

pith of the whole discussion in the question, "An Christus morte sua circa Deum aliquid effecerit?" \*

But while there is substantial agreement between Arminians and Calvinists on the vital question of the nature of the atonement, they are not equally at one in reference to the *design* of God in giving His Son to die, and the *design* of Christ in dying. Arminians hold that Christ died for all men alike. Calvinists do not regard the satisfaction of Christ as like the payment of pecuniary liabilities, where the payment liberates *ipso facto*, and the amount paid is regulated by the number whose liabilities are met. They regard it as a satisfaction to the law and justice of God, which, in its intrinsic merit, is sufficient for the whole race and adapted to all. No man, therefore, need perish for want of an atonement, when God offers to him for acceptance, the work of Christ. But while Calvinists believe this, they hold also that Christ, in dying, sustained a special relation to His elect, whose salvation is not only rendered possible, but secured by His atoning sacrifice.

Here it may seem there is a positive element in the Arminian system which Calvinism rejects. This is only in appearance. For when Arminians assert that Christ died for all men alike, what do they mean? Not certainly that he did for all men, in dying, what the Calvinist believes he did for the elect. They do not imagine that he designed to secure the salvation of all men. The Arminian has present to his mind one idea of the design implied in the words, "died for," when he asserts Christ died for all men, and the Calvinist has before him a different and richer idea, when he affirms that Christ died for the elect. The Arminian does not believe that Christ died for all men, or for any man, in the sense in which the Calvinist believes that Christ laid down His life for the sheep. According to the Arminian view, he died for all in the same sense as He died for those who He foresaw would reject his salvation and perish, and even as He died for those who were beyond the reach of mercy, when He suffered on the cross. Arminians can, in the nature of things, mean nothing more than that by the death of Christ, a foundation has been laid, upon which God can righteously make a full and sincere offer of salvation to the entire race, which whosoever accepts shall

\* Whether Christ by his death has effected anything Godward?

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