

and, therefore, in an inferior degree, the visible church of God "his people," under Christ "the Head." * * *

The THIRD kind of election is personal election ; or the election of individuals to be the children of God, and the heirs of eternal life. * * * *

The individuals properly called "the elect" are they who have been made partakers of the grace and saving efficacy of the Gospel. "Many," says our Lord, "are *called*, but few *chosen*."

What true personal election is, we shall find explained in two clear passages of Scripture. It is explained negatively by our Lord, where he says to his disciples, "I have chosen you out of the world : " it is explained positively by St. Peter, when he addresses his first Epistle to the "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus." To be elected, therefore, is to be separated from "the world," and to be sanctified by the Spirit, and by the blood of Christ.

It follows, then, not only that election is an act of God done in time ; but also that it is subsequent to the administration of the means of salvation. The "calling" goes before the "election ;" the publication of the "doctrine of the Spirit," and the atonement, called by Peter "the sprinkling of the blood of Christ," before that of "sanctification" through which they become 'the elect' of God. * * * *

We have no such doctrine in Scripture as the election of individuals *unto* faith ; and it is inconsistent with several passages which expressly speak of personal election.

"Many are called, and few chosen." In this passage we must understand, that the many who are *called*, are called to believe and obey the Gospel, or the calling means nothing ; in other words, they are not called. * * And if the election be, as is plain from the passage, consequent upon the calling, then it can mean nothing else but the choosing of those "few" of the "many," who, being obedient to the "calling," had previously believed and obeyed, into the true church and family of God, which is the proper and direct object of personal election. * *

Let this notion of personal election *unto* faith, be tested also by another passage, in which, like the former, personal election is spoken of : "I have chosen you out of the world." (John xv. 19.) * * Here the personal electing act is a choosing out of the world, a choosing, manifestly, into the number of Christ's disciples, which no man is capable of without a previous faith ; for the very act of becoming Christ's disciple was a confession of faith in him.

A third passage, in which election is spoken of as personal, is 1 Pet i. 2. Here obedience is not the end of election, but of the sanctification of the Spirit ; and both are joined "with the