

glory in "free grace," if we may use their own tautological expression. They seem to imagine that they are the only people in the world who hold or preach it in its fullness and purity. Their notion of grace, however, is a very erroneous one. It has relation mainly to the profusion with which Gospel blessings are offered—not to the ground on which they are given. When they look at the former, they sing of grace, and imagine that they hold the scriptural doctrine on this subject. But when they combat Calvinism, which they misunderstand, or misrepresent most egregiously, they avow principles, as seen above, which are utterly at war with gratuitous salvation. They undermine this great truth by representing God as bound to provide it, and yet, overlooking the tendency of their false principles, profess to hold the doctrine in all its completeness—a remarkable instance of persons self-deceived and full of self-complacency in their delusion. We may say of them as Dr. Fisk charitably says of us, "If the supporters of this system must adhere to it, I rejoice that they can close their eyes to its logical consequences, otherwise it would make them wretched in the extreme, or drive them into other dangerous theoretical and practical errors; which indeed in many instances it has done." We reciprocate the kindness. Nay, we do more. For while he plainly insinuates that Calvinists are dishonest in concealing their opinions, or in refusing to look at what he considers the legitimate consequences of their doctrines, we give him and his brethren full credit for sincerity in their belief and honesty in advocating it; we have charity enough to believe that in the fury of their denominational zeal, and in the blindness of their bitter denunciation of sound doctrine, they have not seen the destructive bearing of their own principles. We claim the victory in charity at least, if not in logic. Here our charity has not been put to a severe test; for we never supposed them to be men whose logical perceptions were remarkably clear. And if we had, these Doctrinal Tracts would have shown us our mistake. We must say that of all theological discussions which we have ever read, they are the most incoherent, illogical and vague. The one on Christian Perfection is a rarity.

But to return. The reader will perceive that the proofs of our position are not founded on mere incautious, unpremeditated admissions or assertions, but on the mature, deliberate, argumentative averments of Arminianism. These tracts were prepared with care (most of them by John Wesley, the father of Methodism) have been in existence a long time, were bound with the "Book of Discipline" in one cover, and still have the sanction of the General Conference. Watson's Theological Institutes is a