ticipating of man’s nature, to ſtand in his ſtead. Hence the ſacred writers seeing, in this caſe, the perfect agreement be­tween a *free gift* and a *purchased possession,* call it ſometimes by the one and ſometimes by the other name@@\*."

A reſtoration to life and immortality from that, ſtate of unconſciouſneſs or extinction as living agents, to which all mankind were doomed in conſequence of the fall of Adam, is that great salvation which we have obtained through the blood of our Redeemer ; and according to the theologians whoſe theory we are now conſidering, it was the only thing in the divine intention when the promiſe was given to the firſt mother that the ſeed of the woman ſhould bruiſe the head of the ſerpent. But though they contend thus earneſtly that the death of Chriſt does not operate *directly* as an atone­ment for the *actual* ſins of men, they admit that it does ſo *in­directly* and by necessary conſequence, ſince it gives opportuni­ties for repentance and newneſs of life, which under the firſt covenant they did not enjoy. Had a man under that cove­nant tranſgreſſed any moral precept, he would of courſe have forfeited the favour of his God, and either been ſubjected to puniſhment or to a long courſe of repentance ; but ſupposing the efficacy of repentance under the law of nature to be what they ſuppoſe it to be, he might before it was per­fected have loſt his exiſtence by the eating of the forbidden fruit ; and thus his penitence or puniſhment have ended in everlaſting death. This can never be the iſſue of things under the new covenant, which, by the death of Chriſt, ſecures immortality to man, and gives to him opportunities, as long as he ſhall be in a ſtate of probation, of recovering the divine favour when forfeited, whether by a moral tranſ­greſſion or a temporary violation of the peculiar condition of the covenant. Hence they admit the truth of the apoſtle’s doctrine, that we are gainers by the fall of Adam and the redemption wrought by Chriſt ; which will appear when we come to conſider their notions of Chriſtian juſtification. In the mean time it may be proper to obſerve, that they conſider it as no ſmall confirmation of their opinion, that it tends to put an end to the long agitated diſputes concerning the *extent* of redemption, and to reconcile paſſages of ſcripture which, on the commonly received theories both of Calviniſts and Arminians, ſeem to be at variance with each other.

It is well known to be one of the fundamental doctrines of the Calviniſtic ſchool, that “ none are *redeemed* by Chriſt, effectually called, juſtified, adopted, sanctified, and ſaved, but the elect only@@\*;” and if the notions of redemption, which, in the end of the laſt century, were very generally embraced, be admitted as juſt, it will not be eaſy to over­turn the arguments by which that doctrine is ſupported. Such of them as are connected with the great queſtion of election and reprobation, and enter into the deciſion of it, we have ſtated in another place (ſee Predestination, n⁰ 14) ; but it is farther argued@@\*, that the doctrine of *univerſal* redemption reflects on the wiſdom, the juſtice, and the power of God, and robs him of his glory.

The ſcriptures aſſure us that all men ſhall not be ſaved ; but how can this be, if Chriſt died for all, and the ſcheme of ſalvation by his death was formed by infinite wiſdom ? The Arminians indeed say, that thoſe who fail of ſalvation, fail through their own fault in not performing the conditions required of them ; but God either *knew* or knew *not* that ſuch men would not perform thoſe conditions. If he knew it not, his knowledge is limited; if he did know it, where was his wiſdom in providing a ſcheme of redemption for men to whom he was aware that it would be of no bene­fit ? “ God, we are told, is righteous in all his ways and holy in all his works ;” but there is no righteouſneſs in making Chriſt bear the sins of *all* men, and suffer the punish men due to them, if any one of thoſe men ſhall be afterwards puniſhed everlaſtingly. If Chriſt has already paid the debts of the whole world, it cannot be juſt to caſt a single inhabi­tant of the world into the priſon of hell, there to be detained till he ſhall again have paid the uttermoſt farthing. “ The Lord’s hand is not ſhortened that it cannot ſave ;’' for he is and always will be the same Almighty power that he was from eternity ; but if by the divine decree Chriſt died for all men, and yet all men ſhall not be ſaved, it would appear that man is mightier than his Maker ! The ultimate end of God in the redemption of man is admitted to have been his own glory ; but if any individual of the human race, who was redeemed by Chriſt, ſhalt not be ſaved, God will ſo far loſe his end, and be deprived of his glory. For, if this were the caſe, where would be the glory of God the Father in forming a ſcheme which, with respect to multi­tudes, does not ſucceed ? and where would be the glory of the Son of God, the Redeemer, in working out the redemp­tion of men who are yet not to be ſaved by him ? and where would be the glory of the ſpirit of God, if redemption were not by him effectually applied to every individual for whom it was wrought ? By ſuch arguments as theſe do the Cal­viniſts oppoſe the ſcheme of univeral redemption, and con­tend that Chriſt died only for the *elect,* or ſuch as ſhall be placed on his right hand at the day of judgment. This notion of a limited redemption, as they think it more worthy of the ſovereignty of God, they believe to be taught by our Saviour himſelf, when he ſaith@@\*, “ All that the Father *giveth* me ſhall come to me ; and him that cometh to me, I will in nowiſe caſt out. For I came down from heaven, not to do mine own will, but the will of him that ſent me. And this is the Father’s will who hath ſent me, that of all which he hath *given* me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.”

The Arminians, on the other hand, contend, that it is im­pious to limit the effects of Chriſt’s death to a choſen few, ſince it appears from ſcripture, that by the decree and intention of his Father he taſted death for every man, that all, without exception, might through him obtain remiſſion of their sins. Thus our Lord himſelf told Nicodemus@@\*, that “ as Moſes lifted up the ſerpent in the wilderneſs, even so muſt the Son of Man be liſted up; that *whosoever* believeth in him, ſhould not periſh, but have everlaſting life. For God ſo loved the *world,* that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have ever­laſting life. For God ſent not his Son into the world to con­demn the world, but that the *world* through him might be ſaved.” In perfect conformity with the doctrine of his di­vine Maſter, St Paul teaches@@\*, that “ Chriſt died for *all ;* that God was in Chriſt reconciling the *world* to himſelf, not imputing their treſpaſſes unto them ;” that “ he will have *all* men to be ſaved, and to come unto the knowledge of the truth ;” that “ Chriſt gave himſelf a ranſom for *all ;”* and that “ Jeſus was made a little lower than the angels, that by the grace of God he ſhould taſte death for *every man.”* The very ſame thing is taught by St Peter and St John, when the former ſays@@\*, that “ the Lord is not willing that *any* ſhould periſh, but that *all* ſhould come to repentance ;” and the latter@@\*, that “ Jeſus Chriſt the righteous is the propitiation foe our sins ; and not for our’s only, but for *the whole world."*

Upon theſe texts, without any commentary, the Arminians are willing to rest their doctrine of univerſal redemp­tion ; though they think that a very ſtrong additional argu­ment for its truth ariſes from the numberleſs abſurdities which flow ſrom the contrary opinion. Thus, ſay they @@\*, the apoſtles were commanded by our Saviour @@\* to “ go in­to *all* the world and preach the goſpel to *every creature,”*

*@@@[m]\** Div. Leg. book 9. ch. 2.

@@@[m]\* Confession of Faith of the Church of Scotland, ch. iii.

@@@[m]\* Gill's Body of Divinity, vol. ii. book 3. ch. 3.

@@@[m]\* John vi. 37-40.

@@@[m]\* John iii. 14-18.

@@@[m]\* 2 Cor. v. 14-20 I Tim. ii. 4-7. Heb. ii. 9.

@@@[m]\* 2 Peter iii 9.

@@@[m]\* I John ii. 2.

@@@[m]\* Limborch's Theologica Christiana, Eng. Trans. book 4. ch. 3.

@@@[m]\* St Mark xvi. 15, 16.