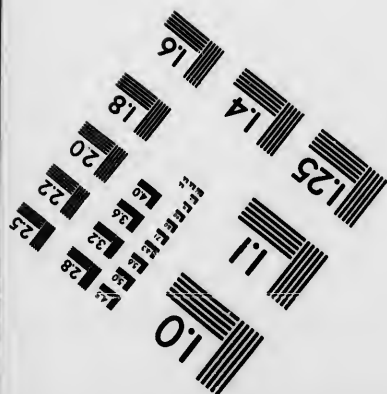
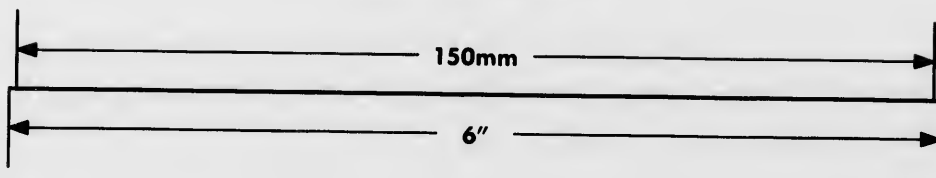
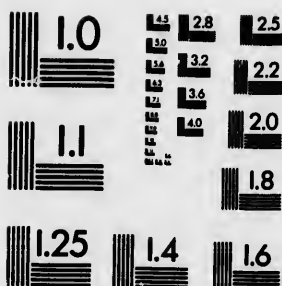
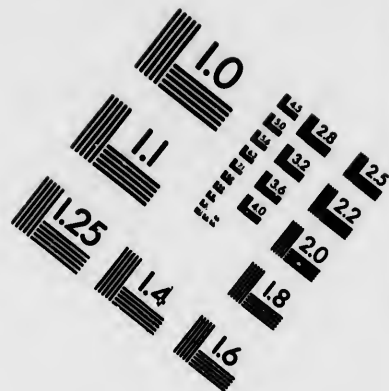
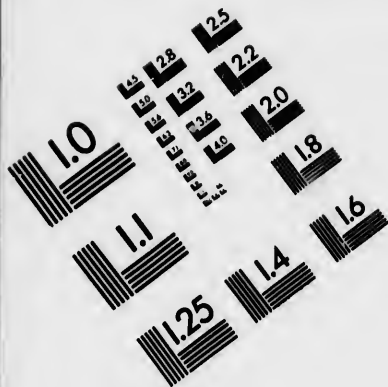
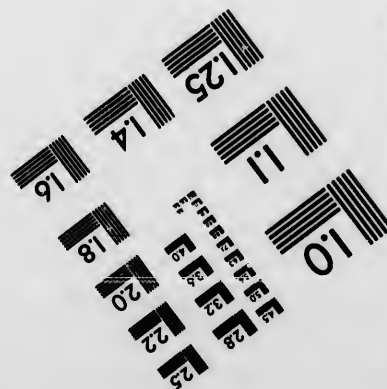


IMAGE EVALUATION TEST TARGET (MT-3)



APPLIED IMAGE, Inc
1653 East Main Street
Rochester, NY 14609 USA
Phone: 716/482-0300
Fax: 716/288-5989

© 1993, Applied Image, Inc., All Rights Reserved



**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1993

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

☒ Coloured covers/
Couverture de couleur

☐ Covers damaged/
Couverture endommagée

☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

☐ Cover title missing/
Le titre de couverture manque

☐ Coloured maps/
Cartes géographiques en couleur

☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

☐ Bound with other material/
Relié avec d'autres documents

☐ Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

☐ Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

☐ Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| | | | | / | | | | | | | |

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

☐ Coloured pages/
Pages de couleur

☐ Pages damaged/
Pages endommagées

☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

☐ Pages detached/
Pages détachées

☒ Showthrough/
Transparence

☐ Quality of print varies/
Qualité inégale de l'impression

☐ Continuous pagination/
Pagination continue

☐ Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

☐ Title page of issue/
Page de titre de la livraison

☐ Caption of issue/
Titre de départ de la livraison

☐ Masthead/
Générique (périodiques) de la livraison

The copy filmed here has been reproduced thanks to the generosity of:

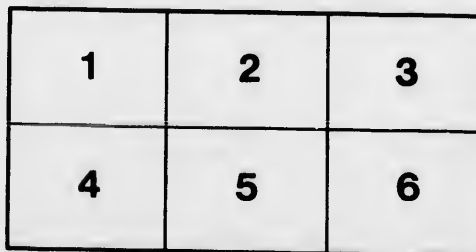
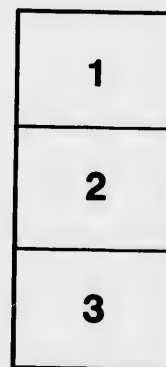
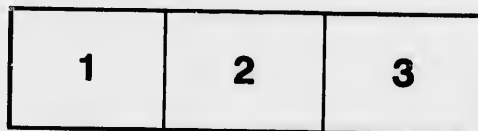
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol ➡ (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole ➡ signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

CALVINISM

IN

Relation to other Theistic Systems :

A LECTURE

DELIVERED AT THE OPENING OF THE SESSION OF KNOX COLLEGE,
TORONTO, ON 3RD OCTOBER, 1884.

BY

WILLIAM MACLAREN,

Professor of Systematic Theology in Knox College.

PUBLISHED BY A COMMITTEE OF THE PRESBYTERY OF TORONTO.

WITH ADDITIONAL NOTES.

TORONTO:
PRESBYTERIAN PRINTING HOUSE, 5 JORDAN STREET.
1884.

2502

CALVINISM

IN

Relation to other Theistic Systems :

A LECTURE

DELIVERED AT THE OPENING OF THE SESSION OF KNOX COLLEGE,
TORONTO, ON 3RD OCTOBER, 1883,

BY

WILLIAM MACLAREN,

Professor of Systematic Theology in Knox College.

PUBLISHED BY A COMMITTEE OF THE PRESBYTERY OF TORONTO.

WITH ADDITIONAL NOTES.

TORONTO:
PRESBYTERIAN PRINTING HOUSE, 5 JORDAN STREET.
1884.

CHAS. B. BROWN

BX8932

M29

1884

p***

00924449

w
a
is
fr
p
m
in
th

w
th
B
sc
er
w

la
ab
to
th
de
fa
me
wh
th
my
at
su
my

PREFATORY NOTE.

The following lecture was very cordially received by the audience to which it was originally addressed. It was reported in the daily papers, and appears to have excited a larger measure of public attention than is usually accorded to academic discussions. Letters have reached me from many quarters giving very hearty approval of the line of thought pursued. Friends in whose judgment I have confidence, have asked me to give it to the public in a more permanent form, and have intimated that they regard it as a specially seasonable presentation of the truth, fitted to meet the wants of thoughtful minds.

It was not, however, to be supposed that all who read my lecture would give to it equal approval. It has called forth, on both sides of the Atlantic, adverse criticisms from writers of Arminian tendencies. But, so far as these criticisms have fallen under my notice, they have scarcely touched the main position of my lecture, viz.:—that Calvinism embraces all the positive elements in the other theistic systems with which I compared it, and differs from them only in their negations.

This position is so important in its bearings that, if well-founded, a large portion of the ordinary arguments against Calvinism must be abandoned, or entirely recast. Yet my critics have scarcely attempted to grapple with it seriously, but have judged it more expedient to confine themselves to the usual denunciations of Calvinism, and the ordinary defences of Arminianism, with which the public are already quite familiar. In these circumstances, I did not feel it necessary to leave more pressing duties to engage in a newspaper controversy with writers who, while overlooking the main position in my lecture, spent their strength on issues which, if raised at all, were only incidental to my discussion. In preparing my lecture for the press I have, however, at the suggestion of friends, added a few notes which, I hope, deal sufficiently with the more important criticisms which have fallen under my observation.

TORONTO, 26th Jan., 1884.

WM. McL.

it
p
a
w
j
sl
m
m
th
es
lo
be

be
th
se
pe
th
th
pe
al
(2
be
th
of
ch

CALVINISM

IN RELATION TO OTHER THEISTIC SYSTEMS.

The Presbyterian Church has ever been distinguished for its loyal attachment to that system of doctrine which is popularly known as Calvinism. And those who are best acquainted with its numerous branches throughout the world, will be most ready to admit that wherever it has enjoyed an untrammelled Presbyterian government, it has shown no sign of any general departure from its ancient moorings. Dr. Schaff, indeed, ascribes to Calvinism in modern times a greater liberality than characterized it in the seventeenth century. But he cannot be said to have established the existence of any variation which has theological import. And the examples he specifies can scarcely be said to rest on historical data.

The impression which many cherish, that Calvinism has been modified in modern times, is probably due to two things, viz.: (1) In seasons of religious controversy, like the seventeenth century, men naturally lay more stress on the points which separate them from their antagonists than on those which they hold in common. In peaceful times, like those in which we live, other aspects of truth receive proportionate regard, and no *five points*, however vital, are allowed to engross the mental energies of the Church; and (2) in happier periods, when the din of controversy has been largely exchanged for the activities of Christian work, the strong language which seems appropriate in the heat of debate is laid aside, and more temperate words are chosen to express the same convictions.

This is as true of Arminians as of Calvinists. John Wesley,* in the vehemence of his zeal against Calvinism, speaks in a style which is painfully near to the blasphemous. Richard Watson uses milder language, but he has not modified the doctrine. And no one who understands the theology of Calvin, will discover any substantial modification of it in the pages of Cunningham, Hodge and Thornwell, but he may find milder, and, at times, more carefully chosen language. We do not question that there have been introduced, in certain quarters, what may be regarded as real modifications of Calvinism, but they are not properly modern in anything save their phraseology. If to Grotius' governmental theory of the Atonement, we add the speculations of Cameron, Amyrald, La Place and Baxter, we shall not find much untrodden ground for those later divines who have sought to modify Calvinism, while retaining its essential features.

*Vide Wesley's Sermon on "Free Grace," in which the following language occurs, viz. : "One might say to our adversary the Devil," "Thou fool, why dost thou roar about any longer? Thy lying in wait for souls is as needless and as useless as our preaching. Hearest thou not that God hath taken thy work out of thy hands? And that He doth it much more effectually? Thou, with all thy principalities and powers, can only so assault that we may resist thee, but He can irresistibly destroy both body and soul in hell. Thou canst entice, but His unchangeable decree to leave thousands of souls in death, compels them to continue in sin, till they drop into everlasting burnings. Thou temptest. He forceth us to be damned: for we cannot resist His will. Thou fool, why goest thou about any longer seeking whom thou mayest devour? Hearest thou not that God is the devouring lion, the destroyer of souls, the murderer of men?" etc., etc.

It has been attempted to justify this outrageous language, by representing it as the expression of an "honest abhorrence of the idea of God ordaining men to sin, and then condemning them to perdition for what is the result of His own decree." But this vindication involves an inexcusable misrepresentation of the doctrine of the decrees of God, as held by Calvinists. It assumes that the decree of God, and the divine agency sustain the same relation to all events; and that God compels some men to sin, as truly as He constrains others to repent, and believe on Christ. This no Christian believes, and Calvinists reject it with abhorrence. They hold that the decree of God includes "whatsoever comes to pass," but God fore-ordains whatsoever comes to pass in *the way in which each event actually does come to pass*. But as a matter of fact, all events do not come to pass in the same way, nor has the divine efficiency the same relation to them. Some are due to the direct forthputting of God's gracious power, and some are directly due to the wickedness of man, the decree of God extending to them only so far as to permit (*i.e.*, not to hinder) their occurrence, then to

Objects seen by night frequently present a distorted appearance to the eye. And it need occasion no surprise, if Calvinism is often assailed with a bitterness in the inverse ratio of the intelligence of its opponents. It is sometimes held up to scorn, as an extinct system on which all advanced thinkers look back with a kind of lofty pity, and, at other times, it is denounced with a measure of savage invective which seems sadly misplaced in reference either to an extinct error, or a system already in *articulo mortis*. It is perhaps not uncharitable to assume that, while these writers do not understand the system they denounce, they have an instinctive conviction that it is neither dead nor dying. Be this as it may, it is too deeply grounded on the teachings of Scripture, and too fully in harmony with human experience ever to disappear from the world, while earnest men study the word of God, and weigh dispassionately the stern lessons of fact. Calvinism is still a living power in the world. And while there are other types of doctrine which have their attached adherents, it will always be

limit and bound their evil influence, and finally to overrule them for good. The crucifixion of Christ, and the conversion of Saul of Tarsus, were equally included in God's purpose, but while the former was accomplished by human wickedness, the latter was effected by the grace of God.

The Westminster Confession, Chap. III., sec. 1., in full harmony with teaching of standard Calvinistic authors, makes this distinction perfectly plain. It says: "God from all eternity did by the most wise and holy council of His will, freely and unchangeably ordain whatsoever comes to pass: *Yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.*"

Arminians, when they refer to this passage, usually give only a garbled extract. One recently, in criticising my lecture, quotes the passage as far as the words "comes to pass," after which he places a full period, and then omits all the words which I have placed in Italics, words which were inserted by the compilers of the Confession, to show that the decree of God does not sustain the same relation to all events. This style of controversy is not worthy of honourable men. The same distinction is brought out by the Confession with great clearness in Chap. V., sec. 2, where it is said: "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; yet by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely or contingently." The indignation, therefore, of John Wesley, and his modern defender, is based on a pure misrepresentation. There is nothing in the decree of God, beyond what there is in the foreknowledge of God, to force men to sin. Both show that the event is certain, but neither exerts any influence to make the wicked sin.

in order to elucidate the relation which Calvinism sustains to them, and which they sustain to Calvinism. This is what we shall attempt in the present lecture. What we design is not so much defence as exposition. We desire to bring out the extent of our agreement, and the measure of our disagreement, with those who adhere to other theistic systems—using the word theistic in its etymological sense, as descriptive of those systems which recognize a personal God, the Creator and Moral Governor of the Universe, whether accepting, or rejecting a supernatural revelation.

We shall leave out of view the various phases of sacramentarianism, which can co-exist with many types of doctrine. Augustine, though reckoned a saint by the Romish Church, was in ancient times the most powerful exponent of the doctrinal system, which since the Reformation has been associated with the name of Calvin. Calvinism is, in the main, just Augustinianism freed from the unhealthy leaven of sacramentarianism. But while the teachings of the great Latin father have never been repudiated by the Romish Church, and the present Pontiff has strongly recommended to the faithful the writings of Thomas Aquinas, one of Augustine's disciples, there can be no question that sacramentarianism takes more kindly to semi-Pelagianism, which is now the prevailing view both among Romanists and Ritualists. Passing by sacramentarianism, as a kind of fungus growth which may appear in connection with various types of doctrine, we ask attention to the relations which some of the leading theistic systems sustain to Calvinism.

When the question is asked, What is Calvinism? the reply usually given is that it consists in certain views on what are known as the *five points*. The answer is in one respect correct, and in another incorrect. If the questioner desires to learn what differentiates Calvinists from those Christians who approach most closely to their views, the answer is accurate: but, if he wishes to ascertain what Calvinists actually believe, the reply is radically defective. If, in order to distinguish Christianity from Deism, the parallel question were put, What is Christianity? it might be practically sufficient to reply, A belief that God, the Creator,

has made a supernatural revelation of himself to mankind, of which we have a reliable record in the Bible. But were the object to learn what Christians actually believe, every one sees that it would be necessary to give a very much fuller statement of the fundamental tenets which the Christian community has deduced from the teachings of the Old and New Testaments.

Religion, as distinguished from theology, involves the intercourse of a personal God with man, and the voluntary intercourse of man with God. And this intercourse which is implied in all personal religion postulates freedom in God and freedom in man. Freedom, self-consciousness, personality and moral character are, so far as we know, inseparable, and there is no intelligible basis for religion, unless we can predicate these both of God and man.

The eternal necessary substance, which the Pantheist calls God, has neither freedom, personality, self-consciousness, nor moral character. It evolves itself necessarily, according to certain fixed laws, in all the phenomena of the universe, and man himself, and all the workings of his nature, are its necessary manifestations. Religion under such a conception of the universe has no intelligible basis. It is true that where this view is entertained, religious feeling may, to a certain extent, survive, because even Pantheism cannot obliterate man's religious nature, which it fails to explain, but it has no rational ground unless there is a personal God towards whom it can go forth. And it is not less evident that a real freedom in man is equally essential as a basis for religion. If man comes under the same law of necessity which governs the material universe, he is as little fitted to be the subject of religion, as the tangible framework of nature.

There is, indeed, a very intimate connection between the divine and the human freedom, which religion postulates. Man was made in the image of God, and man's freedom, with the limitations, which attach to us as finite and as fallen beings, removed, is perhaps the most accurate representation we can form to ourselves of the divine freedom, or sovereignty, which are only two names for the same thing. In neither case, however, does freedom mean arbitrary decision. Both in God and in man, volition is linked with

intelligence, and is directed towards an end viewed in itself as desirable.

Froude assumes that because Calvinists, in controversy, emphasize God's sovereignty, that they reject human freedom. This is not only incorrect, as a matter of fact, but it would be very easy to show that it is logically fatal to their system. What they do reject is the Arminian or Pelagian definition of freedom, and not the fact of man's free agency. None hold more firmly the two grand postulates of religion, and give to them a more consistent expression in their creed and in their religious life.*

We cordially recognize the necessity of the divine illumination of the soul, in order that religious truth may reach its highest end, but, at the same time, we believe that any religious system is likely to be a permanent spiritual force for good, in the world, very much in proportion to the extent in which it holds forth positive religious truth. Nega-

* In preaching, Calvinists practically recognize man as an accountable free agent, to whom appeals can be reasonably addressed. Were he under the same law of necessity which controls the material world, we might as rationally preach to rocks and trees.

In prayer, Calvinists recognize God as free, and able to do what He has not yet done. All prayer assumes that God may give, or withhold what we desire, according to His sovereign discretion. When the sinner asks for himself converting grace, or when the Christian pleads with God for the conversion and salvation of those around him, the prayer implies that there is something which God may, in his sovereign goodness, do which he has not yet done. But, if, as Arminians tell us, all that God does is to bestow sufficient grace upon all, which they must improve for themselves, and if He has already bestowed that grace on all men alike, what more is there left to ask? Why should any man pray? Let him use the grace already bestowed. Does he expect God to give him *more than sufficient grace*? Does he need to ask God to give him, what he knows God has already given to the entire human race? It is evident Arminianism cannot be shaped into a prayer. When the Arminian gets on his knees, he forgets his Arminianism, and prays like a Calvinist. It has been retorted that when Calvinists preach, they preach like Arminians, and there would be force in the retort did not Calvinism recognize in man a subordinate, but real freedom. But its principles are equally in harmony with prayer and preaching. The opening words of the chapter upon "Free Will," in the Confession of Faith, run: "God hath endued the will of man with that natural liberty, that it is neither forced, nor by absolute necessity of nature determined to good or evil." Accepting this statement as true, we borrow nothing from Arminianism, when we proclaim the Gospel message, and beseech sinners, in Christ's stead, to be reconciled to God. Calvinism, therefore, both in its creed and in its religious life, recognizes the two grand postulates of religion.

tions cannot feed the soul. Non-belief cannot sustain spiritual life.

One of the most important tests which can be applied to the various theistic systems in relation to Calvinism is suggested by this fact. Viewed from this standpoint, it will be found that they differ from it, not in their affirmations, but in their negations. Calvinism embraces all the positive elements they contain, and much more. If you examine, in succession, Deism, Socinianism or Unitarianism, Arianism, Pelagianism, Arminianism and Calvinism, you will discover that you have been following an ascending scale, at each stage of which the positive element grows, and the negations become less.

A view of these systems in relation to Calvinism will make this apparent.

1. Deism asserts the existence of a personal God, the Creator and moral Governor of the universe. But in so doing, it affirms nothing peculiar to itself. It enunciates a truth which all Calvinists, and all Christians hold. It asserts also that the Creator has endowed His creatures with certain properties, or powers which exert a true efficiency of their own, and that He has impressed upon the universe certain laws for its government; but in this there is nothing peculiar to deists. What they assert is the common creed of Christendom. It is by their negations, that they are differentiated from Christians. It is when they deny that God has, at any time, interposed to make a supernatural revelation of Himself to mankind, or that He has since the beginning, put forth His power, save through natural law, to work out His purpose, that they separate themselves from other theists. We are quite willing to accept all they have to say of the perfection of God's works, and of the laws of nature. We readily admit that God's works need no amendment, but when they assume that God, having created the system so perfectly, has left it to run on itself, and work out all His purposes, without any further interposition of His power, we demur. We admit that the laws of nature are perfect for the ends they were intended to serve, and that they are neither violated nor superseded; but unless it can be shown that God has committed the outworking of every portion of His purpose to natural law,

and that he has reserved no element in it for the direct forth-putting of His power, we must reject the deistical negation which assigns to the Most High the position of a mere spectator in His own universe, and we must cordially accept every manifestation of supernatural power, for which there is sufficient evidence.

2. Socinianism or Unitarianism is a stage in advance, and embraces a number of positive elements which are not found in Deism. It is not very easy to specify the positive elements which all who rank themselves as Unitarians, will acknowledge as entering into their creed. For the diversity of sentiment which obtains among them is so great, that it is only by very close personal converse, that we can approximately gather how far each member is prepared to advance in the path of negation, or of affirmation. But, striking a kind of average, the Unitarian creed may be said usually to embrace the following positive elements, viz., the reality of a supernatural revelation of which the Bible is upon the whole a trustworthy record; the prevalence and evil of sin; the unity of the Godhead; the true humanity of Christ, and the moral influence exerted in favour of virtue by the life, death and resurrection of Christ. Most Unitarians, in addition to the affirmations of the Deist, maintain these points, but, in so doing, they assert nothing which does not enter into the creed of Calvinists, and indeed into the creed of Christendom. It is not what Unitarians believe, but what they deny, which separates them from orthodox Christians. It is not their acceptance of the Scriptures as a reliable record of supernatural revelation which distinguishes them from ordinary Christians, but the denial of their inspiration. It is not the assertion of the unity of God, but the denial of the Trinity; it is not the affirmation of Christ's humanity, but the rejection of his deity; it is not the acknowledgment of the evil of sin, but the denial of the total, innate depravity of the human race, which differentiates them from orthodox believers. It is their negations which place an impassable gulf between them and those who worship Trinity in Unity, and trust in the mediation and sacrifice of the God-man for deliverance from the ruin sin has wrought. Their

positive creed is a mere segment of divine truth, and their negations cover the remaining portion of the circle.

Unitarians, indeed, claim that the doctrine of the Trinity contradicts the Unity of the Godhead. But to affirm that God is one in substance, and three in personality, cannot be construed into a contradiction. The affirmations are distinct, and each rests on its own evidence, but no one can pretend that in making them, we say and unsay the same thing.

It is true that among men, for each person there is a distinct substance, but for aught we know this may arise from the limitations which belong to a finite and created nature. And to affirm that it must be with God, as it is with man, not only bases assertion upon ignorance, rather than knowledge, but it makes the creature the measure of the Creator.

Indeed we might go farther, and assert that the doctrine of the Trinity is essential to the intelligent acceptance of the personality of God which Unitarians maintain. Nearly all philosophers hold that self-consciousness, which is inseparable from personality, implies a knowledge of something distinct from self. Dr. Bain says, "The beginning of knowledge or ideas is the discrimination of one thing from another." The consciousness or knowledge of self involves a knowledge of that which is distinct from self. The Ego implies a non-ego, or in other words, I cannot use the personal pronoun I, without distinguishing myself mentally from something which is not myself. If this is a correct view of what is involved in self-consciousness, it is manifest that prior to creation, a unipersonal God is inconceivable. For there is no possibility of self-consciousness when there is nothing from which this self-existent Being can distinguish himself. We must either admit the eternity of the universe, or a plurality of persons in the Godhead, if we desire to hold the divine personality intelligently. It is not a little significant to find a Unitarian writer, so able as Dr. James Martineau, recognizing this alternative, and distinctly admitting the eternity of matter, in order to conserve the personality of God. "There is," he writes, "only one resource left for completing the needful objectivity for God, namely, to admit the co-eval existence of matter, as the condition or medium of the divine agency and manifes-

tation." But while the eternity of matter renders the self-consciousness of a unipersonal God conceivable, it secures for him no high and worthy fellowship, such as a personal nature demands. But if there are three persons in the Godhead, then before any other being existed, there was in the very constitution of the Godhead, provision for self-consciousness. If there is an I, a Thou, and a He, in the Deity, then each person could, from eternity, distinguish himself from the other divine persons, and find full scope for the interchange of thought, feeling and affection. When we go back, like the author of Genesis, to the origin of all things, and see God back of that, dwelling alone in the unapproachable mystery and majesty of his self-existent Being, we can understand that neither self-consciousness nor volition are foreign to His nature, and can we believe that "in the beginning God created the heaven and the earth."*

3. Arianism, though in some respects a higher type of doctrine than Socinianism or Unitarianism, presents no positive elements which are not found in Calvinism and other forms of Evangelical Christianity. It recognizes the union of two natures in the person of Christ; it admits the pre-existence of the Word (Lógos) who became incarnate in the person of Jesus Christ. But in this there is nothing distinctive of Arianism. It is when Arians deny the eternity of the Lógos, and reject His proper Deity, while assigning to Him the rank of the first and highest of creatures, that they separate themselves from orthodox believers. Arians holding that there is in Christ a superhuman, though still a created nature, have, in modern times, shown a tendency to adopt a somewhat higher view of the work of Christ than prevails among ordinary Unitarians. Unitarians regard the work of Christ as designed to produce a direct moral impression upon sinners, fitted to lead them to repent and to pursue a holy life; but some, at least, of modern Arians,

* Vide, "Human Nature a Witness to the Divine Trinity." A very able and suggestive paper by Rev. Professor Wallace, in the *British and Foreign Evangelical Review*, for January, 1883. Professor Wallace perhaps presses analogies, in some points, a little further than is safe, or than his argument requires, but his paper is an exceedingly valuable one. The same view is also maintained with clearness and sobriety in "The Deity," by Rev. Wm. Cooke, D.D., p. 469 to 522.

recognize that the work of Christ does, in a certain vague sense, terminate on God. They regard Him as interposing with God for sinners. The general idea which they appear to entertain is that this exalted Being, taking a deep interest in the welfare of sinners, endured humiliation, suffering and death, not to atone for their sins, but still on their account, and thus He obtained for Himself such a position and standing with God, that God is willing, at His request, to forgive sinners and restore them to favour. The sinner is taken back into favour, not because Divine justice has been satisfied by the atoning sacrifice of Christ, but very much as a man who by his misconduct has lost caste in society, while unable of himself to regain by repentance his lost place, may be taken back through the interposition of a friend of distinguished character and virtues, for whose sake his past bad conduct is overlooked. It is almost self-evident that there is no positive element here, which is not involved in the Catholic doctrine of the atonement. This view supplies no adequate reason why Christ endured humiliation, suffering and death, but the ordinary doctrine does—and a reason which enhances the significance and value of his entire work, and which explains why that work was fitted to secure Him a position and standing with God, which clothed His intercession and His work with power, when presented for sinners. It is only its negations which differentiate Arianism from orthodoxy.

4. Pelagianism. In examining the theistic systems as they ascend from the negative to the positive, the next which comes under review is Pelagianism. Earlier in time, it is also in some respects higher in structure than Socinianism. It embraces all the positive elements in the Socinian system, and recognizes, moreover, the Trinity, and cognate doctrines. But while admitting the truth of these doctrines, it cannot be said to have shown any special sense of their importance, and, in its practical teaching, it has generally ignored them. It is, indeed, scarcely possible that anyone cherishing Pelagian views of man's natural state and powers, could feel an urgent need for such aid as is involved in the direct interposition of God the Son, and God the Holy Ghost, for man's salvation. "Modern Socinians and Rationalists are the only consistent Pelagians."

The questions with which Pelagianism deals specially, are sin and grace ; but the views which a thoughtful man entertains on these central topics, must necessarily mould his beliefs on many of the leading doctrines of the Christian system—in fact, upon all which bear upon man's natural state and the method of his personal restoration to the image of God.

The positive elements of Scripture teaching, as understood by Calvinists, and substantially by Evangelical Christians, in reference to the two questions handled directly by Pelagianism are, (1) That all mankind, by the fall of Adam, lost communion with God, are involved in the penal consequences of his first disobedience, and have lost the image of God, and become dead in sins, so that they cannot, without the special aid of God's Spirit, repent, believe on Christ, or do works acceptable to God. Salvation, therefore, cannot originate with man.

(2.) That it is by a special subjective work of the Holy Spirit, imparting spiritual life to the soul, that men are led to understand the truth revealed in the Word in its real import, and are determined to yield a willing obedience to all its requirements. Each Christian, therefore, can say with the apostle, " By the grace of God I am what I am."

The distinctive teaching of Pelagianism is sharply antagonistic to these views. It may be summed up in two negations, viz. : (1) That man's moral character received no injury from the fall, man having now the same ability to do the will of God as had Adam ; and (2) That man needs, and receives, no subjective aid from the Holy Spirit to enable him to repent, believe on Christ, and do the will of God. The second of these negations flows necessarily from the first ; for, if men need no help, God certainly will not interpose to give it. And both these negations flow, not from any alleged teaching of Scripture, which it can scarcely be pretended harmonizes with them, but from two philosophical axioms which Pelagians lay down with as much confidence as if they were revealed in the Word of God. These are, (1) That moral quality can be predicated only of volitions and their consequences which are directly under the control of the will. Consequently, it is an absurdity to speak of hereditary sins or innate depravity.

No habits or dispositions can be either good or bad morally, as volitions alone have moral quality. (2) That ability limits responsibility—every man must have plenary ability to do what God enjoins. Moral inability is held to be as destructive of obligation as natural. If a man hates God, so that he cannot keep His commandments, he is no more bound to do it than to open the eyes of the blind. It follows that every man is able, at any moment, to do whatever God commands, without any special divine help. He needs no Holy Spirit to aid him, or to work in him either to will or do. He is as able to obey as Adam in Eden. Grace, in the ordinary sense of the term, is unnecessary.

Pelagians, indeed, speak freely of grace, but they do not mean by it what is meant by Evangelical Christians. God in His goodness has been pleased to make us free agents, capable of obeying his commands perfectly. He has given us the example of Christ, and a supernatural revelation for our guidance, and He pardons sins committed before conversion. The truth revealed and the circumstances with which we are surrounded, exert an influence in the right direction. This is grace, and all the grace of which this system admits. Man needs no Holy Ghost now to enlighten the eyes of his understanding, and he receives no such aid.

It goes almost without saying, that this system has no positive element which is not embraced in Calvinism. Its negations alone distinguish it from orthodox Christianity. It has the merit, such as it is, of self-consistency, but is the self-consistency of a system which undertakes to solve the problem of man's destiny by leaving out of view human depravity, the most important element in the problem to be solved.

5. Arminianism is allied more closely to Calvinism than any of the theistic systems we have reviewed. Arminius, brought up among the Calvinists of Holland, studied theology in Geneva under Beza, and the system which he afterwards developed, shows that he owed not a little to his early training. The positive elements in his teaching are all found in the theology of his youth. These, however, he combined with negations, drawn chiefly from Pelagian sources, which have gone to make the system what we now

find it. It is a composite system in which Augustinian and Pelagian tendencies appear alternately in the ascendant.

It has been customary, since the Synod of Dort, to speak of the matters in dispute between Arminians and Calvinists, as the *Five Points*, not that the differences can be limited strictly to these, but these are so important and far-reaching that the other variations may be said to flow from them. This controversy turns upon the views held in reference to the fall, efficacious grace, election, particular redemption and the perseverance of the saints. And upon all these topics where Arminianism differs from Calvinism, it is in the way of negation.

(1.) In reference to *the state of man since the fall*, Arminians avow in general terms a doctrine which is in thorough harmony with Calvinism. The Methodist Episcopal Church, U. S., has adopted the following article, borrowed from the Calvinistic articles of the Church of England. It is in these terms, "the condition of man, after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

This scriptural statement of the effects of the fall upon the race, seems to shut up mankind to salvation by grace. But Arminian philosophy soon makes it apparent that "things are not what they seem." Arminians teach that such an inability as they assert was superinduced by the fall is inconsistent with man's free agency and moral accountability. It is not enough that the soul of man as a whole, including all its tendencies, habits, judgments and dispositions, should be endowed with a power of self-decision, for then, however freely the man might will, he might, if influenced by evil dispositions, invariably will what is wrong. In order to free agency, it is held that the faculty of volition must have a power of self-determination, "irrespective of all judgments of the understanding and the affections of the heart and the entire state of the soul at the time." The will can have no bias to either

side. It must, in fact, be in a state of equilibrium.* And as this is, confessedly, not the condition of mankind when they are born into the world, Arminians hold that it would have been harsh and unjust of God to have treated them as responsible for their conduct, had He not by the introduction of a remedial system, through Jesus Christ, secured to them sufficient grace to restore them to the platform of free agency, where Adam stood prior to the fall.

What is called grace is, in fact, a compensation for a hardship, or injustice inflicted on the descendants of Adam, in connection with the manner in which they were introduced into the world, and as soon as sufficient grace, or rather sufficient compensation, has been bestowed upon men, they are brought back to that state of moral freedom which Adam had in Eden; and thus the scriptural doctrine of the fall, acknowledged in words, is practically blotted out at the behest of Pelagian philosophy. In reference, therefore, to the *fall*, Arminians differ from Calvinists in the direction of negation. For as soon as justice has been done to men, the effects of the fall are practically annulled to them, and they stand substantially where Adam stood before sin entered our world.

(2.) Arminians differ from Calvinists upon *efficacious grace*. They agree in holding that fallen man cannot repent, believe on Christ and lead a holy life, apart from a subjective work of the Holy Spirit in the soul. Both

* Some modern Arminians, like Whedon, have, under the pressure of Edwards' logic, abandoned this mode of stating the matter, but, while modifying the phraseology, they retain substantially the same notion. They admit that there may be a preference in the mind prior to volition, but, as the will is not determined in its volitions, by what seems to the mind most desirable at the time, and may, as a matter of fact, choose what seems least desirable, at the instant of choice, the preferences which exist prior to volition, exert no influence in determining how the will shall act. The will is in fact isolated from the understanding, and the other powers of the mind, and is in no way determined by them. The volitional faculty becomes, according to this view, a kind of isolated agent, within an agent, which, in acting, either may, or may not take into account what commends itself to the understanding. In reply to the question, What determines the will? Whedon replies, "Nothing, whatever." If the will is thus equipoised in reference to volition, and equally free to turn to either side, notwithstanding the decided preference of the soul to the opposite, then, of course, we have the old *equilibrium* under a new guise.

maintain the necessity of grace, and agree that it is efficacious also, up to a certain point. But there is an important difference. The Calvinist believes that the salvation of the individual sinner turns on the grace of God victoriously constraining him to yield himself to God, while the Arminian holds that it turns on the self-determination of human will. The Calvinist holds that God not only gives men an opportunity of saving themselves, but "by His almighty power, He determines them to that which is good; and effectually draws them to Jesus Christ; yet so as they come most freely, being made willing by His grace." Each believer therefore can, in the full meaning of the words, say, "By the grace of God I am what I am." We have seen that what the Arminian calls grace is, in reality, according to his theology, no grace. It is in no sense due to the unmerited favour of God. It is strictly a compensation made for an injustice inflicted by God on mankind through Adam.* And the compen-

*Arminians claim to teach salvation by grace, and so do Pelagians. The Scriptures affirm that we are saved by grace, and all Christians must find some meaning for the words. What we hold is, that Arminianism is inconsistent with the belief that salvation is due to the unmerited favour of God, or to *grace in the proper sense of that word*. The evidence that Arminianism, in its avowed principles, subverts grace, is too abundant.

In a volume of Doctrinal Tracts published, "By order of the General Conference" of the Methodist Episcopal Church, U. S. The position is dealt with, at page 25, that, in the matter of salvation, "God might justly have passed by all men." To this the writer, who is John Wesley, answers: "Are you sure He might? Where is it written? I cannot find it in the Word of God. Therefore I reject it as a bold, precarious assertion, utterly unsupported by Holy Scripture." But the Calvinistic objector replies, "You know in your conscience that God might justly have passed by you." "I deny it," John Wesley answers. "That God might justly, for my unfaithfulness to His grace, have given me up long ago, I grant; but this concession supposes me to have had grace."

Of course, if God could not have justly left John Wesley and all men to perish in their sins, their salvation is not due to grace, but to justice. To have left them to perish would have been to inflict on them a wrong. God was therefore, *bound by justice* to provide salvation for mankind. To ascribe such a work to grace is to abuse language, and to confound grace and justice.

Richard Watson, Inst's, Vol. II., p. 57, speaks in the same strain. Having pointed out that all men are, through the fall of Adam, involved in death, temporal, spiritual and eternal; he seeks to vindicate God's procedure from the charge of injustice, in the following manner: "In all this

sati
und
con
of fr
the
degr
briu
It
quit
inse
requ
troy
had
littl
this
bute

it is i
suffer
wilful
all me
sustai
than
guage
injury
to this
Christ
clear
by gre
")

"Man
sunk l
the fal
them
he is b
respon

Dr
Armin
item
istence
entirel
"grac
Christ
system
whole
If it w
knows

sation ceases, when sufficient has been accomplished to undo the wrong, and bring men back to the Adamic condition of free agency. They are placed on the platform of free agency, and left to make what use they please of the privilege. Were it to incline them even in the faintest degree to embrace the gospel, it would destroy the equilibrium, and subvert their free agency.

It is true the work Arminianism assigns to grace is quite superfluous. Man never lost his freedom, which is inseparable from his personality, and therefore cannot require to have it restored. Had the sin of Adam destroyed the free agency of his posterity, they could have had no moral nature, and no sin, and would have stood as little in need of salvation as the lower animals. But while this is evident, there is no doubt that what Arminians attribute to grace is a subjective work, the same in its general

it is impossible to impeach the equity of the divine procedure, since no man suffers any loss or injury ultimately by the sin of Adam, but by his own wilful obstinacy – the 'abounding of grace' by Christ, having placed before all men upon believing, not merely compensation for the loss and injury sustained by Adam, but infinitely higher blessings, both in kind and degree than were forfeited in him." It is surely only by a strange abuse of language that, what can be spoken of as a "compensation for the loss and injury sustained by Adam," can be regarded as of grace. But, according to this Arminian divine, it is only because compensation has been made in Christ, for the injury and loss sustained in Adam, that God's justice can be cleared in his dealings with mankind. This is salvation by justice, and not by grace.

"By the atonement," says Dr. Whedon in his work on the Will, p. 336, "Man is re-elevated to the level of responsibility, beneath which he had sunk by the fall." If men have sunk beneath the level of responsibility by the fall, it would clearly be unjust to punish them for their sin, or to allow them to perish. If God is to treat men as rational and accountable agents, he is bound to bestow on them grace, and thus restore them to the level of responsibility. This is not salvation by grace.

Dr. Whedon attempts, very unsuccessfully, to evade the charge that Arminianism involves a rejection of salvation by grace. He says that "an item of justice in a system of grace, which is an item requisite to the existence of the system, is itself a grace." p. 337. We reply that this depends entirely on the *nature* of the item, and *where* it occurs. We admit that "grace reigns through righteousness (or justice) unto eternal life by Jesus Christ our Lord." Rom. 5, 24, and an item of justice occurring in this system may very fairly be said to be itself a grace, but this is because the whole system springs from, and is dependent on, the unmerited favour of God. If it was a compensation for a hardship previously inflicted, no one who knows the meaning of language, would think of ascribing it to grace.

character, as far as it goes, as that which the Calvinist believes is wrought by God in the soul, when he leads the sinner effectually to embrace Christ. The Arminian maintains that this work is carried far enough to restore free agency to man, but he denies that God can so touch the springs of thought and feeling in that region of human nature which lies back of consciousness, as to insure that the sinner shall freely accept the great salvation. It is this negation which specially differentiates the Arminian from the Calvinist in reference to grace.

(3.) Arminians differ from Calvinists in reference to *God's eternal purpose in general, and election in particular*; but on both they differ in the direction of negation. They admit that God has an eternal purpose, but they deny that it includes whatsoever comes to pass. The decrees of God, in their most general aspect, are God's eternal purpose to do what He does, and to permit what He permits. The real point on which this discussion turns is, what does God do, and what does he permit? No theist can believe that it is wrong for God to intend to do what he does, and to intend to permit what he permits. Arminians differ from Calvinists in regard to the purpose of God respecting human salvation, because they ascribe more to man, and less to God in the work. While they admit that God exercises a particular providence which

Nothing could bring this out better than Dr. Whedon's own illustration, when fairly stated: "If a millionaire graciously take an orphan boy, previously involved in ruin, into his service, and endow him with capital to be his commissioned agent, for the intentional end of bestowing on him the results, in form of a munificent fortune, surely the first bestowing of the necessary capital (requisite though it be for the requiring of any service or results, and so an act of justice in view of the requirement) would be an act of grace." p. 337. In order to make this illustration fairly parallel in the Arminian view of God's dealings with mankind through Adam and Christ, we must add an element, and a most essential element in the case, which Dr. Whedon has conveniently omitted. We must suppose that the orphan boy had "been previously involved in ruin," through no fault of his own, but entirely through the agency or arrangements of the millionaire. What, then, becomes of the grace of the millionaire, who takes the roundabout method described by Dr. Whedon to make tardy compensation for injury and ruin he had previously inflicted on the orphan boy? If death, temporal, spiritual and eternal, in which Watson tells us the race are involved through Adam, cannot be justly inflicted on them, it is an abuse of language to ascribe their deliverance from this doom to Grace.

extends to all events, and may therefore exert an influence favourable to the sinner's salvation, and that He gives sufficient grace to all to restore to them free agency, they deny that He does effectually determine any sinner to turn to Christ. They cannot therefore imagine God's purpose to include a work which he does not do. The Calvinist, on the other hand, believes that God not only makes his universal Providence subsidiary to the salvation of individual men, but that He exerts a gracious, victorious power in the hearts of men by which they are made willing to embrace Christ, and pursue a new life. God's purpose, therefore, must include the bestowal of this grace. This is the decree of personal election. Arminians admit of an election of persons to special services, and of nations and bodies of men to eminent privileges and advantages, and that God has a purpose to save all who repent and believe on Christ, or, as others put it, a purpose to save all who He foresees will repent and accept Christ. In this there is nothing which the Calvinist will not accept as containing an element of truth. It is when the Arminian denies that the election spoken of in the Word of God is a personal choice of men "before the foundation of the world that they should be holy," that we reach the negation which distinguishes them from those who hold the reformed faith.

(4.) In reference to the *nature of Christ's redeeming work*, there is substantial oneness between Arminians and Calvinists. Both embrace cordially the catholic doctrine of the nature of the atonement. They regard the sufferings of Christ as strictly propitiatory. They view them as intended to satisfy divine justice, and render it consistent with the glorious character and perfections of God to pardon sin, and save sinners. Arminians reject the notion that the atonement is a mere governmental expedient designed to leave an impression on the moral universe that God is determined to uphold law, and punish sin, while, in point of fact, he does not punish it. They regard the work of Christ as terminating directly on God, and not on the moral universe. In examining the governmental theory of Grotius, Limborch presents very correctly the

pith of the whole discussion in the question, "An Christus morte sua circa Deum aliquid effecerit?" *

But while there is substantial agreement between Arminians and Calvinists on the vital question of the nature of the atonement, they are not equally at one in reference to the *design* of God in giving His Son to die, and the *design* of Christ in dying. Arminians hold that Christ died for all men alike. Calvinists do not regard the satisfaction of Christ as like the payment of pecuniary liabilities, where the payment liberates *ipso facto*, and the amount paid is regulated by the number whose liabilities are met. They regard it as a satisfaction to the law and justice of God, which, in its intrinsic merit, is sufficient for the whole race and adapted to all. No man, therefore, need perish for want of an atonement, when God offers to him for acceptance, the work of Christ. But while Calvinists believe this, they hold also that Christ, in dying, sustained a special relation to His elect, whose salvation is not only rendered possible, but secured by His atoning sacrifice.

Here it may seem there is a positive element in the Arminian system which Calvinism rejects. This is only in appearance. For when Arminians assert that Christ died for all men alike, what do they mean? Not certainly that he did for all men, in dying, what the Calvinist believes he did for the elect. They do not imagine that he designed to secure the salvation of all men. The Arminian has present to his mind one idea of the design implied in the words, "died for," when he asserts Christ died for all men, and the Calvinist has before him a different and richer idea, when he affirms that Christ died for the elect. The Arminian does not believe that Christ died for all men, or for any man, in the sense in which the Calvinist believes that Christ laid down His life for the sheep. According to the Arminian view, he died for all in the same sense as He died for those who He foresaw would reject his salvation and perish, and even as He died for those who were beyond the reach of mercy, when He suffered on the cross. Arminians can, in the nature of things, mean nothing more than that by the death of Christ, a foundation has been laid, upon which God can righteously make a full and sincere offer of salvation to the entire race, which whosoever accepts shall

* Whether Christ by his death has effected anything Godward?

be
ni
ha
to
ma
for
gre
(
per
are
a s
be
and
vea
cho
Chr
ther
Spin
quic

T
not
nega
elect
Chri
their
Holy
any s
mine
they
the t
by th

In
Calvi
sivena
in the
tion o
chara

* Th
the resu
who go
surface

be saved. But this is by no means peculiar to the Arminian. Every Calvinist believes it firmly, and acts upon it habitually, when he preaches the Gospel, or offers Christ to mankind indiscriminately. To state the matter in the manner of logicians, it is only by giving to the terms "died for" a smaller *comprehension*, that they impart to them a greater *extension*.

(5.) Arminians are distinguished for their denial of the *perseverance of the saints*. Calvinists believe that all who are truly in Christ shall not fall away totally, or finally from a state of grace, but shall certainly persevere therein, and be eternally saved. They base this belief (1) on distinct and numerous Scripture testimonies; (2) on the fact revealed that God has an unchanging purpose to save his chosen people; (3) on the peculiar relation they sustain to Christ their representative in dying and interceding for them; and (4) on the power and grace of the indwelling Spirit through whom their spiritual life is sustained and quickened.

The peculiar teaching of Arminianism on this topic is not only a negation, but it is based chiefly on other three negations. It is because they reject an eternal personal election to faith and holiness; because they deny that Christ sustains any such relation to His people as secures their salvation; and because they reject the idea that the Holy Spirit can, without destroying human freedom, exert any such power in the heart of man, as will effectually determine him to embrace the gospel and follow Christ; that they deny the perseverance of the saints, and explain away the testimony of the Word, which asserts that they are kept by the power of God through faith unto salvation.

In our review of this subject the distinguishing feature of Calvinism, as it has come before us, is its *comprehensiveness*. We have seen that the various theistic systems in their positive teachings, sustain to Calvinism the relation of a part, more or less fragmentary, to the whole. This characteristic is the result of a fair induction of Scripture.*

* The comprehensiveness of Calvinism is not due to speculation, but is the result of a fair induction of the teachings of Scripture. The student who goes to the Bible to discover his theological system, finds upon its surface the plain and distinct recognition of two things, viz.: (1) God's

confirmed by the facts of man's experience, in a state of nature and of grace. This induction gives, as the funda-

sovereignty, as manifested in an eternal personal election of men to salvation, and in efficacious grace, and (2) Man's freedom and accountability for his life and conduct. If any system is to be truly Biblical it must be sufficiently comprehensive to include both these facts. Let anyone read Eph. i. 3-6; Eph. ii. 8-10; I. Thess. i. 4-5; II. Thess. ii. 13; Rom. viii. 28-30; Rom. xi. 5-6; I. Peter 1-2; Acts xiii. 48; Acts xxii. 14-15; John x. 15-16; John xv. 16, and John xvii. 2-3, and his mind must be very strangely constituted indeed, if he does not see in them the distinct recognition of an eternal personal election, and efficacious grace, or, is not, at least, conscious that a painful effort is necessary to eliminate these doctrines from the words. That these texts, in their obvious meaning, appear to teach these doctrines, scarcely admits of denial, and we venture to assert that a careful examination of the context will, in almost every case, deepen the first impression made by the words.

And no one certainly can read such passages as Is. lv. 5; Ezek. xviii. 30-32; John v. 40; II. Cor. v. 20; Heb. iv. 7, and Rev. xxii. 17, without perceiving that the Scriptures, with equal clearness, recognize man everywhere as a free, accountable, moral agent.

But this is not all: we find Christ Himself distinctly recognizing these two facts, side by side, in the same passage. In John vi. 37, He declares, "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." We find precisely the same collocation of truth in Matt. xi. 27-28. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him. Come unto me all ye that labour and are heavy laden and I will give you rest." Our Lord can discover no inconsistency between that Sovereign election, which gave to Christ a people who shall all come to Him, and those invitations and assurances which address man as a free and responsible agent. He can perceive no contradiction between a belief in that efficacious grace, which alone can reveal the Father savingly to men, and the precious invitation, "Come unto me all ye that labour and are heavy laden," etc. If we wish to embrace a theology which is as comprehensive as the teaching of Christ, we must find a place for both these elements in our creed. It will not do for us to set the one in opposition to the other, and assume that if human freedom is a fact, eternal election must be deemed inconsistent with it. It may surely be assumed that Jesus Christ understands the conditions of human freedom better than Arminian divines. And we have seen already that the comprehensiveness which must characterize any system which is really Biblical is equally demanded as an intelligible basis for prayer and preaching, which are as universal as living Christianity. We pray, because all Christians on their knees instinctively embrace the Calvinistic creed, and believe that God may, in His sovereign good pleasure, do for men what He has not yet done for them. And we preach, because man is an intelligent and responsible free agent. If Arminian divines choose to say that, in so doing, we contradict ourselves we reply, it is a contradiction which pervades Scripture, which we share with Jesus Christ, and which is involved in the experiences and exercises of living Christians in all ages.

mental conditions of the central problem of human salvation, three facts which must always be taken into account : (1) man's innate depravity ; (2) the personality and freedom, or sovereignty of God ; and (3) the subordinate personality and freedom of man. These three facts lie upon the surface of Scripture, and are involved in any fair account of human nature ; and they are recognized in the Calvinistic system throughout.

Nearly all the difficulties which are urged against the peculiarities of Calvinism, arise from no lack of evidence for these three independent facts, but from the inability of the speculative reason to comprehend how, if man is fallen and depraved, and God is sovereign, and man free, the two freedoms, the supreme and the subordinate, can each have a place, in working out man's deliverance from sin. If we deny, or ignore these facts, it is easy to conjure up a theory of things which will eliminate these difficulties. If we deny personality and freedom to God, and imagine that human freedom is a mere mental delusion, we can fall back on a Pantheistic system of evolution, and, if the problem is not solved, it is obliterated. If with Socinians and Pelagians, we deny human depravity, and practically shut out all present agency of the Most High in human salvation, a self-determining power in the human will may seem adequate to accomplish the work. The radical objection to these systems is that they solve the problem by denying its existence. Calvinism finds the recognition of these facts demanded both by Scripture, and by human-nature, and, therefore, it cannot adopt these short-hand methods of solving the problem. It accepts the facts, and assigns to each its proper place in the system of revealed truth. This is what gives to Calvinism its distinctive character.

This characteristic explains why the Calvinistic type of doctrine has, in all ages, attracted towards it so many devout master minds. The system which could satisfy such men as Augustine, Aquinas, Anselm, Luther, Calvin, Cranmer, Jewell, Knox, Bacon, Owen, Howe, Pascal, Edwards, Cunningham, Hodge and Thornwell, and a multitude of others, who have stood in the front rank of thinkers, must have in it an affinity for minds of the widest range.

This peculiarity shows that Calvinism will be more likely to commend itself to earnest thoughtful men, who desire to grapple intelligently with the great questions raised by religion, and supplies the reason why, wherever it has been generally embraced, it has tended to stimulate so powerfully the mental energies, and to develop the moral fibre of the community.

It throws light also on the peculiar antipathy which Romanists and Sceptics evince towards it. Their champions scarcely notice other theistic systems. Like the captains of the host of Syria, who were commanded to fight neither with small nor great, save only with the King of Israel, they single out Calvinism as the object of their embittered assaults. The truth is that what they dislike is evangelical religion in any form, and they specially dislike Calvinism, because it is the fullest, best compacted and most symmetrical presentation of the positive elements of pure Christianity, which, in every form and degree, is obnoxious to Sacramentarianism and unbelief.

e likely
desire
sed by
s been
power-
l fibre

which
ham-
e the
fight
ng of
em-
ke is
slike
most
pure
cious



THE Publication Committee of the Presbytery of Toronto proposes to issue from time to time a series of Tracts on topics connected with Presbyterian doctrine, government, discipline, modes of work and kindred subjects : in order that our people, especially the young, may be better able to defend the principles of Presbyterianism, as well as to give a reason concerning the hope that is in them.

The Committee respectfully request the hearty co-operation of the Church at large, in order to make the undertaking, under the blessing of God, beneficial and a success. As the object is not money-making, but the wide circulation of wholesome literature at the lowest figure, all transactions will be conducted on a strictly cash basis.

J. M. CAMERON,

Convener.



