

The *assumption* that God cannot foreknow an event unless he has fixed it, is, besides, a *limitation of Divine foreknowledge*. It is to limit it within narrower compass than the knowledge of creatures. Men can frequently foretell what their fellow-men will do by simply judging from the motives by which they are allowing themselves to be influenced in their conduct. Surely God, who knows all the thoughts of men and is acquainted with all their ways, must much more foreknow what his creatures will do, without decreeing their actions. The prophets foreknew that those events would come to pass, which, as God's inspired servants, they predicted, without decreeing them. The disciples of Jesus foreknew that one of them would betray his master, without decreeing that he would do so. God has created moral agents—creatures endowed not only with intelligence and sensibility, but also the power of choice. We have as good evidence that man is possessed of freewill as we have that he is possessed of intelligence and sensibility. Why then should we shrink from maintaining, that as God has created moral agents, he can foreknow, what they will do without ordaining all their actions? Indeed the perfection of divine foreknowledge is that God knows unerringly what moral agents will do, whether they act according to his will or contrary to his will; and he can arrange his plans to help or to counteract their working, or even to overrule it for good and for his glory.

Men's actions are their own. And though God foreknows all the actions of moral agents, his foreknowledge does not cause them. Foreknowledge is not causal: Knowledge is not a cause. The will and not the understanding is the causative power. As men are will-endowed agents, they are the causes of their own actions, and responsible for them. While then God's foreknowledge is universal, foreordination is limited. The true Calvinist believes in universal foreordination and limited atonement; the evangelical anti-Calvinist, believes in limited foreordination and universal atonement.

A.

LIVING SACRIFICES.

Much of the figurative language of Scripture is taken from the Old Testament economy. There was a class of men in Old Testament times called priests, whose duty it was to offer gifts and sacrifices to God. Hence under the new dispensation all believers are priests unto God, a royal priesthood, an holy priesthood,