

xlv. 22.) "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Mat. xi. 28). "Him that cometh to me I will in no wise cast out," (John vi. 22). Believe these promises; take God at His word, and look unto Jesus, and you need not fear election. It is a false inference from the doctrine that troubles you; and if you neglect salvation because of a decree which you do not understand, the sin lies on your own head—you are lost because of your own unbelief.

But why should you think you are not elected? No human being out of hell can ever know that he is not; and when God's Spirit is thus striving with you, why not rather believe that you are? You have as good a right to believe yourself one of the elect as any unconverted sinner that ever lived. You are somewhat like a man travelling to a railway station, intending to go by the train to a distant town. It occurs to him that perhaps there may not be a vacant seat, and he becomes afraid. But he meets one of the porters, who tells him that there are a great many carriages at the station, and that they will hold a wondrous number; and his fear is somewhat lessened. A little further on, he meets the chief manager of the railway, whose word he cannot doubt, who informs him that never once, during the many years since the railway was opened, was man, woman or child left behind for want of room; and now his fear is altogether gone. Perhaps you can make your own application of the story. When God, who cannot lie, tells you that His elect people are no scattered few, but a multitude that no man can number; and that since the world began, never one came to Him through Christ and was cast out, surely you will no longer be alarmed by this groundless fear.—*What if I am not elected.*

Do as John Bunyan did when assaulted by the same temptation. "Begin at the beginning of Genesis, and read to the end of Revelation, and see if you can find that there was ever one that trusted in the Lord and was confounded." Do as the old woman did, who resolved that if there were only three elect people in the world, she would strive to be one of them. "*Be not afraid*" of election, "*only believe.*"—*Selected.*

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"Buried with Christ by Baptism."

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 3, 4.

THE APOSTLE, by his introductory question, most emphatically shews that all who had been baptized into the name and religion of Jesus had received the sign, and made the

profession, of communion with Him and conformity to Him in His death; that, in virtue of His dying for their sins, they should die to all sin, and have done with their former unholiness, indulgences, pursuits, habits and connexions. (Rom. ii. 25-29; 1 Cor. xii. 12-14; Gal. iii. 26-29; Col. ii. 11, 12; 1 Pet. iii. 21, 22; 2 Pet. i. 8, 9.) This profession was equivalent to being "buried with Christ," as dead with Him. For as His burial was a manifestation that He was really dead, and an introduction to His immediate resurrection by the glorious power of the Father, and for the display of His glory, so, the baptism of a converted Jew or Gentile was a professed manifestation of his death to sin, and to all his carnal expectations, affections and pursuits, from which he meant to be entirely secluded, as one buried is from the affairs of this life; and it was a professed introduction to his walking "in newness of life," not only as to his outward actions, but with respect to his inward principles. (Rom. vii. 5, 6.) The spiritual meaning of the external sign is the same when Baptism is administered to the infant offspring of believers: even as the meaning of Circumcision was the same when it was performed on Abraham the aged believer, on Ishmael, who perhaps never believed, and on Isaac, an infant of eight days old, long before he believed. It was the outward sign of regeneration, or "a death unto sin, and a new birth unto righteousness," and it sealed justification by faith to all those who ever possessed the thing signified, but to none else. Thus, Simon Magus, though a baptized adult, derived no more benefit from the outward sign than those multitudes do, who, having been baptized in infancy, when grown up despise the inward and spiritual grace of it. (Acts viii. 9-13, 36-40.) Great stress has been laid upon the expression, "buried with Him by baptism unto death," as proving that baptism ought to be performed by *immersion*, to which the Apostle is supposed to allude. But we are said also to be "crucified with Christ" and circumcised with Him, without any allusion to the outward manner in which crucifixion and circumcision were performed; and as Baptism is far more frequently mentioned with reference to the "pouring out" of the Holy Ghost (Acts i. 4-8; ii. 14-21; Tit. iii. 4-7); and as the Apostle is evidently treating on the inward meaning, not the outward form, of that ordinance;—no conclusive argument is deducible from the expression, shewing that immersion is necessary to Baptism, or even, apart from other proof, that Baptism was generally thus administered.—*Dr. Thomas Scott.*

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PRECEPT AND EXAMPLE.—Precept is instruction written on the sand; the tide flows over it, and the lesson is gone. Example is engraven on the rock, and the lesson is not soon lost.