

sees the cross of Jesus, not only as the evidence of God's love to him, sinner as he is, but also as branding sin, as the object of his greatest detestation, while he is drawn to God by the cords of his love, he is led to abandon sin, and to love and to practise holiness.

The propitiation of Jesus is for all. Jesus died in the same sense for all. He did not die in one sense for one man, and in another sense for another man. What he did for one man, he did for every man. He is the propitiation for the sins of all men, without distinction and without exception. The Bible nowhere declares that Jesus died in one sense for one class of men, and in another sense for another class of men. The unerring book does indeed say that Jesus is "the Saviour of all men, specially of those that believe." 1 Tim. iv. 10. But this does not mark any distinction in the death of Christ, as being more for one class than for another, but the condition on which actual salvation is enjoyed, believing. Jesus is specially the Saviour of them that believe, because by believing they enjoy actual salvation, whereas those who refuse to believe in Jesus, cut themselves off from the enjoyment of spiritual blessings.

But it is said that God has a purpose in connection with the atonement, that the atonement secures the special irresistible influence of the Spirit for a certain number, and not for the rest. Now this assumes that the Spirit exerts two kinds of influence on men, a special, irresistible, faith-necessitating influence on the elect (using the term improperly in the Calvinistic sense) and the common influences which are bestowed on "the rest of mankind." Now as the Bible does not teach that Jesus died in one sense for some men, and in another sense for other men, so it does not appear to us to teach that the Spirit exerts on one class of men one kind of influence, and on another class, another kind. The influence of the Spirit, as exerted on different persons, may differ in degree; one person may be favoured with a greater amount of influence than another. We who live in gospel times have a greater amount of influence exerted on us, than those who lived anterior to the coming