

reviewer gives some extracts from the volumes to confirm what he advances "with regard to his eminently wise caution in stating and limiting the question." One of these extracts is on the subject of predestination, and it is because we do not think the position of those who impugn the Calvinistic doctrine of unconditional election, is fairly presented, that we introduce the subject into the pages of the *Star*.

The following passage presents Dr. Cunningham's view of the Calvinistic doctrine:—

"The substance of the Calvinistic doctrine is the following:—That God, from eternity, chose, or elected, certain men to everlasting life; and resolved, certainly and infallibly, to effect the salvation of *these* men, in accordance with the provisions of a great scheme which he had devised for this purpose, a scheme without which no sinners could well have been saved; and that, in making this selection of these individuals who were to be certainly saved, he was not influenced or determined by the foresight or foreknowledge that they, as distinguished from others, would repent and believe, and would persevere to the end in faith and holiness; but that, on the contrary, their faith and conversion, their holiness and perseverance, are to be traced to his election of them, and to the effectual provision he has made for executing his electing purpose, or decree, as their true and only source,—they being chosen absolutely and unconditionally to salvation; and chosen to faith, regeneration, and perseverance, as the necessary means, and, in some sense, conditions of salvation." pp. 431, 432.

The above extract states very explicitly the Calvinistic doctrine of election. It does not, however, touch on reprobation; but in the work entitled "*The Reformers and the Theology of the Reformation*," he expressly states his views on this subject. He admits that the decree of reprobation must be as unconditional as that of election. He says, "No intelligent Calvinist has ever disputed the position that election necessarily implies and leads to a corresponding reprobation." p. 537.

What we wish to remark on is not Dr. Cunningham's statement of his own doctrine of election, but what he supposes must be held if his doctrine of election be not assented to. He says, as quoted in the *North British Review*:

"Now if this doctrine be denied, it is plain enough that the view which *must* be taken of the various points involved in the statement of it is, in substance, this, that God does not make, from eternity, any selection of some men from among the human race, whom he resolves and determines to save, that of course he never puts in operation any means that are fitted, and intended to secure the salvation of those who are saved, as distinguished from others; and that, consequently, their faith