

of his own free grace He gave the promise of a Saviour to him and his posterity, graciously restored to mankind a liberty and power to accept of proffered salvation," *i.e.*, graciously restored this self-determining principle. Grace then, in its first impartation, and without any voluntary reception of it by the sinner, restores his self-determining principle, and thus puts him in a position to resist all that grace can do afterwards! In the exercise of his self-determining principle even the renewed man can undo all that may have been accomplished! Verily, the theology and metaphysics of this school are alike wonderful and baseless.

Such are some of the proofs that Arminianism is subversive of grace. The first is taken from their declaration that God could not justly have passed by all men in their fallen state. If He could not, then there was no grace in providing salvation—it was simply a matter of justice. The second is based on their assertion that man in his fallen state has no freedom of will—is not a free agent. If this be true, God must either treat him as an unaccountable being, or restore his freedom of will through the Gospel, which then becomes a necessary condition of accountability, and is not of grace. The third rests on the principle that men are impotent by nature to all good, and that they are not culpable or liable to punishment in that state of impotency, unless they have the power and opportunity of recovering from it; *i.e.*, unless the Gospel dispensation had been introduced. If this be true, then its promulgation is not of grace, but a condition without which they could not be held accountable. The fourth is taken from their common objection to Calvinism—that it makes God unjust. If this be true, it must be because the claim of some is disregarded. There can be no injustice wherethere is no claim. And if any have a claim, then grace is out of the question. The fifth is drawn from the ground on which they defend the fall of man in Adam. It was just because there is compensation for it in Christ. If that be so, then there is no grace in the provision of a Saviour. It is not grace in God to do justice. And the sixth is taken from the absurd dogma of a self-determining principle, which first forbids, and then can resist, all foreign influences. If this be true, it cannot be grace, but the sinner's own self-determining principle that leads him to God. Thus it is by arguments drawn from six distinct points in the great circle of truth, that our charge is established—Arminianism is subversive of grace. And when grace is overthrown, where is the Gospel?

We are fully aware that this conclusion will strike many, and among them, perhaps even our Arminian friends themselves, with surprise. Far be it from us to charge them with an intentional denial of grace. They