

chooses to make of those abilities and those powers which God has given him. Calvinism believes in the will of man and the power which God has put in the will of man. Calvinism believes in both of them. Arminianism tries to make a mixture of the two. It tries to make an explanation whereby the two fit together so that somethings are determined of God and some things are determined by us. Calvinism recognizes the fact that these are two principles which are both true and which both must be recognized and you cannot simply take one of them. And of course as the natural impulse of the human heart to think only of the one side of what man can do. Just think of what we would like ~~if we~~ of what we are able to will, to feel that we are able to decide things entirely ourselves. I see it in my little boy. He is not yet three. How he wants this and he wants that and this is what he wants to do and this isn't ~~is~~ what he wants to do. And as you watch him trying to exercise his free will ~~you~~ very soon see how very irrational the idea is-- man is free to do just whatever he wants to do. Would you like to go out for a walk Johnny? 'Oh, I'd love to, yes.' Well lets put your coat on. " I don't want to put my coat on'. Do you want to eat some lunch now? Yes, Well, come and sit up to the table. ' I don't want to sit at the table'. His will is conflicting with itself constantly. ~~you have~~ He has this and he wants that and he wants the other and it conflicts with itself. It reaches no goal. No objective. And when you try to decide how to reach the objective which you might have you find that a whole lot of other desires you have ^{might} have to be sub- 8 detoured . He wants to do this. And this is his desire. And you come along and you hold a little something in front of his face and ~~you~~ ^{he} notices this and he doesn't notice this and the ~~first~~ next thing you know, he has gone the exact opposite direction to the directions which he thought he wanted to go. And it is exactly the same with everyone of us. And the idea that man is absolutely free to turn this way or that and do whatever he feels like is an idea which is natural to the superficial person. It is natural to a little child. It is natural to the one who does more thinking. But as you think into it you very soon find yourself against your will going over to the other extreme. And so among unbelieving philosophers, it is far more common to