

the Article is concerned with. The reconciliation of God cannot be one-sided or partial. It must be complete and mutual. It must be not only a pacifying of sinners towards God, but also a pacifying of God towards sinners (Crawford, p. 179). The real question, after all, is : Is there something in the nature of God which renders it impossible for Him to forgive sin without a satisfaction, or to allay His displeasure or wrath, or whatever you wish to call it, against sin, without a propitiation ? When we get beyond our depth, we must find a footing in Revelation (Rev. 11 : 33). And it is just here that Revelation teaches us. 1 John 2 : 1, and Romans 3 : 25, do teach that there was something in the idea of propitiation which unquestionably produces an effect upon God, as well as an effect upon man. In the light of these texts, the Atonement, looked at from the standpoint of justice, may indeed be described as doing something which may be expressed as propitiating. "The Christian Katallage," says Archbishop Trench (Synonyms, pp. 7, 274), "has two sides. It is first a reconciliation, *qua Deus nos Sibi reconciliavit*" ; i. e., laid aside His holy anger against our sins, as 2 Cor. 5 : 18, 19 ; Rom. 5 : 10. "But," the Archbishop goes on to say, "the Katallage is secondly and subordinately the reconciliation *qua nos Deo reconciliamur*," etc. It is not to be inferred that this created a different disposition in God. Oh, no ! But it made a different attitude possible ; which is a very different thing. And here is the difference between the Church of England and the superficial theology of modernism. It takes into account all the truth. It looks at truth from all standpoints. The Socinian-Swedenborgian theory fails to take into account the wrath of God. The wrath of God is as real a fact as the love of God. You cannot ignore it, unless you ignore the Bible.