

thing necessary for man's salvation, in the costly ransom of his Son's blood, and in the gracious striving of his free Spirit. But the choice of man is required so that he may be actually saved. Hence God's command, "Choose ye this day whom ye will serve." Hence Jesus ascribes the ruin of the Jerusalem sinners to the fact that they would not allow him to gather them together, as a hen gathereth her chickens under her wings.

Sinner, God is ready to forgive you; you need not wait to be saved. God has been, and still is, waiting on you. Perhaps you are not ready to be forgiven. If you are not prepared to give up your sins, you cannot be pardoned. "The wicked must forsake his way, and the unrighteous man his thoughts," to be forgiven, and believing in Christ involves the giving up of sin. If you choose to cling to sin, you choose to continue in a state of condemnation. Or it may be you are not ready to take forgiveness in God's way. God bestows pardon as a free gift for Jesus' sake. You may be persisting in bringing a price in your hand to give for it; you cannot get it thus; you must submit to the plan, which the infinitely wise God devised for the bestowment of pardon on sinners. Or peradventure, you wish to make yourself a little better before you come to God for pardon. There is no need for this either; you cannot make yourself any better; you must come to God by Christ *as you are*. O sinner, believe in God, as ready to forgive, and in Jesus' work, as the everlastingly satisfactory ground on which he forgives, that Jesus died for you so that God might forgive you; and you will be filled with gratitude to the God of salvation.

REPROBATION.

The quotations which we made in our last number from Calvinistic divines, were to show that *unconditional reprobation* is, and has always been, one of the fundamental principles, or foundation stones of the Calvinistic system. We brought forward evidence sufficient to satisfy every one that this is the case. The fact that many who profess to be Calvinists, now repudiate, and reprobate unconditional reprobation, does not in the least alter the system; it only proves that they have abandoned an essential part of their own system, and to be consistent with themselves, should either admit the dogma as a part of their creed, or abandon as false and untenable the doctrine of *unconditional election*. The