

He must provide and offer salvation, and give strength to accept it. This is the position of the Methodist Church, and of Arminians generally; where then, we ask again, is the grace of the Gospel? According to these statements it would have been unjust in God to have held men responsible without it. It is, therefore, simply an arrangement of justice and necessity without which the Lord could have exercised no moral government over men. Thus again is grace overthrown, just as certainly as by Wesley's bold assertion, that God could not justly have passed by all men.

The grand error of Arminians here, is in supposing that man's inability, whatever it is, would have destroyed his free agency and accountability, unless the Gospel dispensation had supervened. This they constantly assume in their tirades against Calvinism. But the fact is, that the sinner's inability is no excuse for his sin—is no bar to his being held accountable for his conduct, even if there had been no Gospel dispensation. Adam was as truly and as justly accountable after his fall as before it; so are his posterity. It required no Gospel provision or partial restoration (as Methodism supposes) through Gospel grace to make them so. To suppose that it did, is to overthrow the grace of the Gospel, and to teach the absurdity that sin destroyed free agency and accountability. If it were true that inability destroys accountability, then those who are given up of God to hardness of heart could not sin after that abandonment. Can our Arminian friends understand and remember this point? Calvinists hold to no such inability as is inconsistent with strict and just accountability. Arminians do, and thus subvert the grace of the Gospel. This is the difference between us on this point.

Our next proof that Arminianism subverts grace is taken from the principal objection which its advocates urge against the doctrine of election. According to that doctrine, all men are by nature in a lost condition, and might justly have been left to perish for ever. They have no claim whatever to the divine favour; and even when pardon and eternal life are offered, such is their depravity that none would accept it without the constraining grace of God. Viewing all in this miserable condition He "elected some to everlasting life," whom He would make willing in the day of his power, while the remainder He suffers to pursue their own wicked choice, and will punish them at the last for their sins.

The universal outcry of Arminianism against this doctrine is that it makes God unjust; and that for two reasons: 1st. That it represents Him as withholding from some, influences which he bestows on others; and 2nd, that those from whom these influences are withheld, are unable to deliver them-