

**A R M I N I A N**  
**INCONSISTENCIES AND ERRORS;**

IN WHICH IT IS SHOWN THAT ALL THE

**DISTINCTIVE DOCTRINES OF THE PRESBYTERIAN  
CONFESSION OF FAITH**

ARE TAUGHT BY

**STANDARD WRITERS OF THE METHODIST EPISCOPAL  
CHURCH.**

BY THE

**REV. HENRY BROWN.**

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District of Pennsylvania.**

2. That the whole world is so benefitted by his death that it can be said of his disciples, "Ye are the salt of the earth, ye are the light of the world."\*

3. That "he is the propitiation for the sins of the whole world," in such a sense, that in due time "all nations shall serve him,"† and "all shall know him from the least to the greatest,"‡ "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."§

4. That as the "ground was cursed for man's sake," Gen. iii. 17, and consequently every creature that dwells thereon, so that "the whole creation groaneth and travaileth in pain together until now," Rom. viii. 22; yet such is the extent and efficacy of the atonement, that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 21.

5. That he "gave himself a ransom for all," and "is the Saviour of all men" in such a sense, that the provisions of the gospel are amply sufficient for all, and the "gospel, in his name, is to be preached to all." And though we pretend not to explain every difficulty in the Bible, we go as far as the farthest in the offer to all, of a full and free salvation, and in pressing its claims with the energies of dying men, and in proclaiming, "Whosoever will, let him come and partake of the waters of life freely;" and in assuring them that if they "come to Christ, he will in no wise cast them out;" yet believing that Christ does nothing but from design, we do not believe that he died for those who will be finally lost, in the same sense, and with the same intention, that he died for those who will be finally saved. The following is taken from a letter from the Rev. Dr. Miller, of Princeton Theolo-

\* Matt. v. 13, 14.

† Heb. viii. 11.

‡ Psalm lxxii. 11.

§ Isaiah xi. 9.

gical Seminary, to a minister in New England, dated February 9, 1836.

“So far as I understand the prevailing belief of the doctrine of atonement in our Church, it is the following: That Christ obeyed, suffered, and laid down his life by covenant; that what he did was strictly vicarious; i. e. he acted as the substitute of his people; that he died in a special sense for the elect; but that his obedience and sufferings were so perfectly *peculiar* and *unique* in their nature, that it would have been necessary they should be just what they were if the salvation of only one soul had been intended; and that nothing more would have been necessary, if countless millions of those who perish had been included in the purpose of salvation: That of course there is *no scantiness* in the provision of mercy: but that an ample foundation is laid for a sincere offer of salvation to all who hear the gospel. Unless I am deceived, this is substantially the view taken by ninety-nine out of every hundred of the *Old-school* ministers of our Church.”

To this we will add a few thoughts, in part from an excellent little volume by the Rev. N. L. Rice, D. D., in part from the “Great Supper,” by Dr. Fairchild, and in part of our own.

1. As Christ was omniscient, he must have known who would believe and be saved, and who would remain in unbelief and be lost. No being, possessed of even a moderate share of wisdom, will undertake a work, and especially an expensive one, without a reasonable prospect of success. Accordingly, a man always exposes himself to the charge of folly, who begins but is not able to finish. To say, therefore, that the Lord Jesus undertook a work in which he failed, is to impeach his wisdom.

2. When men in business have brought ruin upon themselves by rash speculations, they are free to con-