

Now, sir, please observe the points at which my sovereignty does not obtain; and you will then more distinctly conceive of the points at which it actually does obtain.

1st. My sovereignty does not discover itself in decreeing that certain individuals, high and low, or rich and poor, shall *believe*.

2nd, Nor in decreeing, that certain other individuals high and low, or rich and poor, shall *disbelieve*.

3rd Nor do I elect men to believe, that they may be cured, but

1st. I elect them to be cured because they believe.*

2nd. I ordain faith as the principle on which cure shall be administered.

3rd. In these two points, then, the selection of *belief* and *believers* to be cured, does my sovereignty discover itself.

Corollaries 1. Though it cannot be deduced from the above, that men are chosen to *believe*; it is most obvious, that they are chosen to be cured through, or on account of their belief.

2d. And as their belief terminates on my son, then, strictly and properly, they are chosen in him, i. e. when they are found not *out of*, but *in* him by faith, then they are chosen to be cured, and may receive the medicine.

3d. Again as the whole scheme of election as regards my son, belief, and believers, was settled before the city was built, then all, who shall be cured, may be said to be chosen to this good in my son before the foundation of the city!

4th. And last, in selecting *belief*, and in administering the cure on account of it, I gave to the citizens the highest proof of my philanthropy. In short my sovereignty and benevolence are here an identity, they are the same thing.

Now then to apply all this to religion, the christian religion: Let God take the place of the benevolent physician; Jesus the place of the son; and let pardon, &c. be put for the medicine.

And then, God's sovereignty and benevolence are displayed in proposing *faith*, and in pardoning those of men, who have this *faith*.

1. He has not decreed, as Calvinists affirm, that certain of mankind shall believe and be forgiven *in preference* to others.

2. Nor, that certain others of them shall disbelieve, and be forever damned, but

* Suppose the city to be built and the time fully come for the exhibition of the medicine, the son is introduced and the people believe and are cured. This is Election, the general Election; but suppose again, that the good Physician wished to communicate his Panacea to the world—the whole world; then he requires Apostles—this would be a special election, or an election of individuals for special purposes. (See Jer. i. 5. Acts i. 5. xxii. 14. Well he selects from among the cured twelve to preach his medicine to the world, and men every where believe and are cured, and commit their future health to the guidance of their great Physician: but for social purposes these disciples or converts are congregated into bodies great or small as the case may be; this gives birth to another election, viz: that of Bishops and Deacons: and thus the whole business of general and special election is concluded.