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THE NATURE OF CHRIST'S ATONEMENT.

A CONTRIBUTION TOWARD THE FORMULATION OF A
CONSISTENT ARMINIAN THEORY.

ARTICLE VII.

THE CONSUMMATION OF AN ETERNAL PLAN.

"HAVING made known unto us the mystery of his will, according to his good pleasure, which he purposed in him unto a dispensation of the fullness of times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ."¹

A majority of Christian people and not a few of systematic theologians regard the atonement of Christ as an expedient devised to meet a contingency. We regard this as a fruitful source of misconception, confusion and error. Amid all the limitations that hem in the human intellect it is not difficult to discover that one idea runs through and dominates the entire universe—the revelation of God to His creatures. Scripture, with all its authority, confirms the testimony of the material universe to this unity of idea, and makes it absolutely universal.

1. Eph. i. 9-12 (R.V.). See also Eph. iii. 9, 10, and Col. i. 10, 20 (R.V.).