

ery is raised against the doctrine of Predestination, and man's free will is exalted to the Throne, in the place of the Omnipotent Spirit, who only can prepare the heart to receive the ingrafted Word of Life. Thus many who were weak and unstable are turned aside, and have forsaken the good old way. Yet we trust, dear Brethren, that a goodly number still remain steadfast in the faith of the Gospel, and retain an holy reverence for the precious mystery of godliness, believing that the doctrine of Predestination is too solemn to be jeered at, and too solid to be removed by artful and designing men. "Behold ye despisers and wonder!" Most sublimely does the Apostle Paul handle this part of the blessed Gospel. Ephes. i. chap. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Here observe, "Having Predestinated,"—there is the act—"The God and Father of our Lord Jesus Christ,"—there is the agent—"Predestinated us,"—there are the subjects—"By our Lord Jesus Christ,"—there is the medium through which the act passes from the agent to the subject—"To the adoption of children,"—there is the relationship formed—"Who hath blessed us with all spiritual blessings,"—there is the inheritance conferred—"In heavenly places,"—there is our residence—"In Christ,"—there is our centre and perfection—"To the praise of the glory of his grace,"—there is the end—"We have redemption through his blood,"—there is the means—"According to the good pleasure of his will,"—there is the cause. The Apostle goes on and says, "Wherein he hath abounded toward us in all wisdom and prudence." It appears, God is the author; Holy men the subjects; Christ the centre and medium; His will the cause; and glory the end. This is the doctrine that is represented as coming from hell and leading men there. O what shall be done unto thee thou false tongue! sharp arrows of the Almighty shall pierce thee with coals of juniper. Beloved, what shall we say to these things? They are worthy of our best affections, our obedience, and our confidence; they are worthy suffering the reproaches of an ungodly world for, and the loss of all things here. Having these, we have all that is worth possessing.

But let none be deceived, supposing that an outward belief of any part of Gospel truth will fit them for the service of God on earth, or the glory of heaven. We must prove our knowledge of Divine truth by our love to its author; and the evidences of true love to God is in loving all parts of truth, and proving by our walk and conversation that we do not extol, or dwell upon one part of it, and pass over and neglect another. We think the clearest evidence of a true faith in Christ is in the manifestation of our know-