

that the
e to be re-
To reply to
unjust for
thead of the
as an ex-
ery that the
regarded as
"the just
—our faith
shaken. If
Son of God
monour the
were mani-
equired of
e, and He
eter volun-
then the
before the
answer to
voluntary
st removes
st had not
uld never
a marvel-
ion of the
ent being,
at penalty
when you
ist had to
en well re-
man mind
and salva-
ay, un-
y ineffica-

the atone-
s the fed-
mankind
the eternal
its penalty
te dignity
for the sins
consider
to man.
her. "In
Godhead
into union
veal the
r of texts
flesh and
glory(the
e Father)
man hath
otten Son
ther—He
ot send a
Himself to
on to us.
ide world
ncerning
ey could
tions the
s them.
her and it
instance

but the expressibn of a universal need which is met in the mystery of the incarnation and sacrifice of Christ. "God was in Christ reconciling the world unto Himself." By this wondrous manifestation of the Deity men see the unutterable love of His heart, the unswerving rectitude of His government, and the perfection and glory of all His attributes. All other revelations of God are partial, one-sided, and so far unsatisfactory; but here we have the glory, majesty and might of his nature manifested in connection with sublime condescension, infinite love, and a profound desire for the recovery and salvation of a fallen race. In Christ we have such a manifestation of God as is not only calculated to flood the understanding with light, but ~~move~~ the heart and inspire us with hope.

7. If my hearers have followed the statements which have been made they will perceive that in one aspect the atonement is Christ considered as the perfect and voluntary representative of sinful man to God, bearing the penalties of His own immutable law instead of the race that had sinned, thus making the exercise of mercy possible without giving any countenance to sin. In the other aspect the Atonement is the perfect representation of God to man made in the person of Jesus Christ, correcting all the misconceptions of God which had beclouded man's intellect and allaying all the fears that had thrilled his heart with terror. In Jesus Christ He is no less the infinite and holy God, but he becomes the familiar God, the august but intimate friend of mankind whom the humble and the trustful learn to call by the name of Father. Properly understood these two ideas express the Scripture doctrine of Atonement. They recognize it as a necessity in the Divine attributes, they regard it as a vindication of the law of righteousness, and they exhibit it as a motive to induce men to abandon sin and turn to God. It is neither the substitutionary, nor the governmental, nor the moral influence theory that contains the whole truth on this vital subject—each is true in its own sphere—but it is the union of the three in one which constitutes the complete Scriptural idea of atonement.

8. This representative character of Christ as the substitute for sinners is the touchstone wherewith to test error on this vital subject. Any theory which lacks this element is faulty and unscriptural—unscriptural in the sense of defect. During the past few years errors on this subject have appeared which, by reason of the nomenclature in which they are stated, men suppose to be new. But the careful student of the history of doctrine will not fail to recognize them as old errors in a new dress. The phraseology is more like the truth than formerly, and they are all the more dangerous for that; but when stripped of their new trappings they appear

in all their old deformity. There are many shades of expression, but they all resolve themselves into two fundamental ideas, they all regard Christ as an example or a teacher merely.

(1) Christ's work is regarded by some as that of a mere exemplar, not that of a substitute. Robertson in his remarkable sermon entitled "Caiaphas' view of vicarious sacrifice," lays emphasis upon the vicarious principle, but what does he mean when he applies it to Christ's work? To use his own illustration, "Christ approached the whirling wheel (of the world's evil) and was torn in pieces." Why? why! according to Robertson it was in order that we might learn how to bear the tearing ourselves; that as we study Christ's life and death we might admire and imitate His example. A beautiful theory, and in one respect a blessed truth, but when we are told that this was the sole aim of Christ's mission to earth we are compelled to demur. If Christ only came into the world to show us the proper attitude we should assume toward evil, He is not the Christ of the New Testament writers. In what way does Christ as an example meet the demands of the law man has broken? In what way does such a theory provide for the pardon of past sin? This is the central and radical defect of all theories which contemplate Christ as a mere example, and before we can accept any of them we must have a new Bible, for the old book declares that Christ is "the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

(2) Others tell us that Christ came as a teacher of truth, a revealer of the mind and heart of God toward humanity, this in itself is also a blessed fact, but when it is claimed that this was the sole object of His mission it becomes a mischievous and dangerous error, even though it should emphasize His death as that of a martyr for the confirmation of the truths He had taught. Several objections to this theory present insuperable difficulties to my mind.

(a) It is anything but clear that the heroic death of a martyr proves the truth of the doctrine for which he dies; if you admit that, then you admit the truth of all religions, for they have all had their martyrs. All that can be fairly inferred from the death of any martyr is that *he* firmly believes the truth of the doctrine for which he dies, but it is not and cannot be any evidence of its truth to another. If the truth of Christ's doctrine depended upon this fact its foundation would be uncertain, and the hope of salvation would be slender indeed.

(b) Another fatal objection to this theory is that the doctrine of Christ was singularly incomplete at the time of His death. He declared that the Apostles themselves were incapable of receiving it in all the breadth of