

our Saviour, our Sacrifice. As it is planted centrally and in the very heart of the Prayer Book, so it has ever had its central place in the Church of Christ because it so clearly sets forth the Atonement. Its order and object is not that of the spurious and artificial order of the Roman and Oriental mass services, but the spiritual presentment of the teaching of the New Testament ; for, while the Church of Rome's teaching in contradiction of Hebrews 10 : 10-14, is that the death of Christ is to be continually re-offered, the Church of England teaches that the death of Christ is to be continually remembered. In every allusion to the Cross of Christ it sets forth the propitiatory, substitutionary, vicarious aspect of the atoning work of our Saviour. His Cross is made the objective ground of the forgiveness of sin. It is only by the merits and death of God's Son, and through faith in His blood, that remission of sins can be obtained. His death was redemptive, and it secured for the believer everlasting life. But above all, the death of Christ was sacrificial. In His death He was the very Paschal Lamb offered for us. His death upon the Cross was the offering of Himself. It was the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. The three words in that single and central sentence finely epitomize the Pauline presentment of the subject.

Modern theologians now insolently declare that we have outgrown these ideas of sacrifice and satisfaction. They call them Jewish parodies, unfit for the modern. They say the dead past and living present cannot agree; that the inheritance of dogma hangs like a millstone about the neck of a great Church like ours.*

*Atonement, by the three Chicago professors, p. 305. The Atonement in Modern Thought, pp. 357-372.