

for all men without distinction, and without exception, and it is the duty and privilege of the preacher to urge every sinner to be reconciled to God, because an atonement has been made for his sins. The Calvinist holds that the limitation of the results of the atonement is by the will of God, the Arminian, man's rejection of Christ. Whether is most accordant with Scripture, we leave the reader to judge.

But this writer in another part of his short article ascribes the reconciliation of men to God to the "effectually determining will of God." He speaks of Arminians denying what Calvinists hold, that God's sovereign will "produces a change in the disposition of the heart, certainly involving the fact of reconciliation to God." According to this statement men are reconciled to God, not by the death of his Son, but by the forth-putting of the power of the Spirit, for this change of the heart which the Spirit by direct power produces, and which, according to this writer, involves the fact of reconciliation to God, according to Calvinism, is needed before faith, and secures that all on whom it is exerted shall believe. According to this, the change which involves the fact of reconciliation is experienced before the love of God in the atonement is seen by the soul. But in another paragraph the writer represents *the atonement* as having efficacy to reconcile men to God.

Another thing stated by this writer is, that Arminians regard the power of the great sacrifice to produce the grand effect of reconciliation, as depending upon the will of man. According to him the power that produces the change of heart, which certainly involves reconciliation to God, is not in the great sacrifice, but in the irresistible energy of the Spirit. But he mis-states *our* view, when he says that we regard its power to reconcile, as depending on the will of man. What we hold is that "*the gospel* is the power of God unto salvation to every one that believeth," (Rom. i. 16,) and that this power is in the gospel or good news about the great atoning sacrifice. We regard the truth about the atoning sacrifice as only an instrument, not as an agent. The holy Spirit is the agent who uses it. Faith, on man's part is, in our view, only the condition of reconciliation. Whenever the sinner believes the truth about Jesus, he is reconciled to God. The atonement has magnified the law. This does not depend on the will of man. It has procured for us the Holy Spirit. Neither does this depend on the will of man. But, with Christ, we say, if the sinner will not come to Jesus, he cannot have life. As God commands