

HONESTY VERSUS LIMITED ATONEMENT.

A strong, clear, and effective consideration in favour of universal provision for the salvation of mankind is found in the fact, that the *offers* and *invitations* of the gospel are plainly of a universal character ; and these we are bound to believe as of entirely *HONEST* intention. This plain, *unanswerable* argument may well bear to be often repeated, and deserves to be kept in view, being well calculated perfectly to obviate all doubt in the enquiring mind. The idea of a limited atonement must distinctly involve a charge of *insincerity* against divine declarations, as gospel candour secures to all to whom its offers and invitations are addressed—that the *reality* is quite consistent with the *representations*—

“ Thus the gospel we find, is essentially kind,
 And invites all sincere ;
 Life is offered to all, who will come at the call,
 Human-kind may draw near.
 Does the Spirit unite, with the bride to invite
 The poor reprobate race ?
 'Tis all folly and worse, if there be only curse,
 And no hope in their case.

There is however glorious relief from any such danger or apprehension. Supreme sincerity stamps universality on the provisions for the salvation of mankind ; and thus is the strict *HONESTY* of the gospel fully vindicated.

While such fundamental facts substantiate distinctly the all-important doctrine, there may be incidental bearings, also, which strike some minds from special points, calculated to lead to examination of the great principles involved and confirm the conviction. Under this head may be introduced yet another view of the *HONESTY* of the doctrine of universal gospel grace, proper to be vindicated as involved in the great commission, “ preach the gospel to every creature.”

There are gospel *COMMANDS* as well as offers, invitations, &c., and vengeance is threatened upon those who obey not. (2 Thes. i. 8.) Obedience to the gospel includes repentance and faith. (Acts xx. 21.) Appropriation of gospel provision. (Rev. xxii. 17. Luke xiv. 17.) Do these commands and invitations, then, direct any man to appropriate the property *strictly made over* to his neighbour on the ground of the doctrine of atonement for only a part, and as said to be ratified in the eternal covenant? Surely if those for whom salvation is not provided,