

which the Scriptures ascribe to God."—*Watson's Instit. Vol. 2. Page 59.*

"As we sinned only *seminally* in Adam, if God had not intended our redemption, His goodness would have engaged Him to destroy us *seminally*, by crushing the capital offender who contained us all; so there would have been a just proportion between the sin and the punishment; for, as we sinned in Adam without the least consciousness of guilt, so we should have been punished without the least consciousness of pain."—*Fletcher, 3rd. Check.*

Human beings, therefore, come into the world "under a constitution of mercy which actually existed before their birth"; and, "until the moment that by actual sin, they bring personal condemnation upon themselves, they remain heirs of the Kingdom of eternal glory".

If it be asked, how this differs from Pelagian, or, Semi-Pelagian theories of the natural innocence, or, angelic sinlessness of childhood, as, e. g., that of Dr. Taylor, to whom Mr. Wesley's "Treatise on Original sin" is a reply; we answer, the difference is very great. Dr. Taylor taught, and his theory contains the substance of all those to which we have referred, that "no evil but temporal death came upon men in consequence of Adam's sin." Methodism follows the Scripture in teaching that temporal death is only one consequence of Adam's sin; other consequences are, "the being born into the world with a corrupt