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usually designated Calvinism, but, with more justice, Augustinianism. It is far from my purpose to attempt to give on this occasion either an exposition or a defence of the system. It does not lie in the line of my present subject to do so. Viewed as an exhibition of the relation of human beings and of human life to the Creator and Governor of all things, it has its difficulties to the reason, its perplexities to the moral nature; as what system has not? There is no doubt as to its general character and tendency. Taken as a whole, it is a system which exalts God to the throne, and puts man in the dust; which throws the sinner absolutely on the mercy of God and on the merits of the Saviour's sacrifice, and which at the same time asserts in the strongest way the imperative and unalterable claims of truth and righteousness on all men and in all spheres of life. It asserts, indeed, so strongly the sovereignty