

in the other whosoever believes has. See also the two goats in Lev. xvi.

The dispute between the Calvinist and the Armenian arises from error as to this truth. The former limits propitiation to the elect only, and therefore has no ground for preaching the gospel to all: the latter denies any distinction, and therefore loses its special force for the believer, and never enjoys "eternal salvation." Heb. v. 9; x. 17.

But with propitiation for the world, the evangelist may be bold, and aggressive; and with propitiation for the sins of believers, they are encouraged to confess them, and "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John i 9).

"I have been weaker ever since that illness. You remember the long long deep slumber into which I sank, out of which none could rouse me; out of which none thought I ever could rouse—until you came: that was a wonderful sleep! As I lay there, I saw the vast bundle of my sins; too large for me to lay hold of, or to carry, I was troubled and uneasy; but One said to me 'Never fear! the scapegoat with his strong, broad back, has carried them all away into a land not inhabited.' This calmed me. The Lord Jesus Christ is the scapegoat, is He not?"

"The time is short!" If thou art not prepared
To hear thy summons from this earth away,
Awake, arouse thee from thy deadly sleep.