

But the Church of England is not ashamed of St. Paul, nor of his Gospel, and while the Church of England stands on that foundation it will never be shaken, and will afford a rock of refuge, firm as the Rock of Ages to which many weary, tempest-driven doubters, may cling with perfect rest.

When we come to the Articles, we find that the truth which is clearly set forth for the Churchman's edification in worship, is equally soundly set forth for his confirmation in doctrine. "The Son of God who was very God, and very Man, truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice" (Article 2). "He came to be the Lamb without spot, Who, by the sacrifice of Himself once made, should take away the sins of the world" (Article 15). "The offering of Christ once made is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone" (Article 31).

Those are splendid words. There is, however, one sentence that the modern mind resents, and that is the words in the 2nd Article, "To reconcile His Father to us." At first sight it does seem as if it contradicts 2 Cor. 5:18, 20, and all those passages which say that we are reconciled to God, and that God has reconciled us to Himself (Rom. 5:10; Eph. 2:16; Col. 1:20, 21, etc.).

Dean Farrar and other writers use very strong language about this. They say that such may be the language of the Augsburg Helvetic confessions, but that it is not the language of Scripture (Atonement in Modern Religious Thought, p. 36). In words that may be true. The word may not be there, but the thing it denotes is there. It is not words only, but facts and things that