

The doctrine of grace is too clear and too precious to be overthrown by a delusion. Even the natural heart, much as it is inclined to such sentiments, cannot commonly embrace them at the expense of grace.

Other questions also have pressed upon us in the preparation of these pages, with painful interest. They are such as these. Can those who hold the Arminian principles, presented above, preach the gospel fully? Can they fairly present to their hearers the God of the Bible, or the Saviour therein revealed? Suppose them not to preach the positive errors which these extracts contain, (and it is mostly in their attempts at controversy that these false and dangerous principles are avowed,) can they ever preach the truths to which these errors stand opposed? Can they, and do they, preach that God was under no obligation to provide a Saviour—that he is absolutely free and sovereign in his grace, giving or withholding it as he pleases—that he is able to break the most stubborn will, and to keep even the most wayward of his children against the snares of the devil? We think not. Then do they preach the pure gospel? Is it not an eviscerated gospel in which God's sovereignty, his perfect freedom in the gift of his Son—in the bestowment of his grace, and his ability to reach and keep the vilest sinner, are left out? Is it the Father, Son, and Spirit, revealed in the Scriptures whom they set forth? Or is it not their own mistaken idea of what that God ought to be and to do, which is proclaimed?

Having presented the doctrinal aspect of Arminian Methodism, it would be fair and important to inquire into its practical working. This, however, would be an invidious and a very different task, the responsibility of which we do not feel called upon to assume. The recent volumes by the Rev. Parsons