

No habits or dispositions can be either good or bad morally, as volitions alone have moral quality. (2) That ability limits responsibility—every man must have plenary ability to do what God enjoins. Moral inability is held to be as destructive of obligation as natural. If a man hates God, so that he cannot keep His commandments, he is no more bound to do it than to open the eyes of the blind. It follows that every man is able, at any moment, to do whatever God commands, without any special divine help. He needs no Holy Spirit to aid him, or to work in him either to will or do. He is as able to obey as Adam in Eden. Grace, in the ordinary sense of the term, is unnecessary.

Pelagians, indeed, speak freely of grace, but they do not mean by it what is meant by Evangelical Christians. God in His goodness has been pleased to make us free agents, capable of obeying his commands perfectly. He has given us the example of Christ, and a supernatural revelation for our guidance, and He pardons sins committed before conversion. The truth revealed and the circumstances with which we are surrounded, exert an influence in the right direction. This is grace, and all the grace of which this system admits. Man needs no Holy Ghost now to enlighten the eyes of his understanding, and he receives no such aid.

It goes almost without saying, that this system has no positive element which is not embraced in Calvinism. Its negations alone distinguish it from orthodox Christianity. It has the merit, such as it is, of self-consistency, but is the self-consistency of a system which undertakes to solve the problem of man's destiny by leaving out of view human depravity, the most important element in the problem to be solved.

5. Arminianism is allied more closely to Calvinism than any of the theistic systems we have reviewed. Arminius, brought up among the Calvinists of Holland, studied theology in Geneva under Beza, and the system which he afterwards developed, shows that he owed not a little to his early training. The positive elements in his teaching are all found in the theology of his youth. These, however, he combined with negations, drawn chiefly from Pelagian sources, which have gone to make the system what we now