

light has come into the world, and men loved darkness rather than light, because their deeds were evil." Again, the Saviour saith, "he that believeth not shall be damned." Now how is it possible that reprobation can be based on the foreknowledge of God and the rejection of Esau before he had done evil? And the Son of God himself affirms that the ground of the sinner's damnation was for rejecting him as the light that had come into the world. Again: unbelief cannot be the cause of the unbeliever's ruin, but the good pleasure of God in predestination; and yet God affirms that he has no pleasure in the death of the sinner.

Again: if unconditional election, as taught in my text, means salvation—personal, eternal salvation—why does the same apostle exhort the Philippians, 2d chapter and 12th verse, to "work out their own salvation?" And why, in the same verse, urge them to do it "with fear and trembling?" Why fear and tremble? If election is salvation, to fear, or tremble, or work, is a solemn farce. If election means salvation, and reprobation damnation, before good or evil is done, why command all men both Jacob and Esau, to repent, and threaten them both with damnation if they don't repent? And why offer all men remission of sins, if they do repent in the name of Christ? St. Luke, 24th chapter and 47th verse, "And that repentance and remission of sins should be preached in his name among all nations." If providence means support, independent of human effort, why does he beg in harvest and have nothing, who refuses to plow by reason of the cold? For the same reason that he that believeth not shall be damned.

We will now examine the doctrine of eternal and particular election, as held by the Predestinarians, in the light of the last judgment. If the bible contains a full revelation from God to man, of his moral government, then the last judgment must be a summing up, according to the books, of all that God has done for man while in the body, and all that man has done, whether his acts have been good or evil. Whatever mysteries appear to be in the divine government to finite minds, the last judgment, is an exponent of them all. All creeds and beliefs, all doctrines, must bend to the divine decision, or break beneath the just judgment of God. If the doctrine of eternal and peculiar election be true, there is no use for a future judgment. The Predestinarians teach, that in the counsels of eternity a part of Adam's race were elected by the imputed righteousness of Christ to certain salvation, and all the rest of the race were reprobated to eternal damnation and the number so fixed and definite that no reprobate could be saved, and no elect could be damned. From this view of the subject, the judgment certainly took place before man was made, and the salvation of the elect was secured without any foresight of faith, or good works; and the damnation of the reprobated was unalterably fixed, without any foresight or unbelief, or evil works, on their part. For a Predestinarian preacher

to urge a reprobate to believe that Christ died for him, is to persuade him to believe a lie. All reprobates who persist in disbelieving that Christ died for them, if he did not die for them, simply believe the truth, and to damn them for unbelief, would be to damn them for believing the truth. And yet the Lord Jesus, the judge of all the earth saith, "He that believeth not shall be damned."

If my text means eternal personal election and reprobation, then this meaning will stand in the last judgment and if so, the Judge of all the earth will have to proceed according to election. Jacob and Esau properly represents the whole race. Then the Judge will say to Jacob on his right hand, "Before you were born, or had done any good or evil, according to election, you must go into life eternal." And again the Judge will say to the vessel made to honor, "By my power I made you a vessel to honor, and of my good pleasure you also must go into life eternal." Then will the Judge say to Esau, "Before you were born, or had done any good or evil, according to election you must go away into everlasting punishment." And to the vessel made to dishonor, although made of clay of the same lump equal both in quality and quantity, neither better nor worse, "Yet by my power and good pleasure I made you a vessel to dishonor, and you must go away into eternal punishment." If the doctrine of personal election to eternal life be true in books and catechisms and pulpits, the advocates must not desert it in the last judgment.

How different the judgment revealed by the Son of God himself in the 25th chapter of the Gospel by Matthew! There God has been pleased to publish to the world in detail the judgment and decision in the case of every man. No mention made there of Jacob or Esau—of eternal and particular election; no vessel made by divine power to honor or dishonor. The final destiny of all men is fixed according to the eternal principle of justice, truth and righteousness. The wicked are condemned because they have acted wickedly—"I was hungry, and ye gave me no meat." The righteous are approved because they are righteous—"I was hungry and ye gave me meat."

Why men of sense and education should have ever invented such a system as that taught by unconditional personal election to eternal life, and eternal reprobation, is a mystery. It has no foundation in the bible, no support in the wisdom of the learned part of mankind as developed in moral and mental philosophy, nor does it find favor in the experience and common sense of mankind. It is thought by many that the doctrine of particular election is dead. So it is, so far as the teaching of it from the pulpit is concerned; but is it dead as an active, operative principle in the christian world? We are sure it is not, and never will be, as long as men bury their talents and waste their time. They shift the responsibility upon the master. The pernicious doc-

trine of effectual calling, as it stands related to election, is so perfectly in harmony with the delinquencies of the unregenerated soul, that men will not give it up until they give up their sins. This error of errors has silently but certainly permeated and leavened the whole mass of society. It is doing silently but certainly its work of death among the millions in this christian country. The Predestinarian ministers sometime wake up to the enormity of its effects, and go back on their congregations and urge them to act on the grace God has already given; but their creeds, catechisms and private teachings have already fortified the conscience and mind of their congregations against the truth of God. Many of the ministers who subscribe to the doctrine of particular election, and preach Arminianism, would gladly undo the evils their fathers did, but how to do it is the trouble. While it is true that the doctrine of election is seldom preached by any in enlightened communities, yet it is not preached against; and while many of their ministers deny their belief in the doctrine, yet they subscribe to it, and in a very feeble way often in private attempt to explain it; but say, after all, the doctrine is in the bible, and the church must believe it. Thousands of lukewarm professors fall back on election, neglect their christian obligations, hoping at last, without regeneration and holiness, to be saved by predestination. The Methodist church must take a deeper hold on the freedom and responsibility of humanity. All systems that weaken or destroy the freedom of man, weaken the moral forces of the church, and endanger the salvation of the soul.

With all our schools and advanced improvement, the world is perishing for the lack of knowledge. They are dying from starvation. The Apostle exhorts us to take heed unto ourselves and the doctrine, and to continue in them. The great success of our fathers, about which we hear so much, is to be found in the fact that they always preached doctrine. We exhort too much, and preach too seldom, taking for granted the Sabbath School has taught the congregations all the doctrine they need to know. All men are responsible to God for their belief as much as they are for their affections, and it is the duty of the preacher to teach his congregation the truth as it is in Jesus—what to believe, and what to do. The minister is God's ordained teacher, and no one can supply his place or do his work. If the people perish for lack of knowledge, God will require their blood at the preacher's hands, if their starvation has been by his neglect.

I would in all kindness say to my Predestinarian friends, cease at once to preach unconditional election. If it were possible for the doctrine to be true, it can do no good to preach it, but much harm; and if false, as certainly it is, millions will be damned by it.

Remarks:

How can "Particular Election and Final Perseverance of the Saints" be vital and stand so nearly related

to the whole plan of salvation and not be the truth? Anything that is vital and standing nearly related to any other matter must be true as to that matter and important also.

This Presiding Elder makes a statement that is true and which our people often feel; That is, the doctrine which the Baptists hold, (namely the doctrine of Particular Election) cannot be discussed without conflicting with the views of Arminianism, its opposite. Just as it is impossible to preach the truth in faithfulness without exposing error. But the counterfeit detective need not be feared by the man who has no counterfeit money, nor any guilt in this matter. Those who are not tainted by Arminianism will not feel whipped or mortified when its pretensions are exposed; but those who are holding and circulating its currency will be chafed, because the shoe pinches them.

By the way, it is worthy of observation that in the Bible the true doctrine is never mentioned in the plural number—it is always mentioned in singular "doctrine;" but false doctrines, as the doctrines of men and devils, are mentioned there in the plural number. There is a unity—oneness—in the truth worthy of observation. A word to the wise here is sufficient.

Mr. Richardson says, "If the doctrine of Particular Election can be proved true, by the Bible, then, as effect follows cause, the doctrine of Final Perseverance must also be true. But if the doctrine of personal election to salvation is false—then then the doctrine of final perseverance must also be false." Well, suppose the doctrine of final perseverance is false, suppose there is no such a thing as final perseverance, then can any body be saved?—Jesus says, he that endureth unto the end the same be saved." Can any be saved unless they do endure or persevere to the end. But if there is no such a thing as final perseverance how can any endure unto the end, and, if they do not endure unto the end, how can they be saved?—Jesus says, "My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; And they shall never perish; And none is able to pluck them out of my hand; And My Father which gave them me is greater than all; And none is able to pluck them out of my Father's hand. My Father and I are one."—John 10: 27-30. Where is the gap down here? Is there a weak place in the fence anywhere? Is not final perseverance taught here? If it is taught here there is not a text of the bible any where that kills or condemns it. And if it is taught here is there not a cause for it? Yes, and the cause is found in the purpose or electing love of God. As he states, if Election is true, then perseverance follows. They cannot be divorced. Hence Arminians would kill one, if they could, to get rid of the other, or divide the living child—although none claim the dead child.

We have in this discourse or sermon a full fledged Arminian view of this question. He has, in endeavor-