

tion, to holiness, to eternal glory. Election implies an Elector—God, "According as he hath chosen" &c.; also a mass out of which it is made—the world. There is likewise the electing process. How does God elect or separate men from the ungodly mass? First there is legal separation from a state of condemnation to a state of justification—from the darkness and danger of spiritual death to the light of God's countenance. Secondly, there is moral or spiritual separation from impurity to holiness. This is deliverance from this present evil world, and the bringing of the soul under the influence of the holy love of God revealed in Christ. These two combined, constitute election—separation from the world as to state and character.

We must look at election *in purpose*. "Before the foundation of the world"—from eternity. We do not know when the foundation of the world was laid. But we can go back in fancy to a period when Jehovah dwelt alone in awful solitude, when no music of angels delighted his ear, when no throng of worlds surrounded him. Then he was blessed and felt no want and no dreariness. His great plans were then in his mind. He intended to create worlds and races of intelligent creatures. All the future was before him in lines of light. He foresaw sin—the fall of man. He determined to save. In the brightness of eternal mercy he resolved to give his Son to die for sinners, and to save all who believe in him. He purposed to choose Christ as the mediator, and for his sake all who believe his gospel. His purpose is thus expressed, "he that believeth shall be saved, he that believeth not shall be damned."

3. Election *in Christ*. The expression "in Christ" is very important. And it must be familiar to all who read the New Testament. Paul speaks of some that were *in Christ* before him. He says there is no condemnation to those who are *in Christ*. He says again, If any man be *in Christ*, he is a new creature. It is a Pauline expression. It signifies union with Christ—faith in Christ. Now it is said that persons are chosen in Christ. Observe you, it is not said they are chosen to be in him, or to be put in him. It is not said, chosen on account of him, though this is true, but *in him*. Profound and beautiful thought! The Hebrew nation was *in Abraham*—selected as in him. So election is in Christ. Let us here go a little into detail. The mediatorial work of Christ is the basis of election. There could be no election without his work. Without the work of Christ, there would be no channel for redeeming mercy. The work of Christ did not originate the love of God. God's love gave birth to the work of Christ. Christ's work is the channel for the downflow of God's benevolence to the sons of men.—The Spirit is the agent in the electing process. He brings the truth before the sinner's mind. By the Spirit is pardon sealed to the soul, and the heart sanctified through the truth. Hence it is said that those who believe are born of the Spirit.—Faith in Christ is the principle on which it proceeds. The Spirit's work is the Divine side of election: faith in Christ is the human. Faith in Christ is a condition *sine qua non*, in election and salvation. No faith, no election. It is an indispensable condition. Christ is the head of the elect by faith. Christ is the foundation. Believers are built on him. Peter speaks of Christ as a living stone, a life-giving stone, and of believers, as living stones, made alive by faith in him, built up on him into a spiritual temple