

*salvation through sanctification of the Spirit and belief of the truth."*¹

But these assertions are not supported by the evidence of Scripture. It has been justly remarked by Dr. Hill, that, "admitting that many of the persons addressed as saints and elect, shall not finally be saved; still, these words imply something more than a change of the outward condition: and there is no necessity for our departing so far from their natural and obvious meaning, as to bring it down to mere external advantage:"² And his remark is equally applicable to the terms mentioned by Whitby. The elect have been predestinated, not merely to external privileges, but, also, by means of these, to be conformed to the image of the Son of God:³ and this conformity they receive; because they have been ordained, not to external privileges alone, but to eternal life.⁴ The actual result of predestination, therefore, ill accords with Arminian views of the nature of election, as stated in Scripture: *Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified.*⁵

Besides, Arminians mistake, in affirming that Scriptural terms which denote predestination, except when they are used in reference to Christ, relate only to churches and nations in general. Of

¹ P. 35.

² Theol. Lect. vol. 3, p. 144.

³ Rom., viii, 29.

⁴ Acts, xiii, 48.

⁵ Rom., viii, 30.