Flesherton Advance.

"TRUTH BEFORE FAVOR"—"PRINCIPLES, NOT MEN."

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THE ADVANCE.

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FROM THE OFFICE,

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Casual advertisements, 8 cents per 1st insertion and 3 cents per line each subsequent insertion.

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Copy for advertisements should reach this office not later than noon on Tuesday to ensure insertion in current issue.

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I. O. O. F.
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MEETS every Tuesday Evening at 8 o'clock. Lodge Room, Strain's block, Toronto street. Degree Lodge, 1st Tuesday in each month. Visiting brethren cordially invited.

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Toronto, Union Station, dep. 7.30 a.m., and 4.25 p.m.
Cardwell Junct, ... 9:05 a. m., 6:00 p. m.
Orangeville ..... 9.55 a.m. 6.45 p.m.
Flesherton & Priceville 11.50 a m. 8.30 p.m.
Owen Sound, arrive.... 1.30 p.m. 9.55 p.m.

GOING SOUTH.

Owen Sound, depart... 5.15 a.m. 3.10 p.m.
Flesherton & Priceville, 6.43 a.m. 4.47 p.m.
Orangeville ..... 8.27 a.m. 6.40 p.m.
Cardwell Junct, ... 9:05 a. m., 7:31 p m.
Toronto, Union S. arr, 10.45 a.m. 9.10 p.m.

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CORRESPONDENCE.

[The Editor does not necessarily endorse the opinions expressed by correspondents.]

"What is Arminianism?"

To the Editor of The Advance.

My SUPERFINE friend, B, finds great fault with my mode of replying to him. He says it is "painful" to read my letter." I am not surprised at this at all. I merely took the SUGAR from his PILL, showed the legitimate conclusions of his fallacious pet theme, and for ONCE he is pained! Phrenological revelation. Regarding his reference to Milton, the inference is unequivocally that his ability to grasp momentuous questions, in relation to their intrinsic import and surroundings is painfully wanting; but VERSE, familiar and necessary to support Calvinistic theories, sparkle like diamonds in his eyes, and at risk of mutilation of good sense and honest conclusions, he makes any man, even Milton a Calvinist! Well, it happens that he is nothing of the kind! and as B has not attempted to prove it, I allow it to pass.

Of course my erudite (?) opponent never fails in betraying his dignified, self-approbation, and in his usual GENTLEMANLY style refers to matters outside of this discussion, perfectly gratuitous and misleading; but retort is unnecessary, for the simple reason that the gentleman is so well known to be one of the most virulent, dogmatic and offensive to individuals in contention with him—many a man has been dubbed a fool, and I cannot expect to escape. I therefore desist from further personal replies at present except EN PASSANT, a few strictures be necessary.

It will not be forgotten that regarding the evidence of the Father's, B is brought to bay and acknowledges the gist of my argument. It will also be noticed that he nowhere presumes to deny, the conclusions necessary and logical, deduced from the premises laid down by himself and predecessors, however repulsive to the human conceptions of Divine mercy; but to make it palatable, he glosses and diverts by long dissertations and silly allusions to Arminianism.

It will likewise be noticed, that he treats with authority, that I am the person who sent him a pamphlet! and that to none but Presbyterians, were they sent through the post-office. As I will not be bluffed into saying who did or who did not dispatch them, one thing I would like to know—by whom or whence is the PRIVATE business of the POST-OFFICE divulged? Is any one's communications through this channel to be exposed and published? If such occurs to me, I will see that some one is further removed from it.

In further discussing this subject, I need not repeat the "Westminster Confession of Faith:" nor the doings of the Synod of Dort of 1619, the French Reformed Churches of 1558; they agree pretty conclusively in the unconditional Election and Reprobation of portions of the human family. In chapter 3, sec. 3, of the Westminster Confession, it is stated, "Elect infants, dying in infancy, are regenerated and saved by Christ, through the Spirit, who worketh when and where and how he pleaseth." Hence the balance are passed over and reprobated. Calvin openly vindicates the doctrine, and asks,—"Whence comes it to pass, that the fall of Adam should involve so many nations, together with their infant children, in eternal death without remedy, unless God saw it right that it should be so?" Arminians reject such doctrines and rigidly oppose them, and declare that Christ died for all, and that there is nothing in the word of God to substantiate it (the Calvinistic theory), and that every one's salvation depends, in a sense, upon his own choice and conduct. Arminians affirm, that there is not ONE passage of Scripture which limits the atonement to a select number of the human family—not any which declare, that Christ died only for a few—there is not a passage which teaches such doctrine in plain language or from which it can be inferred. It is not revealed and if not, it must be PURE invention.

Further, the doctrine of eternal reprobation is without proof—in fact it is disproved. In opposition to Calvinism we claim that CHRIST DIED FOR THE WHOLE WORLD. John the Baptist exclaims, "Behold the Lamb of God which taketh away the sin of the whole world."—John I, 29. "And we have seen and do testify, that the Father sent his son to be the Saviour of the world."—1 John 4, 14. "For God so loved the world," &c.—John 3, 16. The Calvinist, in argument, interpolates and says, it should be the "Elect world," but unfortunately for them, there is no such phrase in the good book; besides it would be an absurdity—it would have no meaning. If you read the last passage Calvinistically, it would read thus—"For God so loved the ELECT WORLD, that whosoever of the ELECT WORLD believeth in him should not perish but have everlasting life." Wou dn't that be a pitiable caricature of the passage? Besides, let B show a passage where the term world and elect are interchangeable. The Lord says to the disciples—"Ye are not of the WORLD, but I have chosen you out of the WORLD; therefore the WORLD hateth you." It is evident, then, the elect and the world are different—the WORLD is the whole mass of humanity. In the following passage both are described as the objects for whom Christ died. I John 2, 2. "And he is the propitiation for our sins; and not for our sins only (as the Church) but also for the sins of the whole world." Again, other passages declare that Christ died for ALL men—EVERY man. I Tim. ii 5, 6. "For there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all (not a part but all) to be testified in due time." St. Paul says that "he humbled himself to be lower than the angels, for the suffering of death, that he by the grace of God should taste death for EVERY man." Heb. ii. 9. St. Paul states that where sin abounds, grace did much more abound.—"Therefore as by the offence of one judgement came upon ALL men to condemnation; even so by the righteousness of one the free gift came upon ALL men unto justification by life." Again: "For the love of Christ constraineth us; because we thus judge, that if one died for ALL, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." By what force of argumentation can any one understanding the English language conclude that Christ died ONLY for the Calvinistic elect? The glorious fact is stated is stated plainly, and yet the Calvinist deny both the FACT and the INFERENCE. St. Paul says: "Destroy not him with thy meat for whom Christ died." Again: "And through thy knowledge shall the WEAK BROTHER PERISH for whom CHRIST DIED? St. Peter said that certain false teachers would bring in damnable heresies, even denying the Lord that brought them, and thereby bring upon themselves swift destruction." It is evident then that Christ died for others than the Elect, and is fatal to B's theory, and proves that Christ died for all whether eternally saved or eternally lost.

Can it be necessary to add more evidence? You shall have it. "He that believeth shall be saved; but he that believeth not shall be damned." "He that believeth is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." This duty to believe is obviously UNIVERSAL; and if the atonement were only PARTIAL, any demand to believe could not be universal without gross injustice.

Now, even according to the Calvinist, the only persons to be damned are the unbelievers, for NOT BELIEVING in Christ as a Saviour: and they are those, according to Calvinists, for whom a Saviour was never provided—who COULDN'T believe in him, and any pretension thereto would be giving credit to a lie, and would be realizing a delusion!

As previously stated, Calvinism in this respect is in contradiction to the Scriptures and a tremendous libel upon the character of God. It makes the state of humanity infinitely worse than that of devils—THEIR doom is not aggravated by additional woes, resulting from fictitious and partial dispensation which enjoins requirements impossible to be performed, and proclaims curses it is impossible to avoid.

Methodists cannot receive such doctrines; they adhere to the grand and fully established doctrines of universal atonement—"And the Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will may come and partake of the waters of life freely." "Come unto me all ye that labor and are heavy laden and I will give you rest; and him that cometh unto me I will in no wise cast out." "He will have ALL men to be saved and come to the knowledge of the truth." On the Calvinistic theory such passeges are dire mockery. Calvin says: "God hath two wills, the one outward and revealed whereby he doth most sweetly invite sinners to his grace, and most graciously calls them to repentance, seemingly as though he was earnestly desirous of their salvation: the other will is inward and secret, which is irresistable and takes effect infallibly; and by this he brings through ways unavoidable, to an estate and course of sin here and then to eternal damnation and punishment hereafter." What is this but attributing EQUIVOCATION and DUPLICITY to God? Language cannot be too explicit and severe to expose such abominable trash. "The oath of the Most High declares, "As I live," saith the Lord, "I have no pleasure in the death of him that dieth." "Let God be true and every man a liar."

B quotes from the 9th of Romans, and exultingly presumes a victory he has yet to win. Who reading this chapter will solemnly declare, that it has any reference to INDIVIDUAL reprobation, in the Calvinistic sense? Is not the whole argument based upon God's rejection of the Israelites on the one part and the bringing in of the Gentiles on the other part. So it is understood by all biblical scholars of note. But supposing individual passages be taken, time and space permits elucidation of every one. It will substantiate what I have stated, notwithstanding the term "caviller," charged upon some of the Apostles themselves, and their associates, by B—the only method he had to get out of the corner, in which he was placed—please look upon a few of their stringent points. Take ix. 13.—"Jacob have I loved but Esau have I hated." O, says the Calvinist, unconditional election and reprobation is here! But it is not so! For, FIRST, it is not Esau and Jacob PERSONALLY who are referred to, but their posterity, as appears from Malachi i. 2, 3, and the drift of the Apostles discourse; and then the term HATE doesn't mean to detest or abhor, but to regard with a less degree of favor. The same term appears in Luke xiv. 26. If any man come to me and HATE not his father and mother, &c. Who pretends to say that it should be construed in a Calvinistic sense? Besides Esau as well as Jacob were circumcised, which was the seal of God's covenant, and both included in the premise of general salvation. Take another passage that B finds so useful: "For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, &c., therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Reprobation sure here! The terms "raised up" and HARDENED, declare it, says the Calvinist. Then Pharaoh was brought into existence to sin against God, was he? If Christ died for ALL—which is abundantly proved—he died for Pharaoh, and therefore there could have been no decree for his destruction. But the passage has a different meaning. The Hebrew original has no reference at all to his being BORN OR BROUGHT INTO EXISTENCE; it literally means TO STAND OR TO SUPPORT, hence it should be "for this cause have I supported thee during all the dreadful plagues." The Septuagint has it, "FOR THIS REASON HAST THOU BEEN PRESERVED." The Arabic, "FOR THIS PURPOSE I HAVE PRESERVED THEE." Thus the Calvinistic idea is precluded. What about the HARDENING of Pharaoh? Does it mean anything more than permitting it to be done? Certainly every biblical reader knows such rendering is admissable. In Exodus vii. 3, the act of HARDENING is ascribed to God; but in verse 15 of the following chapter, it is ascribed to Pharaoh HIMSELF. "But when Pharaoh saw that there was respite, he hardened his heart and hearkened not unto them, as the Lord had said." The sins of Pharaoh were his own voluntary acts. "He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy." Similar passages might be adduced in corroboration: but B's mind is so obtuse, it disqualifies him to adopt a fair mode of interpretation by observing the peculiar phraseology of the text and compare with parallel passages; if he did, his pet scheme would evaporate. A fair and equitable line of interpretation disposes of every particle of his fixed Calvinistic elucidation of the 9th chapter of Romans. Pharaoh hardened his OWN HEART as the Jews closed their OWN eyes. Let me repeat: There is not a passage, which upon a rational interpretation, is not in perfect harmony with the doctrine of universal redemption. The Morrisonians of his own countrymen, reputable for learning, repudiate entirely the Calvinistic mode of interpretation. Perhaps B never read their works either.

"He says Arminians grant, that all men will not be actually saved: that the salvation or perdition is distinctly foreknown by God; and that the event will certainly happen as he foresees it will," and reasons therefrom that it is a synonym of Calvinism. His argument is fallacious—first, by permitting an inference, that FORCE or NECESSITY is an element of God's foreknowledge, when it is nothing of the kind; second, by purposely omitting the Arminian theory of man's volitions, voluntarily placing himself in that condition of condemnation of which God's foreknowledge is cognizant. Hence there is in the quotation no parallel to his forced, logging chain fashion of Calvinistic Reprobation.

I will not quote in full the Calvinistic doctrine of Grace and its exercises as given so grandiloquently by B. I shall at once give him credit that he has stated his case just as Calvinists generally do, possessing not one solitary fragment of hope, nay, in a state where inevitable darkness and ruin await the vast majority for ever. Let him look at the deductions. Suppose a human parent to form himself on the universal Father, as described by Calvinism, that is, were he to bring his children into life totally depraved, and then to pursue them with endless punishment, would we not charge him with a cruelty unsurpassed in the annals of the world. Or were a Sovereign to incapacitate his subjects for obeying his laws and then to torture them in dungeons of perpetual woe, we should say, that history records no darker crime; and is it possible that any religion should hold God up to us in such heart-withering characters? Yes, Calvinism does it! B does it! B uses nearly one column to tell us poor Methodists what GRACE is? and what is required for its operation. To provide a Saviour for all, B says, isn't grace at all! To feed ten beggars and let the other ten starve is his idea of grace. Dr. Whedon says "Calvinism affirms that "Adam's posterity is truly GUILTY of Adam's sin, so as to be eternally and justly punishable therefor, without remedy." As guilty of this, God might have the whole race born into existence under a curse, without the POWER OR MEANS of deliverance and consigned to eternal punishment. And from this state God elects and chooses and redeems for himself a part only! And this is the sum and substance of the Calvinistic idea of grace!" Irresistable grace—absolute, like the act of Creation—for the elect only! The Arminians declare this to violate the principles of eternal justice. They deny that guilt and literal punishment can, in the nature of things be thus transferred. The Methodist or Arminion theory is—"That upon Adam's sin a Saviour was forthwith interposed for the race as a previous condition to the allowance of the propagation of the race by Adam and a provision for inherited disadvantages. Had not a Redeemer been provided, mankind after Adam, would not have been born. The race inherits the nature of fallen Adam, not by being held GUILTY of his sin, but by the law of nature of descent. The race in Adam without redemption is totally incapable of salvation, yet under Christ it is plac'd upon a new redemption probation, is empower'd by the quickening Spirit given to all and through Christ may, by the exercise of free-agency attain eternal life." The grace of the Calvinist, then, is PARTIAL, interested, and unlike the great and benevolent Father whom we delight to call God. But the Arminian's GRACE of God as applied, is

Continued on 8th page.

REMOVAL!

MISS G. A. N. PAGE,

(LATE OF OWEN SOUND)

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Flesherton, Feb. 12, 1884.