

divine purpose founded on it are foreknown from eternity, the difference between this doctrine and the preceding (and the same thing may be said of other varieties of Arminianism in which the foreknowledge of God is held) is immaterial and merely in name. In a tract published by authority of the general conference of the Methodist church in the United States, it is said, "God predestinates or foreappoints all disobedient unbelievers to damnation, not without, but according to His foreknowledge of all their works from the foundation of the world." "God, from the foundation of the world, foreknew all men's believing or not believing. And, according to this His foreknowledge, He chose or elected all obedient believers, as such, to salvation, and refused or reprobated all disobedient unbelievers, as such, to damnation." We do not stop to view these statements in the light of Scripture. According to Arminian reprobation, God foreknew from eternity all disobedient unbelievers—their number, character, circumstances, and names; and from eternity foreappointed them, as such, to everlasting misery. Unerring foreknowledge is an essential attribute of God; and thus the number of these, *being foreknown, is as certain from eternity as the existence of God Himself, so that this number can no more be increased or diminished than God can err in His knowledge.* If, consistently with this eternal foreappointment of the lost to destruction, Arminians will still hold that there was a possibility of their being saved, the same possibility will equally well consist with the Calvinistic doctrine of reprobation. It is merely one of the countless falsehoods of Arminians—falsehoods built on garbling—to allege that reprobation, or any other decree of God, is, according to Calvinism, the cause of the sin of the lost. They lose eternal life and perish through their own fault; God's purposes with reference to their sin being permissive, not effective. In His purposes of election and reprobation, as in the whole scheme of redemption, God regarded men as lost, guilty, and deserving of death; and what comes after can never be the cause of what went before. The Arminian decree of reprobation is just as eternal and as unchangeably certain as the Calvinistic, and while these decrees, as eternal, are antecedent to the actual sin and misery of the lost, under neither scheme is the antecedence that of causality. Calvinists hold that "man, in his state of innocency, had freedom and power to will and to do that which is good and well pleasing to God; but yet mutably, so that he might fall from it;" that there was in him such a possibility of remaining in a state of innocence, and so of bringing his posterity into a state of righteousness, that he could fall only by sinning in opposition to strong principles of his nature; and this possibility of standing in Adam will as readily consist with the divine decrees according to Calvinism, as according to Arminianism. If an Arminian were asked how it was possible for any of those foreappointed to damnation according to his own scheme to escape destruction, any answer he might give would be equally competent to the Calvinist. Were he to point, for example, to the general promise of salvation to those who repent and believe, were he to say that all sinners have the opportunity of being saved, and that were any man *to believe and repent he would be saved, seeing that the unrevealed appointment of God can never contradict His revealed will*, all this can be said by the