

Mr. Roy quotes Mr. Wesley's words against bigotry : "What
"if I were to see a Papist, an Arian, a Socinian casting out
"devils? (By this he means, turning sinners to God.) *Yea,*
"*if it could be supposed that I* should see a Jew, a Deist, or
"a Turk doing the same, were I to forbid him directly or
"indirectly, I should be no better than a bigot still." The
use Mr. Roy makes of this, and the meaning he attaches to
it, are very extravagant, and beyond all reasonable license of
interpretation. There is nothing mysterious about Mr.
Wesley's meaning. He, in effect, says, "Be tolerant to all
who differ from you, and encourage all who are trying to do
good, however wrong you may believe them to be." Mr.
Roy interprets him as if he said : "It is of no special conse-
quence what men believe or preach. No preacher of any
Church should be censured or hindered as long as he is con-
scientious in what he teaches ; even though he may be a
Papist or Socinian. Doctrines are of no consequence."
Can any living man who knows anything of the history and
teaching of Wesley believe that such an extravagant belief
correctly represents his meaning? The whole work and
teaching of John Wesley's life contradict Mr. Roy in his
strained attempt to convict him of extreme laxity respecting
doctrine. We might just as well argue that because he ad-
mitted that there had been many "truly religious" Roman-
ists, such as Thomas à Kempis, Gregory Lopez, and the
Marquis de Renty, Wesley "abandoned" Protestantism, as
to argue that because he admitted that a man who held
erroneous notions about the Trinity presented signs of piety,
therefore he renounced the doctrine of the Trinity and the
whole orthodox scheme of doctrine. It speaks badly for
Mr. Roy's theological notions, that they require him to resort
to so much unfair quotation and strained interpretation of
the authors he quotes, in order to make them even appear
to countenance his Socinian notions.