

the right of the judge are the very individuals, and none others, whom he has, from all eternity, determined shall be there, and he has chosen these particular persons, not because they were better or worse than others, whom he has not so chosen, but because it was his good pleasure he has chosen them."

I could quote much more of the same kind but I think the above is enough to show that Calvinism still has its advocates.

If the above doctrine is true I would like to ask any man or woman of plain common-sense (and I believe the *Star* has a good many readers of that class) what is the use of ministers, churches, or preaching, so far as our salvation is concerned? If God has not chosen you or me, but has settled it from all eternity that we are to be among the lost, what will preaching avail us? or if we are unconditionally among the saved we as little need preaching. With what consistency can any man pray for the salvation of all, when he firmly believes that all cannot be saved? prayer from such a person seems to me to be a mockery. If God is unchangeable, and if he has seen fit, as necessitarians tell us, to save some and damn others, why ask him to alter his plans? It is for man to submit. How can any minister who believes in the unconditional election of some, and the unconditional reprobation of the rest, hold out an invitation to all? how can he say "Ho every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea come buy wine and milk without money and without price?" I would just like to ask those ministers who believe in the above doctrine, if it never occurred to them when getting their salaries from the people that they were receiving money under false pretences? The people pay you to preach the glad tidings of salvation, but if you believe in that doctrine of what avail is your preaching? if the salvation or damnation of every one is fixed and settled instead of your preaching being tidings of salvation to all, to some it is tidings of damnation. I trust none of your readers will think I speak harshly; I am aware there are a great many good, kind, and amiable persons who believe this doctrine; it is not persons I write against, it is the system; and I can only say of those who believe in such a doctrine that the most of them are better than their creed. To prove this let me give a short illustration:

Let us suppose that the father of a family were to set food before his children and tell them to eat or they would die; but suppose the father of that family were to take and tie up the hands of part of his children so that they could not eat, and suppose he were to do this, not because they were any worse than the other members of his family, but just because he had the power, and chose to exercise it; what would be the feelings of those who were deprived of the power to eat, and knew that they must die of hunger? would not love be turned into hatred? And do you suppose that those who were allowed to partake of the food could do so with any pleasure when their brothers and sisters were dying with hunger? and yet those who teach the doctrine of unconditional election charge God with conduct worse than the man who fastened up the hands of his children so that they could not eat. In the one case it would only be the body that would die, but in the other case it is the death of the soul. No, not the death of the soul; for that cannot die. Death in this case would be mercy, no more pain or suffering after that; but, O horror