

displayed towards those who differed from him, and for his honesty in stating his own opinions. The only thing that was wanting, in our opinion, to make his lecture a complete exposition of Calvinism, was the statement, to be met with in many Calvinistic works, that foreknowledge must be based on foreordination—that God cannot foreknow any thing that shall happen unless he has first fixed it.

Sabbath evening the 17th ult., the Rev. G. Anderson, of the E. U. Church, delivered a lecture on the same subject, taking for his text the same passage as the lecturer of the Sabbath evening preceding. He introduced his subject by stating that God has purposes, that there is an obvious distinction between the purpose and the execution of the purpose that one way of knowing what God has purposed to do, is by finding out what he has done—another way by searching the Bible, that God purposes and executes his purposes as a Sovereign, that God's purposes must be good, holy, and wise, as he is loving and holy, and wise, that his purposes are self-originated, that they are immutable, that they are manifold, and varied, and that they do not and cannot clash. He showed, first, that God purposed to create, and created. Secondly he said, that God had purposed to make man a free agent, and had made him so. Here he stated, that liberty, in the sense of liberty to do as we will, is not worthy of the name, and that it is not always the case that man has such freedom: that freedom of will is freedom to will, to choose how we shall act. Consciousness he regarded as evidence that man possesses freedom to choose or refuse, and also the Bible, which addresses man as possessed of the power of choice. As God has made man free, he has established a moral system, which, in the nature of things involves the possibility of moral failure or sin, and that God judged that it was best to establish a system of moral government—that most glory would redound to himself and most good accrue to the universe, from doing so, even though some creatures should abuse their free-agency in committing sin. Thirdly, he said, that God had decreed to send a Saviour to die for sinners, and had sent him. This he stated implied sin as foreseen, and entered on a train of argumentation to prove that God cannot have foreordained sin. The idea that foreknowledge is based on foreordination—that God could not foreknow what would happen, without having first fixed it—he showed to lead to a denial of foreknowledge, for, according to this notion, God's foreknowledge is not an open eye, looking into the future, but a looking in on what has been preordained by himself. He believed that God could foreknow the actions of free agents, and that this was the perfection of knowledge. He shewed too that the passages usually cited to prove universal foreordination, all sins included, proved no such thing. The text, he said, simply means that God works all things that he does work after the counsel of his own will. His fourth head of discourse was that God had decreed to overrule for good even the wicked actions of men, and does so in his government of the world. Here he showed how the sin of man has been overruled for the manifestation of God as a God of boundless mercy, unsullied purity, and matchless wisdom in the plan of salvation by Jesus, which not only opens up a way for man's recovery