

place of the lost. For those who are there know too well why *they* are forsaken, and how hopelessly so. Nay, even the holiest on earth dare not utter it (though sometimes they "speak unadvisedly with their lips") in their seasons of darkness and felt distance from God. For it is their grief and shame that they bring it upon themselves. One only could so challenge Heaven. But it was just a momentary *taste* of what sin's uttermost desert is, and He behoved to feel it, that the next moment He might be able placidly to say, "Father (no more "My God") into Thy hands I commend My Spirit," and having said this, with an exultant shout, cry, "FINISHED!" and give up the ghost.

O what vast issues did that one word (Τετέλεσται or כלה) carry in its bosom, and He took it all in! A poor feeble expression, but for the time sufficient expression, of what was in that word "Finished," was the sending away, to be seen no more, of the sin-laden scape-goat. But even we who can spell it out by degrees shall never be able to exhaust it. And if you want to spell it out more and more clearly, even with your New Testament light, we advise you to read it, and read it again, in the whole details of the Day of Atonement. And don't say It is you that put it there. We don't. For he who wrote the Epistle to the Hebrews, he read it there, and you, with his guidance, will find it there too.

We could have wished to quote some striking passages from Mr. Kelly's book, on different features of the Day of Atonement. But the space yet remaining to us will be better occupied with an extract from the Appendix. After a learned note in No. I., on the scape-goat (for Mr. Kelly is a scholar and widely read) upon the word *Asazel* (needlessly, as we think, retained in the Revised Version), we have in No. II. the following, on "Modern Views, subversive of the Atonement," speculations which "work banefully against the truth and to the injury of souls." (Having spoken of those Socinian views of the death of Christ as an example of love, or a fidelity which stopped not short of martyrdom, he goes on thus):—

"But beyond these in appearance is the scheme that, as our Lord