

he infers effectually blocks the way of future salvation to the *great majority* of our race. "Wide is the gate and broad is the way that leadeth to *destruction* and many there be that go in thereat," while "*straight is the gate and narrow the way that leadeth into life* and few there be that find it." He tells us that God, from all eternity, *knew the destiny of every member of the human family*. His creed also informs us that the number is so certain and definite that *nothing can* add to or diminish therefrom. Query: If such is our *actual position* can we, weak, fallible creatures, reverse the Almighty fiat, or help ourselves in any possible way? It would appear to a reflecting mind as charging a wise and benevolent Creator with cruelty and partiality. Yet it is the *only* ground on which the so-called orthodox system can be sustained with any degree of reason or consistency. Arminians teach that God most certainly *knew* what the destiny of every created being would be, Calvinists contend that He as certainly pre-ordained it, as it is next to blasphemy to assert that the Creator ever acted without a settled *purpose* or *design*, and therefore, *if* a single soul be lost it was because it was created for this end, *foreseen* and *foreordained*. It was the original *thought* and *plan* of God in creating it, and *not* because he made a mistake; not because the soul is anything different from what he expected; not because its faculties have been so perverted to his great grief that the *design* of its Creation is defeated." This is the only consistent and logical ground for those who assert the omnipotence and omniscience of God. We ask, is it then possible that our Creator has so effectually hedged up our way and made the gate so straight and narrow that but only *few* can possibly find it? The effectual answer to this charge against a wise and benevolent Creator is in the fact that the terms *life* and *destruction* in that passage have no reference whatever to a future state.

The fact that God is omniscient is an axiom not disputed. We cannot take away the attribute of omniscience and leave the idea of God the Creator perfect. This fact is recognized everywhere in the Bible, in such passages, among others, as the following:—"Known unto God are all His works from the beginning of the world."—Acts

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