

for the truth, as they have to reason from a false premise, and disseminate the erroneous conclusions, the cause of religion would have been better served, than is likely to result from the course which has been pursued. We repeat it, that Methodist Arminianism nowhere teaches that our first parents after their transgression "had a claim to the divine favour;" but, on the contrary, that they had forfeited all claim thereto, and might justly have been doomed to suffer the immediate and full penalty of their sin. Hence their deliverance from death, and the provision for their restoration to the divine favour by the promise of a Mediator, was purely an act of grace on the part of Jehovah. Thus far Arminians and Calvinists agree. But Arminianism teaches further, that the same act of grace which interposed for the salvation of our first parents, and thus perpetuated the human race, places all mankind under the same gracious dispensation, and extends to them the same provision which offered the guilty pair salvation and life; and hence both the existence of mankind, and the provision for their salvation are of grace. But Calvinism teaches the doctrine of grace after a different fashion, and makes its own dogmas the standard by which to test the orthodoxy of Arminian doctrines. It holds all the posterity of Adam as guilty of the first act of transgression, and as so, "having no claim whatever to the divine favour, and hence might justly have been left to perish forever." It is here that Arminianism enters its protest against the unrighteous imputations of Calvinism, and denies "that God might justly have passed by all men, and left the whole race to perish without providing salvation for any," unless, indeed, the whole race had perished in the death penalty inflicted upon the first guilty pair.

Let us see, then, whether Calvinism will abide by its own doctrines. Suppose, for illustration, that our first parents had been created in the same state that their posterity are found, and without any fault of their own had been so depraved as to indispose and incapacitate them to seek the divine favour; and suppose that no provision had been made to meet the necessities of their condition, so as to enable them to obey the law of God; would it have been just in God to punish them for their sins, when in fact neither their depravity nor the actions resulting from it were the consequence of their own choice, but a necessity of their nature which they could not control? But, suppose further, that both Adam and Eve had been equally guilty in the first transgression, both having forfeited all claim to the divine favour, and suppose that God, viewing both in the same miserable condition, had elected one to everlasting life, while the other "had been left to pursue his own wicked choice, and had been punished at last for his sins;" would that have been an act of grace to the one, and no want of fairness to the other? Let Calvinists call this