

through his principles, and in this way he will never cease to exert an influence on men; so that his work will not be finished as long as a single soul remains to be reconciled to God through his instrumentality.

Atonement is generally considered a central doctrine in theology, and it may be justly so considered. The foregoing observations show us plainly that it is both a central one in Scripture and a vital one in experience. Getting right with God is necessary to being right with self, and that is necessary to being right with others. To get right, and keep right with him, is the very essence of religion, and the true secret of life.

It should now be clear to every one that atonement is partly objective in the character of God, and partly subjective in the soul of man. As a divine provision, it is something objective; but, as a human experience it is something subjective. So far as man is concerned, however, it is a purely subjective experience. Being the work of God in bringing man into harmony with him, when he is ready to yield to his will, atonement is the result of a joint action; and in each case of forgiveness the two acts, man's submitting and God's remitting act, are combined.

Hence, instead of viewing it as a doctrine difficult to explain, we should view it as one quite easy of explanation; and instead of thinking that no human formula can adequately express it, we should be prepared to see that atonement is merely the