ing? 2. As men believing? or, 3. As men compelled to believe? Certainly *not* as men actually existing; for, seeing that He *foreknew all* men as actually existing, does it, therefore, follow that he *justifies* all men. Yet this is the absurd inference of the illogical and shallow Calvinist—God *foreknew* the elect as individuals, *therefore*, he predestinated them to be justified. But be it observed that he *foreknew all men* as individuals, it should follow then by the same reasoning that all men will be justified and saved. Will the Calvinist say this? Then here is the end of his " golden chain," —it lands him in Universalism. Nor yet can the Apostle's meaning be that God foreknew men as compelled to believe, for if he thus *foreknew* them there is an end to free agency, rewards, punishments, and all moral government. The gospel, according to this last theory, would be incomprehensible and absurd — an unmeaning riddle, a mockery—not good tidings, but the worst tidings ever proclaimed in the ears of the world. For if God *foreknew* the elect as *inevitably* believing, He manifestly *compels* them to believe, *not because of His foreknowledge, but because of the necessity laid upon them to believe by an Almighty and absolute will.* Consequently there is no Gospel for the non-elect. Therefore, to call such a system by the name of " glad tidings of great joy to *all* people " is a manifest falsehood and absurdity. Only one other solution of the Apostle's meaning remains, viz: That God *foreknew* the elect as believers, and elects them to glory *because* they believed, and are thereby justified and and sanctified. And as this is the true view of St. Paul's reasoning in this Epistle, here perishes the last argument on which the predestinarian depends for his anti-scriptural creed of *eternal, unconditional election.*

Arminianism is safe, harmonious and scriptural : the true medium between fatalism on the one hand, and Universalism on the other. Calvinism, on the contrary is absolute Univer-