

and 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 temptest; He forceth us to be damned, for we cannot resist his will!"

Leaving the appropriate and heavenly work of disseminating truth, they assail, misrepresent and denounce other denominations in such a style as this. That this is characteristic of their pulpit performances also, as well as their publications, is notorious. With both they come stealthily into quiet and peaceful neighbourhoods, or enter heartily into divided congregations and glory in the work of making proselytes. In such circumstances we feel that it is no breach of Christian charity to exhibit their own principles and show their tendency. They are [1] utterly subversive of all grace in the Gospel of Christ; and [2] encumbered beside with the absurd and unscriptural conclusions mentioned above.

In writing the foregoing pages we have been constantly oppressed with the painful conviction that Arminianism is a delusion. We say painful, because it is with sorrow that we have felt ourselves forced to the conclusion. It is mournful to think of so many persons deceived and deceiving others. But the evidence is irresistible. We have presented it in part, and shall see more of it in the sequel. It pretends to be what it is not. Its advocates claim that they hold the doctrine of grace in perfection; whereas there is no grace in the Gospel, as held by them in distinction from Calvinists. They cannot preach a sermon on grace, but on the great Calvinistic principle that God might justly have left all men to perish in their sins without giving his Son to make an atonement—that men are accountable by nature, as free, moral agents, without the grace of the Gospel to make them so—that as such they may properly be rewarded or punished for their conduct—that God may justly give or withhold his grace as He pleases; and that in the exercise of it, He can move and keep the heart with perfect certainty, without destroying free agency—making his people "willing in the day of his power."

If they can, let them preach on their own principles; "God could not justly have left me to perish without the offer of salvation.—I should have been irresponsible without it. and without a measure of the grace which it bestows. And now He cannot bring me into his favour and keep me by an irresistible influence without destroying my freedom." Where could any just idea of grace be introduced into a sermon built on such principles? Yet these are the principles of Arminianism.

We feel constrained to add, here, our decided opinion, that no small part of the alleged success of Arminian sentiments has arisen from a popular de-