

the other, as if there were no difference between them.

Regeneration and atonement should also be differentiated. Viewing the former as a divine quickening, it begins with the prompting of the Spirit to get right with God, whereas the latter is the act of getting or the state of being right with him. Hence, the one is related to the other as the means to the end, or the cause to the effect, and the one leads naturally, or should lead naturally, to the other.

Both regeneration and atonement are very vital doctrines, and both are equally important doctrines, but their true relation is not generally understood. As conscious acts, the former is preliminary to the latter; but, as conscious states, they result in the same experience, and a reconciled life is a regenerated life. Atonement, like regeneration, therefore, is a doctrine in which all men should be interested, because it is one with which they are all concerned.

Since atonement is the setting at one of those who have been estranged, namely, God and man, it is a very simple, as well as a very practical, doctrine. And yet it has long been regarded as a very mysterious one. Many have contended that it is a mystery, the depth of which we cannot fathom. Such a contention is based on the belief that divine atonement is a transaction extending back into the eternities between God and Christ, a transaction in which humanity had neither part nor lot. There is no