

precisely all that was needed,—neither more nor less. What we know of this need is what we know about the Atonement.”

In his introductory chapter, “The Mist and the Gulf,” he asserts a present day renaissance of religion, a time when the mists of doubt being cleared away, the gulf of sin becomes more clearly visible. There are five more chapters, on The Sin of the World, The Bible without Christ, Christ’s Mission to the Inner Life, The Perfection of Atonement, and The Message of the Cross. Under The Sin of the World he discusses the presence of evil, the unanswerable question,—namely its origin, since it is not of God,—the sense of sin, and the hopeful fear. In the last section Dr. Van Dyke quotes our Lord’s saying, “Whoso committeth sin is the servant of sin,” and adds Emerson’s unintentional gloss, “Crime and punishment grow out of one stem”; but he carefully abstains from saying anything about the principalities and powers that are the rulers of the darkness of this world, and of their share in both. In “The Message of the Cross,” he writes, “The old idea, that Christ died because God was insulted and must punish somebody, fades out. The conception of the death of Jesus as a mere exhibition of governmental severity for the sake of keeping order in the universe, becomes too narrow. The measuring of the precise amount of Christ’s suffering, as a *quid pro quo* for an equal amount of penalty incurred by human sin, no longer satisfies the moral sense. The cross itself, with its simplicity, its generosity of sacrifice, its evident reforming and regenerating power upon the heart,—the cross itself leads the race upward and onward in the interpretation of its message.

Whatever else the sufferings of Jesus may mean, whatever unsearchable necessities of Divine government they may meet, they must meet this great requirement, this ultimate ideal of all moral law. Their end must be righteousness, their purpose must be “to make us good.”

So the cross comes with a deeper message than mere vindication of law, or mere exemption from penalty. It says to every man: “Christ was crucified with thee, that thou mightest be crucified with Him. He died for thee, that thou