

one is the right hand, and the other is the left hand, of the Calvinistic body of divinity, and the man who holds to the one and despises the other only mutilates the system.

In the present article we shall endeavour very briefly to show that reprobation *as taught in the word of God* is not something which took place in a past eternity, irrespective of the moral character of its subjects, but on the contrary, something which takes place at the close of probation.

The scriptures of truth not only speak of reprobation as taking place in time, they represent it as a consequence of, and a punishment for, the wilful rejection of Christ, and the deliberate neglect of those means of grace and salvation which God has richly and abundantly provided for all the children of men.

Before referring to the scripture proof that reprobation is conditional, it may not be out of place to define the precise meaning which we attach to the term. *To reprobate* is to disapprove, to condemn, *to refuse*, to abandon, *to cast away*. Even *abandonment* does not fully or sufficiently express the idea; *to reject*, *to cast away*, is more accurate and expressive of what we mean by *reprobate*. The first passage which we would quote is Jer. VI, 30. "Reprobate silver shall men call them because the LORD hath rejected them." This is a remarkable passage, and if we examine the context we shall see that the Jerusalem sinners in the days of Jeremiah were not a wicked and rebellious people, BECAUSE they were a reprobate people; no, but on the contrary, they were as reprobate silver, and rejected by Jehovah BECAUSE *they were wicked and rebellious*. They had fearfully apostatized; they were guilty of idolatry, covetousness, and every species of wickedness. The whole nation with but few exceptions had become ripe for destruction. The word of the LORD was a reproach unto them, they had no delight in it. From the least of them even unto the greatest of them, every one was given to covetousness; and from the prophet even unto the priest every one dealt falsely. In the 15th verse the prophet asks the question, "Were they ashamed when they had committed abomination?" And his reply shows how blunted were their sensibilities, and how black their hearts, "Nay, they were not at all ashamed, neither could they blush, THEREFORE they shall fall among them that fall, at the time I visit them, they shall be cut down, saith the LORD." God set watchmen over them to teach them and to warn them, "but they said we will not hearken." And what was the