

strives with men to lead them to God by Jesus; and builds up in faith and holiness, those who do return to God. But the influence of the Spirit is moral and resistible. He takes of the things that are Christ's, and shows them unto us. Sinner, the fact that the Spirit strives with you, is evidence that Jesus died for you. Beware of resisting his most gracious dealing.

The atonement, as an atonement, then, does not make the salvation of any man certain. It renders the salvation of all men possible. It is a way for man's return to God. It reveals God's wonderful love to sinners. It furnishes to men time in which to consider their ways, and turn to God. It is the blessed channel through which the influences of the Spirit are poured on men's souls, to which it is their immediate duty to yield and be blessed. In order to actual salvation, it is necessary that there be faith in the atonement; because then the soul, through the power of the truth, by the Spirit, is in such a moral state as that pardon is really a benefit. The wisdom of God is seen in appointing, as the condition of forgiveness, that which secures holiness of heart and life. As faith in the gospel is required in order to salvation, the sinner's mind is brought in contact with truth which sanctifies. This appears to us to be the philosophy of salvation by faith.

To what has been advanced respecting the extent and the nature of the atonement, it is objected that such an atonement does not make certain the salvation of any number of sinners. We reply that this objection rests on the unscriptural doctrine of unconditional election. It also ignores what the scriptures say respecting the connection between atonement and salvation: "God sent not his Son into the world to condemn the world, but that the world through him might (not *must*) be saved." John iii, 17. "God hath made him to be sin for us who knew no sin, that we might (not *must*) be made the righteousness of God in him." 2 Cor. v, 21. "Christ also hath once suffered for us, the just for the unjust, that he might (not *must*) bring us to God." 1 Peter, iii, 18. It is certain that the law is honoured by the atoning work of Jesus, that the moral governor of the universe is pleased with it, well-pleased with it. It is certain that the sinner who believes in Jesus, as his atoning Saviour, will be saved. For this we have the promise of God, who cannot lie. It is also certain that the sinner who lives and dies in a Christless state, by neglect of the great salvation, or contemptuous rejection of it, and resistance of the Spirit, must be lost. Reader, a weighty responsibility rests on you in connection with the preaching of the gospel.