

played a conspicuous part in the interpretation of the doctrine, we have one philosophical aspect to consider, also. The Biblical aspects are all practical, but the philosophical aspect is speculative. Each aspect calls for a special discussion, and each will require a separate chapter. In certain cases, too, a pretty full treatment must be given, and a fairly long chapter will be required. An endeavour will be made to let the Scriptures speak, so far as possible, for themselves; and what is said of each phase of the subject will be rather suggestive than exhaustive.

Wherever necessary, an element will be traced right through the Bible, in order to evince its Scriptural import; and in every case the peculiar significance of an element will be definitely described. That is to say, it will be shown that atonement in God is initiative, atonement in Christ mediative, atonement in man experimentative, atonement in sacrifice figurative, atonement in death consecrative, atonement in suffering participative, atonement in service ministrative, atonement in theory speculative.

It is mainly owing to speculation that the meaning of atonement has been so strangely misconceived. The great trouble has been that, instead of seeking to ascertain what the Scriptures teach, men have sought to explain the doctrine by constructing theories about it. But for theorizing with respect to it, they would never have been led to sup-