

stances, these words may contain; they clearly reveal the relation of Christ to the Eternal Father, to the entire universe of being, as well as His redemptorial relation to the human race. Further, and more to our present purpose, these inspired words warrant us in affirming that in Christ's mediatorial relation between the Father and the universe we find the basis of that other mediatorial relation by which sinful man is reconciled to God. "Whatever is said of Christ as the Creator, Disposer, and End of all things, relates to Him very mainly in His mediatorial office, and must be understood as preparatory to and included in it."¹ "On the supposition that the Son is Creator and Lord, in distinction from the Father, there is a basis laid for a remedial polity, because mediatorial relations may intervene. A place is found for them in a Person standing between the creature and the Most High, in the Divine nature, who by assuming the nature of the creature forms the meeting point between them, a daysman who can lay his hand upon them both."² If we have caught the drift of the Apostles thought, creation, providence and redemption are the complement of each other; working under the same management toward the same end; the grand issue of all being—to unite two phrases of Paul—"The purpose of the ages which God purposed in Christ Jesus our Lord, to sum up all things in Christ."³

At the first glance this may seem to be the surrender of one of the central truths of our Arminian theology. To us the plan seems so evidently taught in the New Testament that if it were necessary our system of theology should be reconstructed so as to take it in. We fail, however, to see anything in the thought now before us that is antagonistic to any essential element of our Arminianism properly expounded. We are inclined to regard it as a missing link, which needs to be welded into the chain which will greatly increase at once its strength and worth. We are profoundly convinced that it is along this line that the student will find the true *rationale* of the nature and the strongest defence of the doctrine of atonement, which all Christians rightly regard as the very citadel of their faith.

1. Steward, "Mediatorial Sovereignty," Vol. II., p. 26.

2. *Ibid.*, p. 27.

3. Eph. iii. 11 (margin of R.V.), and Eph. i. 10 (R.V.).