

evidences. When they imagine these to be bright and clear, they are calm and peaceful; when they fancy them to be dark and dim, they are distressed and desponding. But here is set forth another and, no doubt, a better way of finding out whether we are elect. "Who shall lay any thing to the charge of God's elect? It is God that justifieth." All God's elect are justified; and because God has justified them, there is no power in the universe to condemn them. None of God's elect are unjustified or condemned or unpardoned. Who then are justified? Believers in Jesus, believers only. "Being justified by faith we have peace with God," Rom. v. 1. Are you believers then? If so you are elected; not else. Election is by, not to, faith. Believe in Jesus and be elected.

These words occur in a passage in which the Apostle is proving that "all things work together for good to them who love God, to them who are the called according to his purpose" to save all believers. The Apostle, as it were, looks around on all the enemies of the people of God, terrestrial and infernal. He throws down the gauntlet to every foe: "Who shall lay anything to the charge of God's elect?" He sees the salvation of all who believe, and who continue in the faith, so firmly secured by Christ, that he is not simply peaceful but full of the highest exultation. He has no doubt but that all things will contribute to their good.

It is worthy of notice that the words "Who is he that condemneth?" are a quotation from Isaiah l. 9.

As occurring in Isaiah they are Christ's words. He is near that justifieth me "who will contend with me? Let us stand together.....who is he that shall condemn me?" vs. 8, 9. Christ stood in our room. The words that Christ himself uttered, as expressive of confidence in his Father, Paul uses to express his confidence in God, speaking in the name of the entire family of God, all whose names are graven on the Redeemer's heart. Christ died not for himself, but for men. He obtained a victory over the hosts of hell not for himself, but for men. As it is by faith that men are united to him, and get the benefits of his death, and share in his triumphs, believers may use, to express their joy and triumph, the words which he used; they are one with Christ. They are, as regards their eternal state treated as if they had been parts of Jesus when he died, was buried, rose again, ascended into heaven. Therefore all their joys are centred in Christ; he is all in all to them.

In seeking to unfold the import of these words, notice, first, the state in which the Apostle describes believers as being. He des-