

ians," for this is evidently included in the pronoun "our." If there be a man, for whom Jesus did not die, there is no good news for that man, just as there is no gospel for the devil and his angels. We cannot preach the gospel to every creature, unless we can tell every human being that Jesus died for him or her. Dear reader, as Jesus commanded his gospel to be preached to every creature, there is a gospel to you,—Jesus died for you.

Yet again, as unbelief is a sin, the condemning sin, it would seem that Jesus must have died for those that commit it. How can a man be guilty of unbelief, if Jesus did not die for him?

Still further, as Jesus assumed the nature of man, his work must have reference to all men. He was made of a woman, made under the law. He obeyed the law, magnified it in the room of sinners, both in its precept and in its penalty. All men are the neighbours of Christ. As he is human as well as divine, he loved and still loves them all. If so, one would think that his atoning work, which is the expression of that love, must be for all.

But it is now time to consider the direct scripture testimony for the universality of the atonement. This argument is cumulative in its character. A variety of terms and phrases is employed, to set forth the truth as to the extent of the atonement. We are of opinion that if the express language of scripture were allowed to settle this question, it would be settled at once and for ever. It is impossible to employ words and expressions which more unmistakably indicate universality, than those that are used to set forth the extent of Christ's death. We cannot transfer to our pages all the passages that teach the universality of the atonement. We shall endeavour to group them in classes, and to present a few of each class.

We shall, first of all, cite a few passages, in which the term "world" and the expression "the whole world," are employed to set forth the number for whom Jesus shed his blood. In this connection we could not omit the golden words of the Baptist, "Behold the Lamb of God who taketh away the sin of *the world*," (John i. 29.); nor the wondrous words of Jesus, "God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (iii, 16). Comment on these words of the harbinger of the world's Saviour, and of Jesus himself, is unnecessary. Jesus was bearing away the sin of the universal world when he was on earth. He bore our sins in his own body on the tree. The gift of Jesus to