

asserted in the Word of God, and pre-supposed in all that we are there told of the origin, provisions, and ends of the scheme of redemption. The gospel, with its blessings and invitations, is addressed to men in this condition, and, as a remedial scheme, assumes that such is their character and state. In the counsels of eternity, God contemplated the human race as thus involved in sin and condemnation, and, while justice would have led Him to resolve to inflict on all deserved punishment, He in His free, unmerited love and grace devised the plan of redemption, and determined to save an innumerable company that no man can number. That plan, embracing *salvation from deserved death* as well as the bestowal of holiness and of eternal bliss, is uniformly represented in Scripture as having originated, not in any obligation under which God lay to men, but in His love and favour irrespective of His justice. While the Saviour with all His blessings is freely offered to sinners in the gospel, they would, if left to themselves, without exception reject Him; and the disposition to accept of Him and of His salvation is wrought by God in the soul, and is as really an effect of unmerited grace as the provision of a Saviour. It is in the application of redemption, when the Holy Spirit by His special and effectual agency inclines the hearts of some to receive the Saviour, while others persist in obstinately refusing Him, that the difference in the dispensation of grace appears which discloses to us the purposes of God towards men.

The Calvinistic doctrine of election, viz., that God has chosen a portion of our fallen, guilty race to everlasting life hereafter, and to faith and holiness here, is founded on so clear and so abundant evidence that, but for its running counter to the inclinations and prejudices of men, and their coming to the Word of God with a determination not to find it there, they would, with few exceptions, have no difficulty in assenting to the saying of John Newton, that this doctrine is just as plainly contained in Scripture as that God made the heavens and the earth. The testimony of direct and positive statements is corroborated by a vast body of other evidence, and, among other things, by what the Bible tells us of the corruption and helplessness of man, and of what the grace of God produces in men, which is not a general capacity in all of repenting and believing which they may exercise or not as they please, but actual faith, repentance, and newness of heart in His people; and by the universal consciousness of christian men that, if God had not chosen them first, and renewed them by His grace, they never would have chosen Him. What God does in time, we may add, (and intelligent Arminians have no difficulty in allowing this) He must be regarded as having purposed from all eternity to do—for “Known unto God are all His works from the beginning.” It has been alleged, however, by Arminians that, according to this doctrine, the wills of the regenerate are subjected to compulsion, and they are forced to believe and be saved; whereas, on the contrary, the purpose of God to bestow on His chosen faith, repentance, and perseverance in holiness, and so to bring them to everlasting life, and the execution of that purpose in time, do not compel the performance of these acts, but secure that they be performed freely. Moral suasion can act only on principles and dispositions already existing; but the Holy Spirit communicates new dispositions and affections to the agents, writing His law, the law of love, and stamping His own moral image in the soul