

standard work, designed to "exhibit the Evidences, Doctrines, Morals and Institutions of Christianity." Dr. Fisk's tract on Predestination and Election is one which they delight to place in the hands of uninformed or hesitating Presbyterians. These are books of authority, prepared expressly for the exhibition of principles—prepared for offensive and defensive war.

Upon the authority of these books we charge the Methodist Episcopal Church with holding and teaching : [1] that God could not justly have passed by all men without providing a Saviour ; [2] that Adam by his fall lost all freedom of will, and therefore ceased to be a free agent ; [3] that his posterity being in the same state would be excusable for their conduct if this alleged loss were not graciously (?) restored to them ; [4] that electing love to some, would make God unjust to those not elected ; [5] that our fall in Adam would be unjust but for the remedial scheme of redemption, and [6] a self-determining principle by which a man can resist or dispense with all grace, is a necessary condition of free agency.

More than this. These principles we believe to be essential to the Arminian scheme. Unless they be maintained, or at least assumed, its advocates have no ground on which to defend their peculiar tenets, or to plant their batteries against the fortress of Calvinism. Let them admit the following propositions—the opposite of those we have charged upon them : [1] that God might justly have passed by all men without providing or offering salvation through Christ ; [2] that Adam after his fall was still a free moral agent, and as such accountable for his conduct ; [3] that his posterity, though like him fallen, are still by nature, free and accountable ; [4] that in bestowing grace on some, God does no injustice to others, as none have a claim to his favour ; [5] that the permission of our fall in Adam was just and righteous, so far as our Creator is concerned, without any compensation for it in the scheme of redemption ; and [6] that there is no such thing as a "self-determining principle" in the human mind, by which a man can resist all possible moral and spiritual influences brought to bear upon him. Let them admit these propositions, and what have they to say against Calvinism, or in favour of the crudities of Arminianism ? We should like to see an Arminian treatise, setting out with the admission of these principles. They are the foundation stones of Calvinism. Admitting them to be true, an Arminian could no more write on theology than David could fight in the armour of Saul. Let them try it.

On the other hand, let them deny these propositions, and grace is overthrown inevitably. It is as clear as noon-day, that if God could not justly