

extends to all events, and may therefore exert an influence favourable to the sinner's salvation, and that He gives sufficient grace to all to restore to them free agency, they deny that He does effectually determine any sinner to turn to Christ. They cannot therefore imagine God's purpose to include a work which he does not do. The Calvinist, on the other hand, believes that God not only makes his universal Providence subsidiary to the salvation of individual men, but that He exerts a gracious, victorious power in the hearts of men by which they are made willing to embrace Christ, and pursue a new life. God's purpose, therefore, must include the bestowal of this grace. This is the decree of personal election. Arminians admit of an election of persons to special services, and of nations and bodies of men to eminent privileges and advantages, and that God has a purpose to save all who repent and believe on Christ, or, as others put it, a purpose to save all who He foresees will repent and accept Christ. In this there is nothing which the Calvinist will not accept as containing an element of truth. It is when the Arminian denies that the election spoken of in the Word of God is a personal choice of men "before the foundation of the world that they should be holy," that we reach the negation which distinguishes them from those who hold the reformed faith.

(4.) In reference to the *nature of Christ's redeeming work*, there is substantial oneness between Arminians and Calvinists. Both embrace cordially the catholic doctrine of the nature of the atonement. They regard the sufferings of Christ as strictly propitiatory. They view them as intended to satisfy divine justice, and render it consistent with the glorious character and perfections of God to pardon sin, and save sinners. Arminians reject the notion that the atonement is a mere governmental expedient designed to leave an impression on the moral universe that God is determined to uphold law, and punish sin, while, in point of fact, he does not punish it. They regard the work of Christ as terminating directly on God, and not on the moral universe. In examining the governmental theory of Grotius, Limborch presents very correctly the