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The misrepresentations and slanders with which Arminians assail Calvinism, and which form so large a portion of the weapons in their armoury, have been frequently exposed, and that centuries ago; and the policy pursued by them in these circumstances has been to evade the answers, or disregard them altogether, and to repeat the slanders as if no exposure had ever been made. The statement given by that class of writers of the questions in dispute has, from the days of Arminius downwards, been almost invariably unfair, and often to the degree of being absurd; sentiments are unscrupulously put forth as Calvinistic, which, if entertained by an office-bearer in a Presbyterian church, would subject him to discipline and deposition; the grounds assigned and reasonings urged in support of Calvinism have been in like manner caricatured, for it is far easier to assail it by misrepresentation, than to dispose of these; and thus the ignorant and credulous have been led to wonder how any could believe such doctrines to be contained in the Word of God, while readers of more intelligence have equally wondered how men with any pretensions to honesty could make such representations. Great irreverence, moreover, amounting sometimes to positive blasphemy, has not uncommonly been shewn by Arminian disputants when expressing their conviction that, on the supposition that Calvinism were true and their own tenets false, the honor of the divine character would be impeached, and that, were the government of God conducted on other principles than theirs, this would be at variance with justice and rectitude. It ill becomes any men to presume on their own infallibility, and to write as if the honour of God were so linked with their sentiments that, if these be erroneous, His glorious character must be tarnished, and He would be unworthy of the love and adoration and service which He claims from His intelligent creatures. "Let God be true, and every man a liar." This most reprehensible course has been followed by Arminian writers more especially in connection with discussions on the doctrine of election.

That our race is fallen, depraved, and guilty; that all have sinned, are by nature dead in trespasses and sins, have provoked the just displeasure of God, and are incapable of extricating themselves from this condition and recovering the divine favour and image, are undeniable truths which are frequently