an offered gospel* does so; therefore, *an offered gospel* is contrary to God's Word and Will.

*An offered gospel* supposes God dependant upon man, for its advocates represent God desiring to save, but not able to do it till the sinner is willing. Now a will to be saved by the grace of God, through Christ, cannot be in man by nature, because man is represented as being "born like a wild ass's colt," Job xi. 12. So perverse that he makes choice of any way but the right way.