

Calvinistic theory of predestination. If the Atonement secures the salvation of all for whom it is made, "effectual calling" and "final perseverance" become necessary links in the theological chain.

It does not relieve the difficulty to say that God ordains the means as well as the end; for this makes the conditions unconditional. This doctrine is based upon an erroneous psychology. It does not fairly recognize the power of alternative choice, which is essential to human responsibility. Religion does not destroy man's freedom of choice. The believer is as much a free and responsible agent after he is converted as he was in choosing Christ at first. He stands by a living faith, not by virtue of any past act of faith. Though God our Saviour "would have all men to be saved," yet many are lost because they choose the way of death. We can only refer to a few passages bearing on the subject. Our Lord says: "If ye keep My commandments, ye shall abide in My love" (John xv. 10). "If a man abide not in Me, he is cast forth as a branch, and is withered" (John xv. 6). The words of the risen Lord to the angel of Smyrna are: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10). There are some "who draw back into perdition" (Heb. x. 39). St. Paul says: "But I keep under my body and bring it into subjection; lest that by any means, when I have preached to others I myself should be a cast-away" (1 Cor. ix. 27).

Those who quote as a proof of the certain final salvation of all who believe, the words of the Baptist