

and rejection are correlative terms, and men impose upon themselves, and imagine that they conceive what it is impossible to conceive, when they admit election and deny reprobation.\*

*Unconditional* of course, for on page 199 he says, "It may be supposed indeed, that we need not resolve the decree of reprobation into the sovereignty of God, as a sufficient reason, for it may be found in the moral character of its objects, who, being considered as fallen and guilty creatures, may be presumed to have been rejected on this account. But although this may seem at first sight to have been the cause of their reprobation, yet upon closer attention we shall see reason to change our opinion." And a little further on in the same page he expressly says, "If it (sin) was the reason why some were passed by, it would have been a reason why all should be passed by."

The above extracts are quite sufficient for our purpose. They shew what the Calvinistic doctrine of reprobation is; and the more we look at it, and contemplate it, the more odious, and revolting does it appear. *Unconditional* election represents God as *partial*; but *unconditional* reprobation when seen in its true light does much more than this. It represents God as unjust, cruel, malevolent, and nothing short of an Almighty tyrant. We know however from the blessed Bible, the best of all books, that God is no respecter of persons—that he is impartial—that he is just, and benevolent. We know that the Lord is good, essentially good in himself, that he is good to all, and that his tender mercies are over all his works. He has no pleasure in the death of the wicked. He has no pleasure in the death of him that dieth.

We must for the present close; it is our intention to make a few remarks on the Scripture doctrine of reprobation in our next issue.†

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Looking at the natural sun weakeneth the eye. The more you look at the Sun of Righteousness, the stronger and clearer will the eye of faith be. Look but at him, you will love him, and live on him. Think on him continually; keep the eye constantly upon his blood, or every blast of temptation will shake you.

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\* Lectures on Theology, vol. ii. P. 197. ed. 1838.

† It is well known that PHILIP MELANCTHON, like ZWINGLIUS, rejected the stern dogma of absolute predestination, in which he has been followed by the Lutheran body, leaving it to become in after ages, the distinction of the followers of Calvin, and still more of his successor Beza.

The word Calvinist now denotes all who, in any Protestant communion, embrace the doctrine of absolute predestination. See Sir J. Mackintosh's *History of England*, Vol. ii, p. 343, 344.