

to offer spiritual sacrifices acceptable to God by him. God's idea of election shall be realized when all God's people shall rise into a glorious spiritual building: and when an admiring universe shall sing, Grace, grace unto it.

3. Election to holiness. Now we here wish to notice that we are sometimes charged with holding that men are chosen to salvation because of foreseen good works. Even Dr. Wardlaw charges Arminians with this. But our doctrine is, that we are chosen in Christ *to be holy*. God has provided the means of making men holy. He does not justify men because they are righteous. He justifies them as ungodly. So he does not elect men because they are holy, but that they may be holy. Persons *become holy by faith*—by the Spirit through the truth believed—the truth which makes known the overflowing fulness of the Divine benevolence. Holiness is the highest end of election so far as the elect themselves are concerned. Election is the spring of holiness. Faith and holiness are inseparable. In order to continued holiness there must be continued faith. At last God's church, God's elect, will be presented to Christ, as the bride to the bridegroom, a glorious church without spot or wrinkle, or any such thing.

4. The first cause and final end of election. The first cause of election is the good pleasure of God's will. Let me here again correct a mistake. The moving cause of the election of men to holiness and heaven, is not their merit. It is God's good pleasure. It is his self-moved benevolence. His heart is in the great plan. The first cause of election is no more in the sinner than the ground of justification is in the sinner. It is true that faith on the part of the sinner is necessary that he may be elected, just as Christ's work is the ground of election. But it was in self moved love that God originated his electing plan; it is in love he actually elects those who believe in his Son. The final end of election is the praise of the glory of divine grace. Grace is free favour. His grace is glorious. This glorious grace is revealed in election, both in purpose and in fact. We have here grace not in its twilight, but in its noonday splendour. The elect themselves shall praise this glorious grace, and so shall the entire holy universe. This is the ultimate end of all the doings of God in creation, providence and grace.

I shall close with two reflections. First, *every one in this meeting may be elected to-night*. If any came into this chapel unbelievers, they may go away the elect of God. The way is open. If you may be saved where you are, you may be elected where you are; for you cannot be saved without being elected. The foundation is laid—Christ's work. The terms are easy, Believe in the Lord Jesus Christ. Not only may you be elected now, but *you are under obligation to be elected now*. It is wicked to be a reprobate. Come out from among them. If you are lost, you yourselves will be to blame. You cast the die. Now is the accepted time. It is not yet too late. All things are ready. The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely.

After Mr. Pullar's address, the chairman called attention to the fact that Mr. Pullar is not an Evangelical Union minister, but is connected with the Congregational Union of Canada, and that in his speech, he