

Treatise on Grace **Chapter I**

[Jonathan Edwards](#)

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CHAPTER I. [SHEWING] THAT COMMON AND SAVING GRACE DIFFER, NOT ONLY IN DEGREE, BUT IN NATURE AND KIND.

SUCH phrases as common grace, and special or saving grace, may be understood as signifying either diverse kinds of influence of God's Spirit on the hearts of men, or diverse fruits and effects of that influence. The Spirit of God is supposed sometimes to have some influence upon the minds of men that are not true Christians, and [it is supposed] that those dispositions, frames, and exercises of their minds that are of a good tendency, but are common to them with the saints, are in some respect owing to some influence or assistance of God's Spirit. But as there are some things in the hearts of true Christians that are peculiar to them, and that are more excellent than any thing that is to be found in others, so it is supposed that there is an operation of the Spirit of God different, and that the value which distinguishes them is owing to a higher influence and assistance than the virtues of others. So that sometimes the phrase, common grace, is used to signify that kind of action or influence of the Spirit of God, to which are owing those religious or moral attainments that are common to both saints and sinners, and so signifies as much as common assistance; and sometimes those moral or religious attainments themselves that are the fruits of this assistance, are intended. So likewise the phrase, special or saving grace, is sometimes used to signify that peculiar kind or degree of operation or influence of God's Spirit, whence saving actions and attainments do arise in the godly, or, which is the same thing, special and saving assistance; or else to signify that distinguishing saving virtue itself, which is the fruit of this assistance. These phrases are more frequently understood in the latter sense, viz., not for common and special assistance, but for common and special, or saving virtue, which is

the fruit of that assistance, and so I would be understood by these phrases in this discourse.

And that special or saving grace in this sense is not only different from common grace in degree, but entirely diverse in nature and kind, and that natural men only have not a sufficient degree of virtue to be saints, but that they have no degree of that grace that is in godly men, is what I have now to show.

1. This is evident by what Christ says in John iii. 6, where Christ, speaking of Regeneration, says-" That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ' Now, whatever Christ intends by the terms flesh and spirit in the words, yet this much is manifested and undeniable, that Christ here intends to shew Nicodemus the necessity of a new birth, or another birth than his natural birth, and that, from this argument, that a man that has been the subject only of the first birth, has nothing of that in his heart which he must have in order to enter into the kingdom. He has nothing at all of that which Christ calls spirit, whatever that be. All that a man [that] has been the subject only of a natural birth don't go beyond that which Christ calls flesh, for however it may be refined and exalted, yet it cannot be raised above flesh. 'Tis plain, that by flesh and spirit, Christ here intends two things entirely different in nature, which cannot be one from the other. A man cannot have anything of a nature superior to flesh that is not born again, and therefore we must be " born again." That by flesh and spirit are intended certain moral principles, natures, or qualities, entirely different and opposite in their nature one to another, is manifest from other texts, as particularly: Gal. v. 17-" For the flesh lusteth against the spirit, and the spirit against the flesh: and they are contrary the one to the other; so that ye cannot do the things which ye would ;" Ver. 19, " Now the works of the flesh are manifest, which are these: Adultery, fornication," &c. Ver. 22-' But the fruit of the Spirit is love, joy, peace," &c. and by Gal. vi. 8-" For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." Rom. viii. 6-9- " For to be carnally minded is death, but to be spiritually minded is life and peace," &c. 1 Cor. iii 1 - " And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." So that it is manifest by this, that men that have been the subjects only of the first birth, have no degree of that moral principle or quality that those that are new born have, whereby they have a title to the kingdom of heaven. This principle or quality comes out then no otherwise than by birth, and the birth that it must come by is not, cannot be, the first birth, but it must be a new birth. If men that have no title to the kingdom of heaven, could have something of the Spirit, as well as flesh, then Christ's argument would be false. It is plain, by Christ's reasoning, that those that are not in a state of salvation, cannot have these two opposite principles in their hearts together, some flesh and some spirit, lusting one against the other as the godly have, but that they have flesh only.

2. That the only principle in those that are savingly converted, whence gracious acts flow which in the language of Scripture is called the Spirit, and set in

opposition to the flesh, is that which others not only have not a sufficient degree of, but have nothing at all of, is further manifest, because the Scripture asserts both negatively, that those that have not the Spirit are not Christ's. Rom. viii. 9 - "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His ;" and also [positively] that those that have the Spirit are His 1 John iii. 24 - "Hereby we know that he abideth in us by the Spirit which he hath given us." And our having the Spirit of God dwelling in our hearts is mentioned as a certain sign that persons are entitled to heaven, and is called the earnest of the future inheritance, (2 Cor. i 22, and v. 5, Eph. i 14 ;) which it would not be if others that had no title to the inheritance might have some of it dwelling in them.

Yea, that those that are not true saints have nothing of the Spirit no part nor portion of it, is still more evident, because not only a having any particular motion of the Spirit, but a being of the Spirit is given as a sure sign of being in Christ. 1 John iv. 13-"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. If those that are not true saints have any degree of that spiritual principle, then though they have not so much, yet they have of it, and so that would be no sign that a person is in Christ. If those that have not a saving interest in Christ have nothing of the Spirit, then they have nothing; no degree of those graces that are the fruits of the Spirit, mentioned in Gal. v. 22-"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith meekness, temperance." Those fruits are here mentioned with that very design, that we may know whether we have the Spirit or no.

3. Those that are not true saints, and in a state of salvation, not only have not so much of that holy nature and Divine principle that is in the hearts of the saints, but they do not partake of it, because a being "partakers of the Divine nature" is spoken of as the peculiar privilege of true saints, (2 Pet. i. 4.) It is evident that it is the true saints that the Apostle is there speaking of The words in this verse with the foregoing are these: "According as his Divine power hath given to us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given to us exceeding great and precious promises; that by these ye might be partakers of the Divine nature; having escaped the corruption that is in the world through lust." The "Divine nature" and "lust" are evidently here spoken of as two opposite principles in man. Those that are in the world, and that are the men of the world, have only the latter principle; but to be partakers of the Divine nature is spoken of as peculiar to them that are distinguished and separated from the world, by the free and sovereign grace of God giving them all things that pertain to life and godliness, giving the knowledge of Him and calling them to glory and virtue, and giving them the exceeding great and precious promises of the gospel, and that have escaped the corruption of the world of wicked men. And a being partakers of the Divine nature is spoken of, not only as peculiar to the saints, but as one of the highest privileges of the saints.

4. That those that have not a saving in Christ have no degree of that relish and sense of spiritual things or things of the Spirit, of their Divine truth and excellency, which a true saint has, is evident by 1 Cor. ii. 14-"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." A natural man is here set in opposition to a spiritual one, or one that has the Spirit, as appears by the foregoing and following verses. Such we have strewn already the Scripture declares all true saints to be, and no other. Therefore by natural men are meant those that have not the Spirit of Christ and are none of His, and are the subjects of no other than the natural birth. But here we are plainly taught that a natural man is perfectly destitute of any sense, perception, or discerning of those things of the Spirit. [We are taught that] by the words " he neither does nor can know them, or discern them ;" so far from this they are " foolishness unto him ;" he is a perfect stranger, so that he does not know what the talk of such things means; they are words without a meaning to him; he knows nothing of the matter any more than a blind man of colours.

Hence it will follow, that the sense of things of religion that a natural man has, is not only not to the same degree, but nothing of the same nature with that which a true saint has. And besides, if a natural person has the fruit of the Spirit, which is of the same kind with what a spiritual person has, then he. experiences within himself the things of the Spirit of God; and how then can he be said to be such a stranger to them, and have no perception or discerning of them ?

The reason why natural men have no knowledge of spiritual things is, because they have nothing of the Spirit of God dwelling in them. This is evident by the context: for there we are told that it is by the Spirit that these things are taught, (verses 10-12 ,) and godly persons in the next verse are called spiritual, because they have the Spirit dwelling in them. Hereby the sense again is confirmed, for natural men are in no degree spiritual; they have only nature and no Spirit. If they had anything of the Spirit, though not in so great a degree as the godly, yet they would be taught spiritual things, or things of the Spirit, in proportion to the measure of the Spirit that they had. The Spirit that searcheth all things would teach them in some measure. There would not be so great a difference that the one could perceive nothing of them, and that they should be foolishness to them, while to the other they appear divinely and remarkably wise and excellent, as they are spoken of in the context, (verses 6-9,) and as such the apostle spoke here of discerning them.

The reason why natural men have no knowledge or perception of spiritual things is, because they have none of the anointing spoken of. (1 John ii. 27 :) " The anointing which ye have received of Him, abideth in you, and you need not that any man teach you." This anointing is evidently spoken of here, as a thing peculiar to true saints. Ungodly men never had any degree of that holy oil poured upon them, and therefore have no discerning of spiritual things. Therefore none of that sense that natural men have of things of religion, is of the same nature

with what the godly have. But to these they are totally blind. Therefore in conversion the eyes of the blind are opened. The world is wholly unacquainted with the Spirit of God, as appears by John xiv. 17, where we read about " the Spirit of truth whom the world cannot receive, because it knoweth Him not."

5. Those that go for those in religion that are not true saints and in a state of salvation have no charity, as is plainly implied in the beginning of the XIII.th chapter of the 1st Epistle to the Corinthians. Therefore they have no degree of that kind of grace, disposition, or affection, that is so called. So Christ elsewhere reproves the Pharisees, those high pretenders to religion among the Jews, that they had not the love of God in them, (John v. 42.)

6. That those that are not true saints have no degree of that grace that the saints have is evident, because they have no communion or fellowship with Christ. If those that are not true saints partake of any of that Spirit, those holy inclinations and affections, and gracious acts of soul that the godly have from the indwelling of the Spirit of Christ, then they would have communion with Christ. The communion of saints with Christ does certainly very much consist in that receiving of His fulness and partaking of His grace spoken of, John i. 16 - " Of his fulness have all we received, and grace for grace ;" and in partaking of that Spirit which God gives not by measure unto Him. Partaking of Christ's holiness and grace, His nature, inclinations, tendencies, love, and desires, comforts and delights, must be to have communion with Christ Yea, a believer's communion with the Father and the Son does mainly consist in his partaking of the Holy (host, as appears by 2 Cor. xiii. 14-" The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost."

But that unbelievers have no fellowship or communion with Christ appears, (1.) because they are not united to Christ. They are not in Christ. For the Scripture is very plain and evident in this, that those that are in Christ are actually in a state of salvation, and are justified sanctified, accepted of Christ, and shall be saved. Phil. iii. 8, 9- " Yea doubtless, and I count all thing) but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him." 2 Cor. v. 17-" If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 1 John ii 5-" But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him ;" and iii. 24-" He that keepeth His commandments dwelleth in Him, and He in him: and hereby we know that He abideth in us, by the Spirit which He hath given us. ' But those that are not in Christ, and are not united to Him, can have no degree of communion with Him. For there is communion without union. The members can have no communion with the head or participation of its life and health unless they are united to it. The branch must be united with the vine, otherwise there can be no communication from the vine to it, nor any partaking of any degree of its sap, or life, or influence. So without the union of the wife to the husband, she can have no communion in his goods. (2.) The Scripture does

more directly teach that it is only true saints that have communion with Christ, as particularly this is most evidently spoken of as what belongs to the saints, and to them only, in 1 John i. 3, together with verses 6, 7-" That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Ver. 6-" If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Also in 1 Cor. i 9 - " God is faithful, by whom ye were called unto the fellowship of His Son Christ Jesus our Lord."

7. The Scripture speaks of the actual being of a truly holy and gracious principle in the heart, as inconsistent with a man's being a sinner or a wicked man. 1 John iii. 9-" Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Here it is needless to dispute what is intended by this seed, whether it be a principle of true virtue and a holy nature in the soul, or whether it be the word of God as the cause of that virtue. For let us understand it in either sense, it comes to much the same thing in the present argument; for if by the seed is meant the word of God, yet when it is spoken of as abiding in him that is born again, it must be intended, with respect to its effect, as a holy principle in his heart: for the word of God does not abide in one that is born again more than another, any other way than in its effect. The word of God abides in the heart of a regenerate person as a holy seed, a Divine principle there, though it may be but as a seed, a small thing. The seed is a very small part of the plant, and is its first principle. It may be in the heart as a grain of mustard seed, may be hid, and seem to be in a great measure buried in the earth. But yet it is inconsistent with wickedness. The smallest degrees and first principles of a Divine and holy nature and disposition are inconsistent with a state of sin; whence it is said " he cannot sin." There is no need here of a critical inquiry into the import of that expression; for doubtless so much at least is implied through this, " his seed being in him," as is inconsistent with his being a sinner or a wicked man. So that this heavenly plant of true holiness cannot be in the heart of a sinner, no, not so much as in its first principle.

8. This is confirmed by the things that conversion is represented by in the Scriptures, particularly its being represented as a work of creation. When God creates He does not merely establish and perfect the things which were made before, but makes wholly and immediately something entirely new, either out of nothing, or out of that which was perfectly void of any such nature, as when He made man of the dust of the earth. " The things that are seen are not made of things that do appear." Saving grace in man is said to be the new man or a new creature, and corrupt nature the old man. If that nature that is in the heart of a godly man be not different in its nature and kind from all that went before, then the man might possibly have had the same things a year before, and from time to time from the beginning of his life, but only not quite to the same degree. And how then is grace in him, the new man or the new creature ?

Again, conversion is often compared to a resurrection. Wicked men are said to be dead, but when they are converted they are represented as being by God's mighty and effectual power raised from the dead. Now there is no medium between being dead and alive. He that is dead has no degree of life; he that has the least degree of life in him is alive. When a man is raised from the dead, life is not only in a greater degree, but it is all new.

The same is manifest by conversion being represented as a new birth or as regeneration. Generation is not only perfecting what is old, but 'tis a begetting from the new. The nature and life that is then received has then its beginning: it receives its first principles.

Again, conversion in Scripture is represented as an opening of the eyes of the blind. In such a work those have light given them that were totally destitute of it before. So in conversion, stones are said to be raised up children to Abraham: while stones they are altogether destitute of all those qualities that afterwards render them the living children of Abraham, and not only had them not in so great a degree. Agreeably to this, conversion is said to be a taking away a heart of stone and a giving a heart of flesh. The man while unconverted has a heart of stone which has no degree of that life and sense that the heart of flesh has, because it yet remains a stone, than which nothing is further from life and sense.

Inference 1. - From what has been said, I would observe that it must need & be that conversion is wrought at once. That knowledge, that reformation and conviction that is preparatory to conversion may be gradual, and the work of grace after conversion may be gradually carried on, yet that work of grace upon the soul whereby a person is brought out of a state of total corruption and depravity into a state of grace, to an interest in Christ, and to be actually a child of God, is in a moment.

It must needs be the consequence; for if that grace or virtue that a person has when he is brought into a state of grace be entirely different in nature and kind from all that went before, then it will follow that the last instant before a person is actually a child of God and in a state of grace, a person has not the least degree of any real goodness, and of that true virtue that is in a child of God.

Those things by which conversion is represented in Scripture hold forth the same thing. In creation something is brought out of nothing in an instant. God speaks and it is done, He commands and it stands fast. When the dead are raised sea, it is done in a moment. Thus when Christ called Lazarus out of his grave, it was not a gradual work. He said, "Lazarus, come forth," and there went life with the call. He heard His voice and lived. So Christ, John v. 2.:- "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live,"-which words must be understood of the work of conversion. In creation, being is called out of nothing and instantly

obeys the call, and in the resurrection the dead are called into life: as soon as the call is given the dead obey.

By reason of this instantaneousness of the work of conversion, one of the names under which conversion is frequently spoken of in Scripture, is calling: Rom. viii. 28 - 30. " And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Acts ii 37-39-" Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do ? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Heb. ix. 15, (last clause)-" that they which are called might receive the promise of the eternal inheritance." I Thess. v. 23, 24-" And the very God of peace sanctify you wholly.... Faithful is he that calleth you who also will do it." Nothing else can be meant in those places by calling than what Christ does in a sinner's saving conversion. By which it seems evident that it is done at once and not gradually; whereby Christ, through His great power, does but speak the powerful word and it is done, He does but call and the heart of the sinner immediately comes. It seems to be symbolized by Christ's calling His disciples, and their immediately following Him. So when he called Peter, Andrew, James, and John, they were minding other things; but at His call they immediately left all and followed Him. Matt. iv. 18 22 - Peter and Andrew were casting a net into the sea, and Christ says to them as He passed by, Follow me; and it is said, they straightway left their nets and followed Him. So James and John were in the ship with Zebedee their father mending their nets, and He called them, and immediately they left the ship and their father and followed Him. So when Matthew was called: Matt. ix. 9-" And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow me. And he arose and followed Him." Now whether they were then converted or not, yet doubtless Christ in thus calling His first disciples to a visible following of Him, represents to us the manner in which He would call men to be truly His disciples and spiritually to follow Him in all ages. There is something immediately and instantaneously put into their hearts at that call that they had nothing of before, that effectually disposes them to follow.

It is very manifest that almost all the miracles of Christ that He wrought when on earth were types of His great work of converting sinners, and the manner of His working those miracles holds forth the instantaneousness of the work of conversion. Thus when He healed the leper, which represented His healing us of our spiritual leprosy, He put forth His hand and touched him, and said, " I will; be thou clean." And immediately his leprosy was cleansed. Matt. viii. :3; Mark i. 42;

Luke v. 13. And so, in opening the eyes of the blind, which represents His opening the eyes of our blind souls, (Matt. xx. 30, &c.,) He touched their eyes, and immediately their eyes received sight, and they followed Him. So Mark x. 52; Luke xviii. 43. So when He healed the sick, which represents His healing our spiritual diseases, or conversion, it was done at once. Thus when He healed Simon's wife's mother, (Mark i 31,) He took her by the hand and lifted her up; and immediately the fever left her, and she ministered unto them. So when the woman which had the issue of blood touched the hem of Christ's garment, immediately the issue of blood stanch'd, (Luke viii. 44.) So the woman that was bowed together with the spirit of infirmity, when Christ laid His hands upon her, immediately she was made straight, and glorified God, (Luke 13:12,13;) which represents that action on the soul whereby He gives an upright heart, and sets the soul at liberty from its bondage to glorify Him. So the man at the pool of Bethesda, when Christ bade him rise, take up his bed and walk, (he) was immediately made whole, (John v. 8, 9) After the same manner Christ cast out devils, which represents His dispossessing the devil of our souls in conversion; and so He settled the winds and waves, representing His subduing, in conversion, the heart of the wicked, which is like the troubled sea, when it cannot rest; and so He raised the dead, which represented His raising dead souls.

The same is confirmed by those things which conversion is compared to in Scripture. It is often compared to a resurrection. Natural men (as was said before) are said to be dead, and to be raised when they are converted by God's mighty effectual power from the dead. Now, there is no medium between being dead and alive; he that is dead has no degree of life in him, he that has the least degree of life in him is alive. When a man is raised from the dead, life is not only in a greater degree in him than it was before, but it is all new. The work of conversion seems to be compared to a raising the dead to life, in this very thing, even its instantaneousness, or its being done, as it were, at a word's speaking. As in John v. 25, (before quoted)-" Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." He speaks here of a work of conversion, as appears by the preceding verse; and by the words themselves, which speak: of the time of this raising the dead, not only as to come hereafter, but as what was already come. This shows conversion to be an immediate instantaneous work, like to the change made on Lazarus when Christ called him from the grave: there went life with the call, and Lazarus was immediately alive. Immediately before the call sinners are dead or wholly destitute of life, as appears by the expression, " The dead shall hear the voice," and immediately after the call they are alive; yea, there goes life with the word, as is evident, not only because it is said they shall live, but also because it is said, they shall hear His voice. The first moment they have any life is the moment when Christ calls, and as soon as they are called, which further appears by what was observed before, even that a being called and converted are spoken of in Scripture as the same thing.

The same is confirmed (as observed before) from conversion being compared to a work of creation, which is a work wherein something is made either out of nothing, or out of that having no degree of the same kind of qualities and principles, as when God made man of the dust of the earth. Thus it is said, " If any man be in Christ he is a new creature ;" which obviously implies that he is an exceeding diverse kind of creature from what he was before he was in Christ, that the principle or qualities that he has by which he is a Christian, are entirely new, and what there was nothing of, before he was in Christ.

Inference 2. Hence we may learn that it is impossible for men to convert themselves by their own strength and industry, with only a concurring assistance helping in the exercise of their natural abilities and principles of the soul, and securing their improvement. For what is gained after this manner is a gradual acquisition, and not something instantaneously begotten, and of an entirely different nature, and wholly of a separate kind, from all that was in the nature of the person the moment before. All that men can do by their own strength and industry is only gradually to increase and improve and new-model and direct qualities, principles, and perfections of nature that they have already. And that is evident, because a man in the exercise and improvement of the strength and principles of his own nature has nothing but the qualities, powers, and perfections that are already in his nature to work with, and nothing but them to work upon; and therefore 'tis impossible that by this only, anything further should be brought to pass, than only a new modification of what is already in the nature of the soul. That which is only by an improvement of natural qualities, principles, and perfections- let these things be improved never so much and never so industriously, and never so long, they'll still be no more than an improvement of those natural qualities, principles, and perfections; and therefore not anything of an essentially distinct and superior nature and kind.

'Tis impossible (as Dr. Clarke observes) "that any effect should have any perfection that was not in the cause: for if it had, then that perfection would be caused by nothing." 'Tis therefore utterly impossible that men's natural perfections and qualities in that exercise, and however assisted in that exercise, should produce in the soul a principle or perfection of a nature entirely different from all of them, or any manner of improvement or modification of them.

The qualities and principles of natural bodies, such as figure or motion, can never produce anything beyond themselves. If infinite comprehensions and divisions be eternally made, the things must still be eternally the same, and all their possible effects can never be anything but repetitions of the same. Nothing can be produced by only those qualities of figure and motion, beyond figure and motion: and so nothing can be produced in the soul by only its internal principles, beyond these principles or qualities, or new improvements and modifications of them. And if we suppose a concurring assistance to enable to a more full and perfect exercise of those natural principles and qualities, unless the assistance or influence actually produces something beyond the exercise of internal principle:

still, it is the same thing. Nothing will be produced but only an improvement and new modification of those principles that are exercised. Therefore it follows that saving grace in the heart, can't be produced in man by mere exercise of what perfections he has in him already, though never so much assisted by moral suasion, and never so much assisted in the exercise of his natural principles, unless there be something more than all this, viz., an immediate infusion or operation of the Divine Being upon the soul. Grace must be the immediate work of God, and properly a production of His Almighty power on the soul.

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