

sation ceases, when sufficient has been accomplished to undo the wrong, and bring men back to the Adamic condition of free agency. They are placed on the platform of free agency, and left to make what use they please of the privilege. Were it to incline them even in the faintest degree to embrace the gospel, it would destroy the equilibrium, and subvert their free agency.

It is true the work Arminianism assigns to grace is quite superfluous. Man never lost his freedom, which is inseparable from his personality, and therefore cannot require to have it restored. Had the sin of Adam destroyed the free agency of his posterity, they could have had no moral nature, and no sin, and would have stood as little in need of salvation as the lower animals. But while this is evident, there is no doubt that what Arminians attribute to grace is a subjective work, the same in its general

it is impossible to impeach the equity of the divine procedure, since no man suffers any loss or injury ultimately by the sin of Adam, but by his own wilful obstinacy – the 'abounding of grace' by Christ, having placed before all men upon believing, not merely compensation for the loss and injury sustained by Adam, but infinitely higher blessings, both in kind and degree than were forfeited in him." It is surely only by a strange abuse of language that, what can be spoken of as a "compensation for the loss and injury sustained by Adam," can be regarded as of grace. But, according to this Arminian divine, it is only because compensation has been made in Christ, for the injury and loss sustained in Adam, that God's justice can be cleared in his dealings with mankind. This is salvation by justice, and not by grace.

"By the atonement," says Dr. Whedon in his work on the Will, p. 336, "Man is re-elevated to the level of responsibility, beneath which he had sunk by the fall." If men have sunk beneath the level of responsibility by the fall, it would clearly be unjust to punish them for their sin, or to allow them to perish. If God is to treat men as rational and accountable agents, he is bound to bestow on them grace, and thus restore them to the level of responsibility. This is not salvation by grace.

Dr. Whedon attempts, very unsuccessfully, to evade the charge that Arminianism involves a rejection of salvation by grace. He says that "an item of justice in a system of grace, which is an item requisite to the existence of the system, is itself a grace." p. 337. We reply that this depends entirely on the *nature* of the item, and *where* it occurs. We admit that "grace reigns through righteousness (or justice) unto eternal life by Jesus Christ our Lord." Rom. 5, 24, and an item of justice occurring in this system may very fairly be said to be itself a grace, but this is because the whole system springs from, and is dependent on, the unmerited favour of God. If it was a compensation for a hardship previously inflicted, no one who knows the meaning of language, would think of ascribing it to grace.