

We have frequently been made sad by listening to Calvinistic ministers at tea-meetings, Bible Society meetings, and Missionary meetings. They will speak of the importance of spreading the gospel, and circulating the Bible; they will show what has been done in the past by the heralds of salvation in the way of disseminating the gospel; they will enlarge on *how much more might have been done* for Jesus if his followers had been more active and liberal, and urge on their hearers greater diligence in the Lord's work. Men who hold and who have sworn to maintain and defend a creed which teaches that God has decreed to save a certain and definite number only, and to pass by the rest of mankind, declaring that more souls might have been converted if Christians had been more united, laborious and liberal!! Now these men either hold the Westminster Confession as their creed, or they do not. If they do, they ought not to talk as above indicated. If they do not, then they ought to repudiate the creed; because no two things can be more antagonistic than the Calvinistic doctrine of election and such sentiments; and no conduct can be more inconsistent than to hold by the creed, oppose those who have discarded it, because it is false, and, at the same time, give utterance to them. Such sentiments are in themselves true and important. It is true that God's people might have done much more for Jesus and the salvation of men had they been more zealous in his cause. But the truth of such a statement is seen only in the light of a doctrinal system that is at the opposite pole from that of the Westminster Confession of Faith. And yet many who make such statements as these have excluded from their fellowship those who maintain the doctrines which give to them consistency, and for no other reason than their holding them. We think we have a right to complain of this conduct in many Calvinistic ministers. They will denounce us as heretics, because of the views of divine truth which we advocate, set forth that these are pernicious, and yet hold a creed which teaches that the destinies of all men were fixed from eternity, and that sinners are converted by omnipotence. How can any doctrine be pernicious in the light of such a creed? We admit that men have a right to hold and teach Calvinism, but we think they ought to be consistent with it. The attempt to be so would be convincing proof to them of its utter unsoundness.

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