

them for what they could not avoid. This is the kind of grace which is exhibited in the quotation above given, which represents God, as more unjust and cruel than Abaddon himself. The doctrine here taught, in its legitimate results, is so obnoxious to the sentiments of our common humanity, that even Calvinists themselves are seldom heard to proclaim it from the pulpit, and we had hoped that the evangelical spirit which so largely prevails amongst Protestant churches, would have suggested some better mode of advancing "the interests of religion," than that of calling up from a six years' slumber, and scattering through the land, such a perversion of Methodist doctrines as this article contains. We regret to learn that we have over-estimated the fraternal concord of one branch of the Protestant church of Canada.

Passing from the "doctrinal aspect of Arminian Methodism," the writer would fain inquire into its practical working, but contents himself with referring his readers to the Rev. Parson Cooke's volumes on this part of the subject. Dr. Cooke's gross caricatures of "the practical working of Methodism" we should think a very fitting counterpart of this writer's misrepresentations of its doctrinal theory. He does not close, however, without intimating some of his objections to the working of the system; and here we rather suspect, he has revealed the secret of his zeal to attempt to expose the evils of Arminian Methodism. The progress of Methodism has been too rapid for his Christian charity. This objection is put in the form of a charge of a "proselyting spirit." He says: "We know of instances within the sphere of our observation, and hear of them from all quarters of the surreptitious creeping in of Methodists to the bounds of other churches, and little by little seducing their members, and erecting churches where the only possibility of their living or growing is by proselyting. Now we will not take upon ourselves to deny that Methodists have never over-stepped the bounds of propriety in their offers of salvation by grace to *all* mankind, but this we will say, that the work of proselyting, in the objectionable sense in which the term is here used, is not one of the means which Methodism either sanctions or employs to multiply its adherents. And as to the charge of "creeping into the bounds of other churches," we wonder that prudence did not suggest to our Presbyterian friends the propriety of suppressing this part of the article in its re-publication in this province; lest the charge here preferred against Arminian Methodism should recoil on themselves. For where have the established churches in Canada, except within the bounds of other, and Methodist churches, too? And yet we do not say, in doing so, they have invaded any person's rights. But, even admitting that the charge were true, what right have those to complain who believe the doctrine of election as taught in this article? Do they claim jurisdiction over all, both