

foundation in Scripture, however, for that belief. On the contrary, it is both unscriptural and unreasonable. A sinner is not saved by any proceeding in which he does not personally participate.

Human salvation is in accordance with an eternal divine purpose—a purpose which not only runs through all the ages, but also finds its perfect accomplishment in the redemptive work of Christ; but the redemption that is in him is a practical, not a mechanical, matter. When man complies with the conditions of forgiveness then, and only then, is he freed from condemnation. Hence, though atonement is not a mysterious transaction between God and Christ, it is a personal transaction between man and his Maker through union with Christ, or through union with the spirit of life which is in him. But, being a personal matter, there is no more mystery about at-one-ment between man and God than there is between man and man. Indeed, if God is a loving Father, then at-one-ment between him and man must be as natural as that between a parent and a child.

The doctrine of atonement is also a very comprehensive one. As God is the creator of all men, he must have an equal interest in all men and an equal desire for their welfare. In other words, he must have the same purpose of grace towards them all. The Scriptures are most explicit on this point. The excellence of his character is pledged to pardon, we