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THE CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS
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We had almost finished our last article when a second and professedly closing rejoinder from the Wesleyan organ reached us, which we had hardly time to glance at before sending to the press; and, as it shews the degree of reliance to be placed on statements from that quarter, and affords specimens of the character and grounds of Arminian misrepresentations, we have resolved, in place of proceeding in the course we had originally intended, to devote this article to an exposure, which for any other reasons would have been deemed unnecessary. Of our fourth article, though published ten days previously, no notice is taken; and the *Guardian* shews its usual unscrupulousness in coolly assuming that our first three articles closed our series, and then assuring its readers that we had avoided the attempt to answer other imputations, as absurd as they were slanderous, which it had cast on Calvinism, and that we had abandoned the charge, which has been made in all ages against Arminianism, of subverting the grace of God in the salvation of sinful men.

The exposure, in our last, of the Wesleyan organ in the case of Mr. Isaac Taylor was as lengthened as our limits could well admit of; nevertheless, to shew how little reliance can be placed on its statements, we return briefly to the subject. Part of its charge was that, according to him, the chief defect of Methodism is that "it makes no provision for the social element in our nature." Were we to state at length, and in Taylor's own words, the defects which he attributes to Wesleyanism, and then what he says on the subject of its social organisation, this part of the charge, to say nothing about that of trickery and falsehood, would at once appear as absurd as it is unfounded. We merely say that he mentions among the leading defects of Wesleyanism, that it is of all sects the narrowest as to its temper, and a system of close sectarianism; that its doctrine is a heterogeneous mass, of which it is hard to believe that it should continue to command the assent of an *educated* body of ministers through the present, and the next generation—an ill-adjusted Christianity, over which an air of consistency and harmony can be thrown only so long as the eye takes in a few degrees of the broad field of vision; that its energy, like that of Jesuitism, is in part to be attributed to its tight lacing; that it is an economy for a time, and that the Christianity it teaches will always be im-