

pared the models of all the hideous variations they shall make,* yet announces, amidst all the solemnities of Sinai, "Thou shalt not make to thyself any graven image," &c.

Let the system which sets forth such dogmas be dragged to rational and Scripture light, and such idol creeds must soon be cast to the moles and the bats. The Divine doings are consistent; God's decrees do not contradict his commands. "Yet saith the house of Israel, the way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?" Ezekiel xviii. 29. It is evident that the doctrine which sets forth a decree for the formation of false god-likenesses cannot be regarded as a doctrine according to true godliness.

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CALVINISM AND THE THIRD COMMANDMENT.

The divine law is binding on those to whom it is addressed. But a certain class of men, Calvinistically denominated 'reprobates,' can never be fairly represented as standing in such relation to the great Law-giver, that He can be regarded as *their God*; nor can they ever attain the position to say truly, "this God is our God," so that *they* cannot be properly addressed in the terms of this commandment. "Thou shalt not take the name of the LORD THY God in vain."

Then, as to the elect, (the fixed number for whom a Saviour is provided) who may each exclaim, "my Lord and my God:" of whom it may be declared, "Happy is the people that is in such a case, yea, happy is the people whose God is the Lord." These according to the Antinomian doctrine are said to have the exact sum of the guilt of their transgressions fixed, fore-ordained, estimated and defined: and the precise amount arranged for, and transferred to the account of *their* surety ages before the actual perpetration of the crimes: and so must the whole transaction be carried out accordingly: and thus must it be looked upon as utterly vain to attempt by any restriction of law to accomplish any shortcoming on the part of the elect, in filling up the appointed measure of their iniquity.

* In following up the idea of pre-ordained graven images, it may be remarked that as there have been sometimes many different sizes and variations in make of the same named deities, not all precisely to one pattern, it would seem there must have been in such cases several originals of some of them. Again, as the decree in which all these idols have place is said to be eternal, the image designs being eternally co-existent, herein is displayed a strange system of eternal mythology.