

the universal invitations of the gospel? That these invitations are universal is manifest. Preachers who believe in limited atonement, are sometimes very earnest in pressing the world-wide invitations of grace on their hearers, and are regarded as preachers of a free gospel when they do so. We think no one preaches a free gospel unless he can say to every one of his hearers, "God values your soul; God so loved you that he gave Jesus to die for you." But passing this, let us ask in what light does the doctrine of limited atonement place the divine sincerity? God invites all, and commands his servants to invite all, to come to Jesus and be saved. Where is the consistency of these invitations with the doctrine of a limited provision for men's salvation in the atonement? The invitation addressed to all according to the doctrine of limited atonement is the mere appearance of benevolence. Dr. Candlish in his book on the atonement (in which he seeks to prove that it is "impossible that any for whom Christ can be said, in any sense, to have died on the Cross, should, after all, perish for ever,") says: "Were the parties for whom the atonement is undertaken, named in the proclamation of it, it could not be a demonstration of good will to mankind generally." But "since what is revealed is simply the way of acceptance, or the principle on which God acts in justifying the ungodly, it seems plain that to whomsoever such a revelation comes, *with names and numbers suppressed*, it is, in its very nature, a revelation of love" (pp. 209, 210). In this way the claim of these invitations to be regarded as evidence of real sincerity and true benevolence rests on a suppression of the truth. If the real state of the case were known, no benevolence would appear to be in them to any of the non-elect, and God would be seen to be insincere in inviting sinners to come and be saved, for whose salvation he had made no provision. Is not such doctrine fitted to chill and freeze the soul? Sinner, thou art invited to come to Jesus. This surely is evidence that in the atonement of Jesus there is provision for thy soul. All are invited, therefore there must be provision for all.

Again, it would seem to be impossible to obey Christ's command "Go ye into all the world, and preach the gospel to every creature," if the atonement be limited. Now what gospel have we for any man, unless we can tell him that Jesus died for him? How did Paul preach to the Corinthians, *first of all*? He declared to them the gospel, "Christ died for our sins according to the Scriptures;" as if he had said, "for your sins and my sins, O ye heathen Corin-