

'Faith,' says Spurgeon, 'is reason at rest in God.'

(4) William Tyndale, for example, lays down the general position of the 16th century reformers on this subject when he says: 'Why doth God open one man's eyes and not another's? Paul (Rom. ix) forbiddeth to ask why: for it is too deep for man's capacity. God, we see is honoured thereby, and His mercy set out and the more seen in the vessels of mercy. But the popish can suffer God to have no secret, hid to Himself. They have searched to come to the bottom of His bottomless wisdom: and because they cannot attain to that secret, and be too proud to let it alone, and to grant themselves ignorant, with the apostles, that knew no other than God's glory in the elect; they go and set up free-will with the heathen philosophers, and say that a man's free will is the cause why God chooseth one and not another, contrary to all the scripture.' An Answer to Sir Thomas More's Dialogue, Parker Soc. reprint, 1850, 191.

Spurgeon's marks of a true conversion are as follows:

'When the Word of God converts a man, it takes away from him his despair, but it does not take from him his repentance.

True conversion gives a man pardon, but it does not make him presumptuous.

True conversion gives a man perfect rest, but does not stop his progress.

True conversion gives a man security, but it does not allow him to leave off being watchful.

True conversion gives a man strength and holiness, but it never lets him boast.

True conversion gives a harmony to all the duties of Christian life; . . . it balances all duties, emotions, hopes and enjoyments.

True conversion brings a man to live for God. He does everything for the glory of God, - whether he eats, or drinks, or whatsoever he does. True conversion makes a man live before God! . . . He desires to live as in God's sight at all times, and he is glad to be there. . . . And such a man now comes to live with God. He has blessed communion with Him; he talks with Him as a man talks with his friend.'

'I glory in that which at the present day is so much spoken against - sectarianism. I find it applied to all sorts of Christians; no matter what views he may hold, if a man be but in earnest, he is sectarian at once. Success to sectarianism; let it live and flourish. When that is done with, farewell to the power of godliness. When we cease, each of us, to maintain our own views of truth, and to maintain those views firmly and strenuously, then truth shall fly out of the land, and error alone shall reign.'