

find it. It is a composite system in which Augustinian and Pelagian tendencies appear alternately in the ascendant.

It has been customary, since the Synod of Dort, to speak of the matters in dispute between Arminians and Calvinists, as the *Five Points*, not that the differences can be limited strictly to these, but these are so important and far-reaching that the other variations may be said to flow from them. This controversy turns upon the views held in reference to the fall, efficacious grace, election, particular redemption and the perseverance of the saints. And upon all these topics where Arminianism differs from Calvinism, it is in the way of negation.

(1.) In reference to *the state of man since the fall*, Arminians avow in general terms a doctrine which is in thorough harmony with Calvinism. The Methodist Episcopal Church, U. S., has adopted the following article, borrowed from the Calvinistic articles of the Church of England. It is in these terms, "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."

This scriptural statement of the effects of the fall upon the race, seems to shut up mankind to salvation by grace. But Arminian philosophy soon makes it apparent that "things are not what they seem." Arminians teach that such an inability as they assert was superinduced by the fall is inconsistent with man's free agency and moral accountability. It is not enough that the soul of man as a whole, including all its tendencies, habits, judgments and dispositions, should be endowed with a power of self-decision, for then, however freely the man might will, he might, if influenced by evil dispositions, invariably will what is wrong. In order to free agency, it is held that the faculty of volition must have a power of self-determination, "irrespective of all judgments of the understanding and the affections of the heart and the entire state of the soul at the time." The will can have no bias to either