

reconciliation of God and man. It implies a change in their personal relations, and, for that reason, it is the reconciliation of God with man, no less than that of man with God, though not exactly in the same sense, as will afterwards be shown.

The two chief factors in atonement are thus God and man. Those are the indispensable factors, one might say. But, owing to his unique relation to both God and man, Christ has become a third. These may be called the essential Christian elements of atonement—God being the author, Christ the mediator, and man the receiver. Besides these three, however, as set forth in Scripture, there are several subordinate elements, or several means by which atonement is effected, such as sacrifice, death, suffering, and service.

Up to the present, scholars have failed to analyze the Bible with sufficient care to resolve the doctrine into its elements. As a consequence, treatises on atonement have been too much characterized by repetitions and cross-divisions. Each of the elements mentioned has its purpose and its place in Scripture, and each possesses a significance of its own. All of them, moreover, have been operative in past ages, others of them are still operative, and will continue to operate—some in one way and some in another—till the end of time.

Adopting the above analysis, we have seven Biblical aspects to consider; and, since philosophy has