

have seen, and he forgives freely, and of his own accord.

Had their teaching not been ignored by theologians, and their meaning obscured by controversialists, we should never have heard of such a thing as limited atonement, nor would such a notion as particular redemption ever have been entertained. The very thought of particularism, on the part of a perfect Being, is unworthy. A perfect Being is impartial, and an impartial Being does not confine his favours to a few. As the Saviour of all who believe, his readiness to save extends to all who will believe. Atonement is conditional, but unlimited. The provision for it is boundless, as boundless as the love of God, and, therefore, as universal as the human race.

As there is no such thing as limited atonement, so there is no such thing as unconditional atonement. All men are reconciled on condition of being free from guilt or freed from condemnation. The boundless provision in God is for all men, so that all, upon conditions varying with their state and circumstances, may share in the benefit of it. The fundamental condition, however, is the same for every one; for, as we are told in Acts 10: 34, "God is no respecter of persons." He treats men in accordance with their inward character, and regards with equal favour all who conform to his will, so far as they apprehend it.