

itate to believe in the salvation of all men, from the lowest to the highest. God, in Christ, does not need to be reconciled; he freely offered up his life, and gave himself a sacrifice for all. Hence, the Son of God, Jesus the Messiah, the Divine One, is preached by apostolic authority, not as a Saviour who has set bounds to his grace, or limit to his saving energy; but as one who really paid the Ransom Price for all without exception.

Good meaning men sometimes tell us, with much gravity and piety, that Christ died for sinners called elect. These sincere men have not studied their New Testament thoroughly. Elect sinners is not a scriptural phrase—nay, it conveys an unscriptural idea. Two errors are committed by those who thus speak; first, they greatly err in affirming that Christ's sacrifice had reference only to a certain number of mankind; and secondly, they speak incorrectly of sinners in calling a portion of them the elect, and others the non-elect. No apostle ever so spake. True, we hear them speak of the elect, and tell that they were elected in Christ before the world was made; intimating to believers the value of their faith; as it had been determined before the foundation of the world that believers in Christ should be the elect; and therefore elected in Christ before either man or sin were in the world! Thus spake the inspired teachers to believers in order to encourage, strengthen, and edify them: but who ever learned from the preaching of the apostles and inspired evangelists that they classified sinners into two parties—those that were by fore-ordination to be saved, and for whom Christ died, and those fore-ordained to be doomed to perdition, and for whom Christ did not die? Rather, do we not hear an apostle speaking of certain men perishing for whom Christ died?

Believers then are elected, and elected *in* Christ—not *out* of Christ; and let it be fully understood that there is no such thing, according to the Sacred Book, as elect sinners. The apostles preached Jesus every where as the Deliverer from sin—the gospel message upon the mind and conscience of every sinner, Jew or Greek, bond or free, learned or rude. Let us follow their example and cease from all the speculations which gender strife rather than godly edifying. D O.

THE CHURCH OF CHRIST.

THE PREPARATION, No. 1.

The time was long between the promise given to our first parents in the garden of Eden and the actual appearance of the Saviour of the world. The Patriarchs to whom the original promise had been repeated in terms more definite than the first, were expecting the Messiah, but his advent was delayed. The heaven-taught Prophets who foretold the sufferings of Christ and the glory that should succeed these sufferings, inquired diligently into the meaning of their own predictions, "searching what and what manner of time the Spirit of Christ who was in them did signify," to whom it was revealed that not for themselves but for coming generations they ministered these things. Time passed on, and in consequence of these predictions,