

ned and divinely determined. (By the way another thought arises as to the futility of a decree which in this respect is to terminate in a mere evil feeling and design in the heart, and while it is also by same decree decided not to carry it out to the evil deed.) The transgression of the tenth commandment and state of heart and all the circumstances to produce the same accordingly are placed as part of the pre-ordained divine plan. In fact all the steps of progress from first to last are linked together and arranged in eternal decree. The sin of covetousness might upon this shewing be as properly regarded the consequence of *former* as precursor of *later* proceedings as fully the result of previous arrangement as the root of future wrong doing. Then must the divine procedure or *else Calvinism* be liable to the charge of inconsistency extreme.

Freely and unchangeably to ordain the precise strength of the working of covetousness to the intended result and at the same time to have recorded severe denunciations against both the evil desire, and the doings to which it prompts; and all this emanating from the same author, seems indeed "confusion confounded."

The preacher of a free Gospel would come under severe censure by the dogma; rather would the dogma bring him under the condemnation of this command as his preaching being calculated and *intended* to encourage desire for salvation in the hearts of all who hear: and if desire for anything good in a reprobate heart, it must be a desire contrary to the sovereign will of Deity who has determined not to fulfil such desire the desire itself being to get hold of what is not for him—the reprobate, who would entertain such desire should *thereby* transgress the command "thou shalt not covet." Such must be the inconsistency of all representations of divine fore-ordination of "WHATSOEVER COMES TO PASS." Throughout the system is utterly irreconcilable with rational moral government and at variance with every command of the decalogue. Surely if one tittle of the law fail not, every tittle of the arbitrary decree must appear a complete failure—a futile fiction. Unconditional wrath is too plainly opposed to infinite goodness.

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A believer in Christ should be quick to do what he sees to be duty; and he should neither in the business of time, nor in the affairs of eternity, leave off to day's work till to-morrow. To-morrow's duties will be needed for to-morrow itself; they will not serve for to-day.—*Gospel Alphabet.*