

there, and the man necessarily perseveres to the end. Faith, according to Arminianism, is, as a *power*, indeed the gift of God, but as an *act* it is the free, avoidable, yet really performed act of the intellect, heart, and will, by which the man surrenders himself to Christ and all holiness for time and eternity. In consequence of this act, and not for its meritorious value or its any way compensating for or earning salvation, it is accepted for righteousness, and the man himself is accepted, pardoned, and saved. And as this faith is free and rejectable in its beginning, so through life it continues. The Christian is as obliged, through the grace of God assisting, to freely retain it as first freely to exercise it. It is of the very essence of his probationary freedom that he is as able to renounce his faith and apostatize as to reject it at first.

10. *Extent of the Atonement and Offers of Salvation.*—Earlier Calvinism maintained that Christ died for the elect alone; later Calvinism affirms that he died for one and all, and so offers salvation to all on condition of faith. But Arminianism asks, With what consistency can the atonement be said to be *for all* when, by the eternal decree of God, it is foreordained that a *large part* of mankind shall be excluded from its benefits? How also can it be *for all* when none can accept it but by efficacious grace, and that grace is arbitrarily withheld *from a large part*? How can it be *for all*, when God has so fastened the will of a large part of mankind, by counter motive-force, that they are unable to accept it? The same arguments show the impossibility of a rightful *offer* of salvation to *all*, either by God or by the Calvinistic pulpit. How can salvation be rationally offered to those whom God, by an eternal decree, has excluded from salvation? What right to exhort the very men to repent whom God determines, by volitional necessity, not to repent? What right to exhort men to do