

THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 8.

JUNE, 1862.

VOL. I.

THE CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS
EXPOSED.—No. 2.

At the close of an article in our last number, we adverted to misrepresentations of Calvinism by a recent writer in the organ of Canadian Wesleyanism. Those which we then exposed he repeats in a variety of forms, and with the assurance of one who was giving an unquestionably correct account of the views of Calvinists. To point out merely, without further remark, everything that is erroneous or objectionable in his statements, would be a formidable task as well as a fruitless one, and would require much more space than we purpose to devote to the whole subject; and it would be an absurd and uncalled for proceeding to expose minutely, and at length, everything advanced by one so reckless in his statements, and who deals so largely in mere assertion without indicating the grounds on which his assertions are based. He writes with professions of candour, and with an air of authority as if he were master of his subject; but what can any one possessing the least acquaintance with the matter think of the intelligence or candour of a writer who deals in such assertions, as that Calvinism "separates the will of God from His counsel," "refuses to recognize His moral attributes as controlling His will and His acts," and "reduces His moral government to a government of mere power;" that it "makes His will not a holy will," and "all the moral law of God to be a mere system of *positive precepts*, which we are to obey, not because they are right and agreeable to the nature of God, but *only* because it is His will!"

Assertions like these, and others which this writer makes in regard to Calvinism, are plainly contradicted by our Standards. For example, our Confession declares that "such as truly believe in the Lord Jesus and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed;" and that "this certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith;" whereas according to this writer, "Calvinists make conversion a matter of great uncertainty," so that "no one can be absolutely certain of the genuineness of his conversion!" It is very evident on the other hand that, on Arminian or Methodist principles, there can be no such thing as an assurance of salvation, and