

the faith of that truth, he may immediately step into peace and spiritual liberty and holiness.

It may be a question whether the extent of the atonement or its nature should be first considered. We prefer discussing, first, its extent. The question as to the extent of the atonement is to be settled by an appeal to Scripture, and, surely our views of its nature ought to harmonize with the truth given us in the infallible record as to its extent. In discussing any subject, it is best to consider, first, all respecting it that is simple and obvious, unencumbered by difficulties, as to those parts of it that are difficult and obscure; and then in the light of the former proceed to the examination of the latter. We say then, Come to the Bible and learn the truth respecting the extent of the atonement. If you allow any theories as to the nature of the atonement to prejudice your mind as to the truth of the Bible respecting its extent, you are shutting out the light of heaven from your soul. If your views as to its nature accord not with the truth of the Bible as to its extent, they are, and must be, wrong, and should be renounced.

There can be no doubt, that consistent Calvinists believe in limited atonement. This is clear from the Shorter Catechism. The 20th question runs thus, "Did God leave all mankind to perish in the estate of sin and misery"? And the answer to it is, "God having, out of his mere good pleasure, from all eternity, *elected some to everlasting life*, did enter into a covenant of grace, to deliver them out of the estate of sin and misery and bring them into an estate of salvation by a Redeemer." Then the next question is, "Who is the Redeemer of *God's elect*"? Limited atonement, too, is the doctrine of the Westminster Confession of Faith. The Confession speaks of the atonement as the "purchase of redemption." And in its 8th chapter, 8th section, it says, "to all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same." Others maintain that Jesus died for every human being without distinction, without exception and without respect of persons. We avow ourselves believers in universal atonement. We believe indeed that it is limited to the race of man. It was not made for the fallen angels. It was, however, we firmly believe, made for every son and daughter of Adam.

Before proceeding to advance direct Scripture proof that Jesus died for all, we may present some presumptive arguments for the doctrine of unlimited propitiation.

How does the doctrine of limited atonement look in the light of