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CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS
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One fruitful source of Arminian slander is the assumption that the Calvinistic doctrine of reprobation precludes or denies all possibility of salvation to the non-elect. We need hardly tell our readers it is the belief of Calvinists that all who live under the light of the gospel (we leave out of view the case of the heathen) have the opportunity of being saved; that the merciful calls and invitations of God are addressed to all indiscriminately; that His offer of salvation is an honest and an earnest one; that, while men cannot repent and believe the gospel in their own strength, the grace necessary to enable them to do this is attainable; and that none perish but through their own fault, their wilful impenitence and unbelief, their abuse of their own faculties and of the privileges afforded them. It is not difficult, indeed, to shew that it is only under the Calvinistic system that a full and free salvation can be offered to sinners. In reality, the Calvinistic doctrine of reprobation no more denies a possibility of salvation to those who perish at last than the Arminian one; if there were any propriety or weight in the objections urged against the former, they would tell with equal force against the latter; the same answers to these must be given in both cases; and the bitterness and fury with which Calvinism has been assailed on this subject, in so far as they do not spring from ignorance, have their source in enmity to God, or in the virtual self-righteousness, which pervades, under a thin disguise, the Arminian system. A possibility of salvation to the non-elect is just as compatible with the decrees of God under the Calvinistic, as under the Arminian scheme.

The Arminian doctrine respecting the divine decrees of election and reprobation is, that God foresaw from eternity those individuals who would believe and repent and persevere in holiness till death, and, on this ground of *foreseen* faith and perseverance, elected them to everlasting life; that He also foresaw from eternity those individuals who would be finally unbelieving and impenitent, and, on account of their *foreseen* unbelief and impenitence, determined to condemn them to eternal misery. Some, indeed, hold that these decrees are made in time, that there is no election of men to eternal life till they believe, and that, should these fall away from faith and holiness, the *divine* decree is reversed; but, inasmuch as the final state of men at death, and the