

is not necessary to quote other passages to prove that actual election takes place in time. The above are sufficient to shew that it is when the soul of the sinner is united to the Saviour by, or through the belief of the truth, that the election of which we are speaking takes place. The very idea of choosing out *from among* presupposes the *existence of the chosen*, and the *actual existence* of those out from among whom they are chosen.* Actual election then you perceive is inseparably connected with actual faith in the gospel, and God elects, or sets apart from the world lying in wickedness all those who are influenced by, and who obey his own truth. If you select a brick or a stone out from among a heap of bricks or a heap of stones, and place it in a building you are the only agent; for it is a mere thing, it is passive, dead, senseless matter in your hand. But it is not so when sinners are brought out of darkness into light, from death to life, from the world into the Church of Christ, from sin to holiness. Though it is God who elects, the believer is not passive in election. By no means, the believer is as truly active when chosen out of the world as when purifying his own heart by faith.

It would be wrong in us to say that because Mary elected the good part which shall never be taken from her, therefore God had no agency in the matter; such a representation would be unscriptural and one-sided, and on this very account we believe our Calvinistic brethren to be wrong and one-sided in their views when they represent election as being unconditional, and the elected as being perfectly passive in the matter. But when we take the scriptural view of the subject we see that it is through the sanctifying influence of the Spirit, and through the belief of the truth that the process of election is commenced and carried on and com-

* There are some fine thoughts on this subject in Rutherford's Lectures on Election. He asks "Is it not a monstrous absurdity to speak of AN ACTUAL election and separation of a multitude of *nonentities* from among a host of other similar *nonentities*? It is not thus that the Bible instructs us, and it is not over a universe of mere ideas that Jehovah reigns. There was once an ideal philosophy which has been happily exploded and put to flight by a strong appeal to common sense and the every day apprehensions of mankind, and we still live under the reign of an IDEAL THEOLOGY which is already beginning to totter toward its downfall before the common sense of men who are content to make their appeal to, and draw their religion from, the infallible Word of the infallible God. It is not from among a generation of phantoms that the selection of which we speak is made." Page 239.