

the community. The latter was meant to teach them that, as they should not see it any more, so God would not remember their sins any more.

Forgiveness being an attribute of the Deity, atonement may be described as an objective provision in the divine mind; what Jesus did, too, in the days of his flesh by his life and teaching to reconcile men to God, may be described as an objective performance by him for us. In each of these senses we may regard atonement as an objective thing, or a thing existing apart from our experience of it; but in neither sense is the term regarded by any of the Biblical writers. By each of them it is viewed either as an act by which God reconciles man to himself or as the result of such an act.

Their way of regarding it coincides with the literal meaning of the English word. As the suffix *ment* denotes action or result, atonement is the act of bringing into agreement those that have been estranged, or the state of agreement into which those that have been estranged are brought. On its manward side, therefore, it is always a personal or subjective experience, though on its Godward side it is an objective provision, as is stated above.

For hundreds of years, however, atonement has generally been viewed by the Church in a very different way. Through being incorrectly viewed the word became a technical term among religious people. By Christian writers it is chiefly used in the