

ment, is supported by the universality of many gospel invitations; the condemnation of unbelievers and rejectors of Christ; the probation of the world; the universal judgment of Christ; the necessarily infinite value of the sacrifice of an infinite Person; the necessity of an infinite sacrifice to the satisfaction of Divine law, and so to the salvation of one soul or of many; and several statements of Scripture bearing directly upon the point. The narrower aspect of Christ's work, Particular Redemption, or in other words, the limited application of the atonement, in design and in fact, by the Divine purpose and by the Divine procedure, is supported by many unmistakable Scripture statements, particularly such as are connected with the decree of election, such as represent the fulfilment of it as being one of the principal objects of Christ's death, and such as refer to the definite character of His substitution.

To recede from either of these positions would lead, in the one case, to the fallacious doctrine of universal salvation; and, in the other, to the equally erroneous opinion that the non-elect are excluded from the saving benefits of Christ's work, on account of its limited nature, and not on account of their unbelief; and consequently to Divine inconsistency in unlimited gospel invitations.

But these two Scriptural representations of the Divine character, and of the Divine way, taken together, afford rational and sufficient ground for any sinner to draw near to God, and put the responsibility of the refusal so to do entirely upon the sinner himself; and, at the same time, place the benefits of Christ's death at the Divine disposal, and infallibly secure the salvation of the elect.

The Universality of Gospel Invitations and the Specialty of Effectual Calling may often appear inconsistent with each other, at first sight; and they may be irreconcilable, speculatively, to many who have no difficulty with them practi-