

tion is an act of mere sovereignty, but the decree of condemnation is an act of relative justice. Rom. vi, 23. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The apostle states a material difference between the two. —Eternal life is a free sovereign gift of God, given through Jesus Christ, to those who did not deserve it —but punishment is merited as the reward due to their sin. So saith Jeremiah, chap. ii, 17—"Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God?" They are not condemned because they were not elected, but because they sinned. Therefore no man is doomed to destruction because he was reprobated, or not elected; but because he was a sinner and deserved it. And in this the justice of God will appear clear in the judgment of all holy creatures.

Election does not make God partial, nor a respecter of persons. He does not condemn any for their poverty, but has chosen many who are poor in this world. James ii, 5. Nor does he condemn any for being rich, but he has chosen and called by his grace some even of the wise men after the flesh, some of the mighty and noble. 1 Cor. i, 26. He respects no man, either more or less, on account of his being a Jew or Gentile, as appears from Acts x. He does not withhold his favors from any on account of their nation, family or country, for he hath chosen and redeemed a select number out of every kindred, tongue, people and nation. Rev. v, 9. And he will gather together his elect from the four winds, from the one end of heaven to the other. Matt. xxiv, 31. And in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female. Gal. iii, 28. And the only rule of his conduct in choosing this man rather than that one, was neither their external nor internal circumstances, but his own sovereign good pleasure. Rom. ix, 11, 18. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works; but of him that calleth." From which it appears that God is no re-