

eternal death. But mark the ground on which he defends this transaction against the charge of injustice. "In all this 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 having placed before all men, upon their 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. . .

. . . As to adults then, the objection from divine justice is unsupported.* But why is it unsupported? Because there is a chance to escape these dreadful consequences. It would have been unjust if there were not this chance, but since they have it, therefore it was just in God to visit them with death temporal and spiritual, and with exposure to death eternal for the sin of Adam!

But if this be the ground on which the justice of that transaction is to be defended, where, we ask, is the grace of salvation? Is it an act of grace in God to do what justice demanded? Can there be any favour in providing salvation, if the provision of it was necessary to vindicate (and according to this writer is the only thing which does vindicate) divine justice? Surely it is not grace for God to vindicate His own honour. Here again is evidence that Arminianism subverts grace. God was bound to make the provision, or He would have been liable to the charge of injustice in permitting us to be ruined by the fall.

Aside too from its bearing on the doctrine of grace, the course of reasoning adopted by Mr. Watson involves the dangerous Jesuit dogma that the end justifies the means. God's design to provide salvation, made it right to permit the fall and to visit all mankind with death. It would have been wrong if this had not been his intention. But as He had a merciful end in view, and as He has actually offered compensation, therefore it was just! How much iniquity Rome has perpetrated and attempted to justify on this false principle, we need not stop here to mention. It has been the common defence of their vilest outrages on truth, decency and honesty. And that an acute Protestant theologian should rest his whole defence of the divine justice in our fall on this fallacious ground, is a matter of profound astonishment!

It is not our business here to intimate the ground on which our connection with Adam might be vindicated. We can only say in passing, that unless the thing itself was right, or can be justified by other considerations,

* Vol. II, Page 57, American Edition.