

nature of things, impossible! To be constrained by irresistible grace (just what common poor Christians in their weakness desire and pray for) would leave no room for their self-determining principle, would destroy their accountability, and is contrary to the nature of the divine government! They must therefore cease to pray and long for this divine guardianship, and rely on their "self-determining principle!" Is it in this view of the matter that our Arminian friends believe in falling from grace? Well they may, for this self-determining principle, which is superior to and independent of all motives or external influences, and which absolutely knows no law, must be a very uncertain dependence. We should undoubtedly believe in falling from grace ourselves, if we held to any such principle.

But this is not all. For [3] according to it, the moment the redeemed soul arrives in heaven it ceases to be an accountable spirit, being kept by irresistible grace; or [4] if not, for aught the grace of God can do for its preservation, it may, like fallen angels, sink down to the blackness of darkness for ever! We are not sure then of eternal life even after we get to heaven, much less can we be in this world! Who can tell what turn this lawless, self-determining principle may take, and how soon it may plunge the redeemed down to hell?

But the mind tires and the heart grows sick in tracing the sad conclusions which flow legitimately from these distinct averments of Arminianism. Enough has been said to show the tendency of their principles. We submit it to the judgment of every candid reader, whether we have done them injustice. As said before, it affords us no pleasure to make these exposures. It is a painful duty, made imperative by our love of the truth, and by the course of those who hold such principles. They are not content to propagate error, but seem to consider themselves called of heaven to overthrow Calvinism. These so-called "Doctrinal Tracts," which the General Conference ordered to be published that they might be "within the reach of every reader," and which they are so fond of putting into the hands of Presbyterian readers, are mainly intended to refute that system. They contain but little of the peculiar or positive teachings of Arminianism. Only here and there a cloven foot—an egregious blunder—appears, as in the extracts we have given. The full phials of their vituperation are poured out on Calvinism through more than two hundred pages of the volume. The following specimens of the controversial style are worthy of preservation. Calvinism "represents the most holy God as worse than the devil, more false, more cruel, and more unjust. On these principles, one might say to our adversary, 'Thou fool, why dost thou roar about any longer? Thy lying in wait for souls, is as needless