

ground of faith in Christ ; and thus to extend it into all nations.

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The phrases, to be "IN Christ," and to be "CHRIST'S," are, doubtless, equivalent to the personal election of believers ; and these, and similar modes of expression, are constantly occurring in the New Testament ; but no man is ever represented as " Christ's" or as " in Christ," by an eternal election *unto* faith ; but, on the contrary, as entering into that relation which is termed being " IN Christ," or being " *Christ's*," through personal faith alone. The Scripture knows no such distinction as *elect unbelievers* and *elect believers* ; but all unbelievers are represented as " of the world ;" under " condemnation," so that " the wrath of God abideth upon them ;" and as liable to eternal ruin. But if Calvinistic election be true, then there are elect unbelievers ; and with respect to these, the doctrine of Scripture is contradicted ; for they are not " of the world," though in a state of unbelief, since God from eternity " chose them out of the world ;" they are not under condemnation, " but were justified from eternity ;" " the wrath of God does not abide upon them," for they are objects of an unchangeable love which has decreed their salvation ; subject to no conditions whatever ; and therefore no state of unbelief can make them objects of wrath, as no condition of faith can make them objects of a love which was moved by no such consideration. Nor are they liable to ruin. They never were, nor can be, liable to it ; the very threats of God are without meaning as to them ; and their consciousness of guilt and danger under the awakenings of the Spirit are deceptious and unreal ; contradicting the work of the Spirit in the heart of man, as THE SPIRIT OF TRUTH. For if he " convinces them of sin," he convinces them of danger ; but they are, *in fact*, in no danger ; and the monstrous conclusion follows inevitably, that the Spirit is employed in exciting fears which have no foundation.

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The terms, " to call," " called," and " calling," very frequently occur in the New Testament, and especially in the Epistles. Sometimes " to call" signifies to invite to the blessings of the Gospel, to offer salvation through Christ, either by God himself, or, under his appointment, by his servants ; and in the parable of the marriage of the King's son, Matt. xxii. 1-14, (which appears to have given rise to many instances of the use of this term in the Epistles,) we have three descriptions of " called" or invited persons. First, the disobedient, who would not come in at the call ; but made light of it. Second, the class of persons represented by the man who, when the King came in to see his guests, had not on the wedding garment ; and with respect to whom our Lord makes the general remark, " For many are called, but few are chosen." The persons thus represented by this individual culprit were not only " called," but actually came