

the mere offer of compensation (which in fact has never been offered to the heathen—the largest part of mankind) cannot make it right. Should a ruler offer a pension of a million of dollars to one of his maimed subjects, this would not justify his barbarous act in cutting off the limbs or putting out the eyes of that subject, that he might become a cripple and so receive a pension. The very fact that a compensation was due, shows that the thing was wrong in itself considered. Mr. Watson's reasoning then amounts to this, that God did a great wrong to the human family in their connection with Adam, for which He now offers to compensate them through Christ. And this compensation is of grace, according to Methodism !

A fourth proof that Arminianism subverts grace is now to be mentioned. The Methodist Church holds that "the condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God ; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."* To this statement there would be no serious objection if it stood alone. It is certainly as strong as any Calvinist would desire. But observe what follows. They hold that this inability would excuse men from the guilt of sin, if they had not a Gospel provision by which to escape from their sad condition. Thus Mr. Watson, Vol. II., p. 341, says "If all men everywhere would condemn it as most contrary to justice and right, that a Sovereign should condemn to death one or more of his subjects for not obeying laws which it is absolutely impossible for them under any circumstances which they can possibly avail themselves of, to obey, . . . it implies a charge as awfully and obviously unjust against God, to suppose him to act precisely in the same manner."

Now put these declarations together, and what do they teach? The first affirms, "he cannot turn and prepare himself to faith and calling upon God. . . we have no power to do good works." It would be utterly impossible for us then to perform them, "under any circumstances that we could possibly avail ourselves of," without the Gospel. But the second says, "it would be most contrary to justice and right" to punish men for deeds committed in such circumstances. Then it follows, that without the provision and help of the Gospel we would have been unaccountable beings—it would have been most contrary to justice and right for the Almighty to have punished us for our improper conduct—in order to hold us accountable justly,

* Book of Discipline. Article 8.