

Calvinist also. The Calvinistic doctrine of reprobation is liable to no more objection, and attended with no greater difficulty, than the Arminian, while the latter is liable to the objection that according to it, the salvation of the elect is a matter, not of grace, but of remunerative justice: and indeed, while no difficulties attach to Calvinism which do not equally attach to Arminianism, the more that these systems, rightly understood, are compared, the more formidable and insuperable will the difficulties appear that press against the latter.

Other Arminian slanders and misrepresentations have their source in the practice of detaching a portion of Calvinistic doctrine, setting it forth by itself and drawing inferences from it as if it were all that is held on the subject; while other parts of the system that modify the doctrine, and obviate these inferences, are overlooked or suppressed. All that class of objections which allege that Calvinism renders the use of means of no avail, encourages sloth and indifference, and discourages the pursuit of holiness, has its origin in this practice. Our Confession declares that "God has so ordained whatever comes to pass that" among other things, "the liberty or contingency of second causes is not taken away, but rather established;" "that in His providence, He ordereth all things to fall out according to the nature of second causes, either necessarily, freely, or contingently;" and that "as God hath appointed the elect to glory, so hath He by the eternal and most free purpose of His will, foreordained all the means thereunto;" which means, Calvinists hold, are the new birth, repentance, faith, holiness and perseverance unto the end. The doctrine that there is an invariable connection between the means and the end is an essential part of Calvinism, and is repeatedly set forth as such in our standards, so that were any one, in seeking an end, to neglect the means with which its attainment is naturally, or by divine appointment, connected, he would, in so doing, be abandoning or acting in opposition to Calvinism; and yet it is quite common with Arminians to advance objections, or draw inferences, which imply that Calvinism wholly ignores or destroys that connection.

We have an instance of these objections in one sometimes urged against Calvinism, to the effect that, according to that system, "the elect shall be saved, do what they will; the reprobate shall be damned, do what they can." If there were any propriety in this mode of reasoning, it could with equal justice be employed against Arminianism, the final result in the case of each individual being as infallibly certain in the eternal foreknowledge and decree of God under that system, as under the other. The fact that an end is certain does not preclude or supersede the use of means. According to this Arminian way of reasoning, when God promised to Hezekiah that he would live fifteen years longer, the king might have proceeded to argue thus: "The promise of God is sure; and it is certain that I shall live for the time He has promised. There is no use, therefore, of taking any means to preserve life; I need not eat or drink: nay, I may stab myself to the heart, or leap headlong over a precipice, or cast myself into the sea; and the result will be equally the same, for the promise of God cannot fail." The same decree, however, which prolonged the life of Hezekiah, secured that he should not act in ways like