

be saved. But this is by no means peculiar to the Arminian. Every Calvinist believes it firmly, and acts upon it habitually, when he preaches the Gospel, or offers Christ to mankind indiscriminately. To state the matter in the manner of logicians, it is only by giving to the terms "died for" a smaller *comprehension*, that they impart to them a greater *extension*.

(5.) Arminians are distinguished for their denial of the *perseverance of the saints*. Calvinists believe that all who are truly in Christ shall not fall away totally, or finally from a state of grace, but shall certainly persevere therein, and be eternally saved. They base this belief (1) on distinct and numerous Scripture testimonies; (2) on the fact revealed that God has an unchanging purpose to save his chosen people; (3) on the peculiar relation they sustain to Christ their representative in dying and interceding for them; and (4) on the power and grace of the indwelling Spirit through whom their spiritual life is sustained and quickened.

The peculiar teaching of Arminianism on this topic is not only a negation, but it is based chiefly on other three negations. It is because they reject an eternal personal election to faith and holiness; because they deny that Christ sustains any such relation to His people as secures their salvation; and because they reject the idea that the Holy Spirit can, without destroying human freedom, exert any such power in the heart of man, as will effectually determine him to embrace the gospel and follow Christ; that they deny the perseverance of the saints, and explain away the testimony of the Word, which asserts that they are kept by the power of God through faith unto salvation.

In our review of this subject the distinguishing feature of Calvinism, as it has come before us, is its *comprehensiveness*. We have seen that the various theistic systems in their positive teachings, sustain to Calvinism the relation of a part, more or less fragmentary, to the whole. This characteristic is the result of a fair induction of Scripture.*

* The comprehensiveness of Calvinism is not due to speculation, but is the result of a fair induction of the teachings of Scripture. The student who goes to the Bible to discover his theological system, finds upon its surface the plain and distinct recognition of two things, viz.: (1) God's