

uniformity of belief, and that Popery is of course the standard.

It is the same with Calvinism, either as it existed in the mind of Calvin himself, or under any of its modern modifications. There are many who think there is speculative error in that system. It is not the system that they can believe. But that is no objection to Calvinism. There are other minds, as honest and docile as theirs, that can and do receive it, and do arrive at Christianity through it. It may seem to us an unreasonable system; but there are minds with which it has an affinity, with which it can coalesce, minds that are in a state to need this very system. We, with our turn and habits of mind, cannot know what is the process of this assimilation, what is precisely the state of the soul in receiving this system; and it is not necessary for us to know. But we do know, if we know any thing about it, that multitudes of souls which do receive it, do somehow receive the power of religion along with it, receive all that the soul needs, moral truth, and moral strength, piety, virtue, peace, and a hope full of God and immortality. There may be much error in the system, but it contains so much of truth, or is so apprehended by certain minds, as to make them all that they need to be, religious. The evil is not in Calvinism as a system of theological opinions. All the evil that we associate with that system arises from the idea, that there must be a speculative uniformity throughout the church, of which Calvinism is of course the standard — an idea that has become so extensively incorporated with that system as to be nearly identified with it. It is this idea, with all the bitter uncharitableness and the unholy means and measures that frequently proceed