

ELECTION.—This word is fraught with mystery ; but faith can lead the tried and tempted child of God to draw from its deep resources strength and wisdom ; to cast the anchor of his soul within the veil, when he looks at that eternal, sovereign, unconditional, particular, and immutable act of God, whereby he freely selected, from amongst all mankind, sinners of every nation under Heaven, to be the trophies of his rich Grace, and redeemed and everlastingly saved them by our Lord Jesus Christ, Ephes. 1, 4, 2 ; Thes. 2, 13,—*Query.*—Why is Election so much spoken against ? Answer,—Partly owing to the ignorance, and partly to the enmity of man against the government of God. The wicked Jews attempted to plunge Christ down a steep precipice for only hinting at this doctrine, in bringing to view God's distinguishing Providence.—Pride, self-righteousness, envy, and malice, have much to say against Election, founded, not on the impropriety of the thing, but on their dislike to it.—Pride, which loves to be high, says, it lays man too low. Self-righteousness, which aspires to be something, says, it makes nothing of man, in that it makes not him choose God, but God him,—Envy, which neither aims at true happiness, nor can bear to see others happy, calls it a partial doctrine. And now, Brethren, as the world abounds with these characters, why need we wonder that Election is every where spoken against.

The imputation of Adam's sin to his posterity, and the corruption of human nature thereby, is a doctrine clearly brought to view in the Bible ; two things may be observed on Adam's sin, with respect to his posterity, viz. the imputation of the guilt to them, and the corruption of nature derived to them from it.—The imputation of Adam's sin is clearly expressed in Romans 5, 19. "For as by one man's disobedience many were made sinners." See also Rom, 5, 15 ; 1st Cor. 15, 22.

The corruption of human nature, and that there is such a corruption and depravity of mankind, is further shewn by our Lord, Matt. 15, 19, and St. Paul, Rom. 3, 11 and 12, and in Gen. 6, 5.—Reason also steps in and confirms this leading truth. If a tree is corrupt, the fruit of course must be corrupt. If the root of mankind be unholy, the branches must be so too. Likewise, experience testifies the truth of this ; for no man was ever born into the world without sin ; no one is exempt from this contagion and defilement of nature. The charge is general, "There is none that doeth good, no, not one." Of all the millions of mankind, that have proceeded from Adam by ordinary generation, not one has been found without sin. The names by which this corruption of nature is expressed in scripture language give a just description of it.—The Apostle Paul, speaking of it with respect to himself, calls it *sin that dwells in him*, Rom. 7, 17. It is not what comes and goes

occasionally, or is a habitant, and a viceroy, ing leprosy in the house was pulled out of the member because it consisted of an aggregate of it. It is called the poison of the old man. It is as old as flesh, because it is corrupt, and is called *lust* or *concupiscence*, which consists of branches, *flesh, the lust of the flesh*, now, Brethren, what so formidable an enemy again, born of the ourselves whether have tasted that the armour of God, the devil. 1st. Let the which will be an enemy of mind. 2d. See of God be cultivated ballast in a ship, with time. 4th. Trust 5th. Live a life of a strong shield, where the wicked. 6th. I your Head, and his cation before the God the Spirit, which is with the preparation The Gospel contains there is one which, import, and design ; system of religion presents the doctrine of free Christ. This decides religion of Jesus ; but himself has provided tures ; even the right condescending Saviour His obedience to the authority, and exact performance of all holy duties ; all this is a