

every chapter in the book and we cannot find the sentence which our critic quotes, neither can we find the idea which he wishes to convey by it; but we do find on almost every page, and in almost every section of Calvin's writings where he gives us his views on the subject, the very opposite doctrine from that which our Presbyterian critic *seems* and *appears* to father upon the great divine of Geneva.

Notwithstanding all this our critic tells us that "no Calvinist holds the doctrine of unconditional reprobation."* We would just as soon believe him if he were to tell us that no Calvinist is a Calvinist. We were conversing a few weeks ago with a minister of the same denomination as our critic, a man who is extensively read, and who occupies a prominent place in the Kirk.

The subject of our conversation was this very point of controversy, and we found him a firm believer in, and an advocate of *unconditional reprobation*. Of course he was consistent with the standards of his Church and his profession as a Calvinist. Our critic is not.

That the Westminster divines believed the doctrine of absolute decrees, involving unconditional election and reprobation, is quite evident from the third chapter of the *Confession of Faith*.

We would like to make a few remarks on this chapter, but at present our space will not permit. We shall simply quote the following portions of it, as they speak for themselves: "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." The rest of the section is a palpable contradiction of this. "Yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." II. "Although God knows whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions." III. "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. IV. These angels and opinions, although deserving of profound respect, are not to be blindly followed." Vol. i, Page 3.

* "Every reprobate," says Polhill, "is born with a veil upon his eyes, and a stone in his heart, and in that condition God leaves him, not imparting to him such enlightening and mollifying grace as he doth unto the elect".—Divine Will, p. 100. Quoted by Professor Morison in his masterly and unanswerable refutation of Calvinism. Exposition of Rom. ix. Page 513.