

men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished."

We must again express our astonishment that any man should try to explain away the fact that Calvinism is unconditionalism, necessitarianism and fatalism; or that he should deny that the standards of his church teach unconditional reprobation.

Our critic has what we believe to be incorrect and unscriptural views of the sovereignty of God. Our space forbids us at present entering upon so extensive a subject; we purpose soon however to write a few articles on that important doctrine.

THE FREENESS OF THE GOSPEL.

In glancing over the title page of your instructive journal, a day or two since, I was struck with an expression that at first seemed to me to involve an unnecessary repetition of thought, viz. "The unfettered freeness of the Gospel." But as I turned to it again, I was impressed with the thought that there was a greater fulness of meaning in it than I had at first noticed; and since that time the expression has taken a "shape of meaning" in my mind, and it has occurred to me that a few random thoughts on that topic may be not unacceptable to your readers.

THE FREENESS OF THE GOSPEL.—How often is it written and said that the Gospel is free, yet we do not always realize it in this light. Common expressions lose in a great measure their force and application as we become accustomed to their use. What we often hear we often disregard. We pass by common truths because we think them old, and count them almost meaningless because we often hear them; so with this glorious truth, which when first proclaimed to the world moved the hearts of the whole Jewish nation, provoked a fierce persecution against its author, the man of Galilee and his humble disciples, and caused the death of the Son of God. It was then a felt, living truth. Is it so regarded now?

When Christ came, through his word salvation was proclaimed freely to all mankind. To the Jews first, as to those to whom were committed the oracles of God, the Holy Scriptures, but afterwards to the Gentile world. The mercy of God was not manifested in stinted measure. The Gospel was full, the salvation was free and perfect. The mercy of God abounded in exceeding fulness,