

runneth; then, Pharaoh; and lastly, in accordance with the divine claim of absolute sovereignty, announced to Moses, it is added, *Therefore hath he mercy on (him) whom he will have mercy, and on (him) whom he will he hardeneth.*

Nor is Whitby more correct, when he affirms that the term *election*, except when applied to Christ, refers only to churches and nations. By one apostle, Rufus has been particularly specified as *chosen in the Lord*; <sup>1</sup> and by another, the terms *elect* sister and *elect* lady, have been applied to individuals.<sup>2</sup> Perhaps, too, Whitby ought not to have asserted, that, "as to the persons of Esau and Jacob, it was never true that the elder did serve the younger." Esau certainly tendered service to Jacob when he said, *Let us go, and I will go before thee*, and also, *Let me now leave with thee some of the folk that are with me.*<sup>3</sup> Besides, if, as stated by Whitby, "the election mentioned in the holy Scriptures, is only a conditional election upon our perseverance in a life of holiness, and is to be made sure unto us by good works," it remains for Arminians to show, why under a system of salvation which they suppose to be designed for the whole human race, one nation has been elected to the means of grace, and another not elected to these means, and, consequently, left *without Christ* and *without God in the world.*

The harshness which Arminians ascribe to the Rom., xvi, 13.      <sup>2</sup> John, 2 Ep.      <sup>3</sup> Gen., xxxiii, 12, 15.