

greater part of the punishment due to sinners who believe in Christ to go forever unpunished, is rightly judged unsound.*

That the justice of the Almighty can allow its decrees to be frustrated by non-execution, does not agree with the fact that, under the Old Testament economy, and not less under the New, "every word . . . was steadfast, and every transgression and disobedience received a just recompense of reward." (Heb. ii. 2, 3.) The words of Anselm quoted by Dr. Jackson (p. 248) seem adverse to the theory of the latter. "It is necessary, therefore, that either the honor taken away be repaid, or punishment follow; otherwise either God will be unjust to himself, or He will be powerless to secure either alternative—a thing it is wicked even to imagine." This implies that, in justice, God owes it to himself to prevent the dishonor or injustice which sin would do Him; and this He does by insisting on repayment, or the punishment of the sinner.

If justice were only a mode of benevolence, its requirements could be set aside whenever they stood in the way of benevolent ends. But if justice or righteousness is an attribute of God, co-essential and co-ordinate with benevolence and other prime attributes, it must have its *own* proper ends, as distinct from those of benevolence as the one attribute is distinct from the other; though the ends of both may be attained harmoniously under the counsel of Divine wisdom, as they are in the scheme of redemption. In fact, while benevolence may be still benevolence without securing all the happiness in others to which it tends, justice in Divine government, because it is justice, must accomplish its proper ends, that is, it cannot but be enforced.† Not to be carried to that extent would be none the less a failure of justice, though it were promoted by benevolence. Justice may "regulate" the operation of benevolence, as when, because justice demanded the punishment of

* This difference does not imply that men may be benevolent to each other or not without breach of duty. It may be often the duty of one to act benevolently to others, not because they deserve it, or because he owes it to them; but because he owes it to God. Then it is an act justly due to God, and benevolent to men. "Thou shalt love thy neighbor as thyself" is our duty to God.

† As Arminius says: "It is necessary that the mercy of God should stop at some point, being circumscribed by the limits of His justice and equity, according to the precept of His wisdom." (Watts, Vol. II., p. 163.)