

become Arminian on one of the most vital points in the whole controversy, and can never afterwards be consistent with himself. This class of Calvinists, though inconsistent with their creed and self-contradictory, are becoming much more numerous than they were even twenty years ago.

But though there are many such, there are some who consistently hold the doctrine taught in the Westminster Confession of faith, and who cling to the "*horrible decree*." Yes, there are some who plainly and boldly contend that God did will all the wickedness in the world;—that he did decree all the dark deeds that are done under the sun. They are ashamed of that milk-and-water Calvinism to which we have just referred.

They repudiate the words *decreed to permit sin, decreed to allow sin*. They look upon the expression *decreed not to hinder sin*, as a very tame and lame expression. They consider it unworthy to be employed when speaking of the divine purposes in reference to the existence of evil.

We could easily furnish quotations in abundance from the writings of necessitarian authors to show that the statement which we have just made is correct, and that we are by no means misunderstanding, or misrepresenting them. The following are quite sufficient for our purpose.

JOHN CALVIN *says* :

"Wicked men are justly condemned for the evil which they do, although God have appointed it to be done." "The wicked do sin and perish not by God's permission only, but by his will and appointment."—"And now I have shewed plainly enough that God is the author of all those things which these judges would have to happen only by his ill permission."* "Whatsoever comes to pass, comes to pass by virtue of the absolute, omnipotent will of God which is the primary and supreme cause of all things."†

TOPLADY *says* :

"Surely if God had not willed the fall, he *could*, and no doubt would have prevented it; but he did *not* prevent it; ergo, he willed it. And if he *willed* it, he certainly *decreed* it; for the *decree* of God is nothing else but the seal and ratification of his will."‡

"It is certain then (says Tucker), that the existence of sin was the ordination of the divine will; sin could not have existed without or contrary to the divine will; its being must be a consequent of the divine purpose. Sin is a wise and holy ordinance of God."§

* Institutes by John Calvin, Book I, ch. 18, sect. 3, 4. †Book III, ch. 23, sect. 8.

‡ Toplady on Absolute Predestination, pp. 43, 87.

§ See Doctrine of the Divine Ordination of Sin, by Benson, page 37.