

doctrine of unconditional election, is merely a particular use of that objection which induced the ancient sceptics to exclude the Deity from the universe. The Calvinistic view of the divine decrees may not harmonise with human feeling; but it is in perfect accordance with that diversity of allotment which God has assigned to the various sections of animated nature: And, surely, if man admit, that, in the diversified disposition of other parts of creation, there is no unrighteousness with God; respecting himself it becomes him not to say, *Why hast thou made me thus?* Besides, that very sovereignty which Arminians do not concede to God in his disposal of individuals, they must, according to their own principles, admit with respect to nations, whether these be elected to the means of grace, or be left to perish where no vision is. Admitting, *the purpose of God according to election* to be either of individuals or of nations, still *it is not of works, but of him that calleth*; and, therefore, it must be referred to the good pleasure of him who has said, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* So then, *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

Nor is it with more propriety objected, that the doctrine of unconditional decrees is inconsistent with the sincerity of God, exemplified in his warnings against sin, and his exhortations to obedience.