

ing for all your sins begets in you love to God, when you gaze on it. "Behold the Lamb of God, which taketh away the sin of the world."

#### THE SIXTH AND SEVENTH COMMANDMENTS VURSUS CALVINISM.

"Thou shalt do no murder."

"Thou shalt not commit adultery."

While no transgression of Divine law should be treated as of small consequence, yet some sins must be regarded as more eminently heinous in their nature than others, and more immediately destructive to humanity. Of this wretched class in a very special manner are the sins prohibited by these two commandments; and here very specially too does the antagonism between divine law and calvinian decree appear the more prominent.

The author of the alleged decree must be looked upon according to Calvinism as favouring crimes the perpetration of which he is the first to plan and the active agent to bring about. The arrangement of all the circumstances securing their existence, and securing the *errors* as well as the *order* of their operation throughout. Every particular action during all time being in the decree they are placed strictly as the production of the one great moving mind.

Notwithstanding, our blessed Lord states that "From within, out of the heart of man proceed evil thoughts, adultery, &c." The decree (as stated by Westminster divines) would have it, that from still deeper within, out of the heart of immaculate purity proceedeth whatsoever (adultery, &c., included) cometh to pass, and from the heart of infinite benevolence, whatsoever (murder, &c.,) cometh to pass. How rational Christian men can be found, in the face of day, and in the face of divine declaration, still to persist in clinging to such creed, may be placed amongst the mysteries to be searched out.

Again the destructive crimes forbidden in these two commandments being classed together, the penalty being the death of the transgressors, the great author of life has hereby marked them out as specially detestable. Surely it is high time to vindicate the divine character from all imputation, when matters of purity as well as of life and death are concerned.

As to the subterfuge of denying that imputation of ill intention is fairly included in the statement quoted from the Confession of Faith, then may it be inquired: If this is not intended, what is the meaning of "*Unchangeably foreordained whatsoever comes to pass.*"