

ever went about doing good in grace and mercy, so His sufferings were endured up to death as a perfect reconciliation of God to man. So Mr. Maurice on 'Sacrifice,' who regards the Son of God as the ideal man, the true root and eternal antitype of humanity. But this is no more than philosophising on Christ. As it obliterates the guilt and ruin of fallen man, so it accounts in no true sense or Divine way for the sufferings of Christ at the hand of God. Guilt on the one hand is ignored, and God the Judge of sin on the other. Hence the infinite work of Christ is viewed merely on the side of love and self-sacrifice, not at all in the light of His suffering once for sins that He might bring the believer to God. Thus the Cross is viewed in its most superficial aspect. The judgment of God therein is wholly absent from the theory, no less than the deliverance and new state of the believer, as identified with Christ risen from the dead and seated at God's right hand in heaven.

"It is true that Christ felt the sins of men with that anguish which only a perfectly pure and holy one could feel the sins of others, along with perfect grace towards themselves in His heart. But sympathy is not what is wanted with sins, or even with sinners as such. Suffering for sins can alone avail, and that by One who is adequate to meet God in all His holy feeling and righteous dealing about sin. Sinners need a sufficient Saviour and a divinely acceptable salvation.

"Again, union does not mean Christ becoming partaker of man's nature, though this was essential to save souls. The faithful now are united by and in the Spirit to Him glorified on High. The union of mankind as such with Christ is a destructive fiction."

In this paper we have dealt with the Atonement on Old Testament lines, under the veil of ceremonial institutions and significant symbols. But to Christians the veil is so thin, that they are apt to wonder how Old Testament saints did not see through it. The Churches that make this doctrine paramount in their preaching and their literature will live; the Churches, though called orthodox, in whose pulpits and representative literature this doctrine is not found, or is but a dissolving view, have in them the dry rot, the seeds of death.

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