

fully and extensively. His wish has been in a great measure gratified. The lamb which bled on Calvary is now in the midst of the throne; and he will be employed for ever and ever doing his Father's work, and promoting his Father's glory.

Dear reader, do you often lift up your eyes and your heart in prayer to heaven? Do you feel that there is a heaven, and that heaven is your home? Do you often meditate on the love of Jesus to men, and the sufferings which he endured for you? Do you desire above all the promotion of Divine Glory? When you ask God to bless you, is it that you may thereby be made a blessing to others, and thus by your life and conduct promote the glory of God?

THE EXTENT OF THE ATONEMENT.

It is highly important in the discussion of any question to see and keep in view the exact point in debate. If we do not keep in view the real point at issue, we injure our cause, we mis-represent our opponent, and our discussion is mere logomachy or a strife about words, and can do no good.

A writer in the *Home and Foreign Record of the Canada Presbyterian Church*, who signs himself J. W., states what appears to him to be the exact point in debate between Calvinists and Arminians, on the question as to the extent of the atonement of Christ. He says, "The main subject of controversy between Arminians and Calvinists is, not the extent of the atonement's excellence, nor the extent of its merit or good desert. The chief matter of contention is the extent of the atonement's efficacy, its efficacy in reconciling mankind to God; its actual efficacy, and not merely its possible efficacy."

Now we submit that the above rather tends to keep out of view the exact point in debate than otherwise. The phrases, "the efficacy of the atonement," and "actual reconciling efficacy," are used by this writer. The atonement, in his view, is an efficaciously and actually reconciling atonement to the elect. Now if this be the proper view of the nature of the atonement, it is clear that it is limited; it must be limited to those actually reconciled to God. But this view of the extent of the atonement contradicts the scriptures which expressly declare that Jesus atoned for the sins of all men. See Isaiah liii, 6, 2 Cor. v. 14, 15, 1 Tim. ii. 6; 1 John ii. 2, 2 Pet. ii. 1. Moreover, if the atonement be an efficaciously and actually reconciling atonement to the elect, those on whom