

men whereby they can be saved. If the heart is not changed the life will not be changed. If immortal souls are not brought to Jesus Christ by the truth and the accompanying Spirit, what is to become of them? The issue is—Jesus Christ or perdition! Every true minister is stationed at the parting of the ways, and his supreme office is to point men and win them to eternal life in Jesus Christ. An archangel could not covet a higher or a happier office.

This work of soul-winning is not to be accomplished only on the Sabbath by direct, pointed, instructive, earnest and loving discourses, well steeped in prayer. Every pastor should be a soul-winner seven days in the week, and some of his best work is done outside of his pulpit. Napoleon used to ride over his battlefields after a fight to see where his shot had struck. A minister, by going about among his people, may discover where the arrows of gospel truth have taken effect. If, during your pastoral rounds, my brother, you encounter those who are awakened, you will gladly converse with them immediately. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit and, therefore, seek earnestly his guidance. Endeavor to ascertain just what it is that is in the way of the inquirer, and what keeps him or her from surrendering to Christ. If it be some cherished sin, then that sin must be abandoned, even if it be plucking out a right eye, or cutting off a right hand.

The chief hindrance commonly lies in a sinful, stubborn heart. When a pastor, it was always my aim to convince awakened persons that, unless they were willing to give their hearts to Jesus and do his will, there was no hope for them. We must shut inquiring souls up to Jesus Christ; every sinner must cut loose from his sins and cleave to his only Saviour. Saving faith is not so much a feeling as it is an act; it is the act of laying hold of Jesus, of joining our weakness to his strength, our will to his will and ourselves to him. No one should be regarded as a sound Christian or be admitted to the church, until his heart is joined to Jesus Christ.

When an open-eyed pastor discovers cases of awakening among his people, then is the time to co-operate with the Holy Spirit and to appoint special services in his church. Listen for the first drops of the shower and gird yourselves for the happy work. That is the way that genuine revivals often begin; the divine Spirit is at work and not a day must be lost. Invite people to come and see you; try to see as many as you can, and when you find there are enquirers, then it is commonly wise to appoint inquiry meetings. Be careful as to whom you invite to go into such a meeting to converse with those who need wise, careful handling. Allow no inexperienced persons, or well-meaning cranks, to meddle with immortal souls who are settling the stupendous question of their salvation. Have God's book in your hand as well as in your memory. Call upon the Holy Spirit to apply his almighty power to the soul before you. Encourage inquirers to pray themselves. Endeavor to keep every eye fixed on Christ; urge immediate surrender to Christ. The happiest hours you will ever know this side of heaven will be those that you spend in leading others to the Saviour.

But this supreme satisfaction is not confined to the ordained ministers of the gospel. Every Christian parent, every Sunday School teacher and everyone who loves the Master and loves to do the Master's work may be a soul-winner. Lay labor is often as effective as ministerial. There was a goodly woman in my Brooklyn church who more than once saw all the young girls in her Sunday School class converted. She did not rely on addressing them as a class. She visited each one, had personal interviews with each one and guided each one to the Saviour. Jesus Christ has taught us that one soul is a great audience. The inspired evangelists record a single public discourse ("on the Mount"), of which we have a full report; nearly all his other recorded utterances were either to his disciples or to individuals; the longest of them to a disreputable woman by Sychar's well. The book of Acts is chiefly the narrative of labors by individuals and for individuals. One reason for giving to the world that book may have been to teach Christians how to save sinners.

There is much talk about "reaching the masses." But people are not saved in the mass; they must be reached and saved one by one. Men may go to hell by regiments; they must be led to Jesus individually. The difference between mass-work and personal effort is the difference between shaking our apple tree and covering the ground with bruised and battered fruit and picking of the apples by hand and putting them into a basket. Personal effort costs time, costs work and costs patience. It requires faith, and in some cases it requires courage to go and labor faithfully with an unconverted person. A discreet Christian—whose daily life is a good sermon—may become a most effective winner of souls. Plain Harlan Page (educated in a common school and a carpenter's shop), by writing letters, by personal conversations and by using every opportunity to present Christ to the unconverted, was honored of God in the salvation of over one hundred souls! One of them became an eminent minister of great power.—Watchman.

Atonement—Reconciliation.

It is asked why theological writers, of the orthodox order, use the word "atonement" in speaking of the work of Christ rather, then the word "reconciliation," which is more frequently used in the New Testament. We are called to note that the word "atonement" is used only once in the New Testament, while the word "reconciliation," "reconcile," is used several times. Indeed, the word "atonement," in the single case (Rom. v. 10) is the translation of the word which elsewhere is translated "reconciliation." Yet, in most treatises on theology, and in many sermons, as in much religious conversation, the word "atonement" is used when reference is had to the breaking down of the barrier caused by sin, between man and God.

It has to be confessed that the word "atonement" is purely English, while the word "reconciliation" is derived directly from the Latin. It has been said that no other language than the English affords a word which exactly corresponds in meaning with the word "atonement." The question is whether the Greek word *katalalange*, usually rendered "reconciliation," has the same meaning with our word "atonement," or whether English writers and speakers who used the word "atonement" mean precisely that which the sacred writers meant when they used the word *katalalange*. It is a question of no little interest. It is highly desirable that we use just the right word to express what was in the minds of those who were taught by the Holy Spirit when they wrote of the things of God.

If we turn to the dictionaries for a definition we find the Century saying of the word "atonement" that "the noun (atonement) is found earlier than the verb (atone), arising, perhaps, from the phrase at-one-ment. 1. Reconciliation after enmity or controversy; settlement, as of a difference, concord. 2. Satisfaction or reparation made for wrong or injury, either by giving some equivalent or by doing or suffering something which is received in lieu of an equivalent. 3. In theology, the reconciliation of God and man by means of the life, suffering and death of Christ." Of the word "reconcile" it is said: "1. To conciliate again, restore to union and friendship after estrangement or variance; bring again to friendly or favorable feelings." "Reconciliation: 1. The act of reconciling parties at variance; renewal of friendship after disagreement or enmity. . . . 2. The removal of the separation made between God and man by sin; expiation, propitiation, atonement."

It will be seen that the difference in meaning between the two words is very slight, if, indeed, there is any difference. But the word "atonement" is the translation of the Hebrew word *kaphar*, used a great many times in the Old Testament, where the idea is to cover over, hide or blot out sin. Again and again and again, Aaron and the priests are said to make an atonement for the sins of the people. No other idea seems to have been present when an offering was made. The Canterbury and American Revisers follow the same rule, and translate the word *kaphar* by the English word "atonement."

By the offering of the sacrifice, the shedding of blood, there was a covering for sin, so that God and the sinner could be said to be reconciled to each other and stand in their relation to each other as though no sin had been committed. It was neither intimated nor presumed that sin could be requited, or nullified, in any other way than by the shedding of blood, for "without the shedding of blood there is no remission." When, then, it becomes evident that the Lord Jesus came to take the place of the sacrifices of the Old Covenant, when it could be said of him: "Christ our passover is sacrificed for us," then it seemed evident that a reconciliation had been effected, and that the thing accomplished was the same as that accomplished when the animal sacrifices of the old order were made. It was a reconciliation, an at-one-ment—a bringing into friendship those who had been, for a time, estranged; "the renewal of friendship after disagreement, or enmity."

It is true that the word *katalalange* is used but seldom, in the New Testament, and that then it is usually used in the sense of reconciliation; but the verb *katalalasso*, derived from the noun *katalalange*, is used only six times, and in one of these instances it is used to express the reconciliation of an estranged wife and her husband. In the other instances it is used to express the purpose and work, the thing accomplished by the sacrifice of himself which Christ made. In view of what is taught by the use of many different words, in the New Testament, and in view of the representation that the death of Christ was the essential thing in the work of redemption, or reconciliation, there seems to be no good reason why the shorter English word "atonement," may not be used instead of the longer Latin word "reconciliation."

The objection to the use of the word "atonement" seems to be in that there is connected with it the idea of an offering, a sacrifice, because of which and by reason of which the reconciliation is made. Those who do not believe that the death of Christ was essential to the completion of his work of redemption prefer the word "reconciliation," because it seems to them a less definite and compelling word. Theologians have used the word with the idea of a sacrifice, namely, that of the Lord

Christ, by reason of which transgression is forgiven, sin is covered. They would have us believe that the reconciliation was effected in some other way, and they repudiate the idea of a purchase price paid for the souls of believers. Dr. T. T. Munger, a prominent new theology man, is quoted as saying of "the new theology": "It holds to the atonement as a divine act and process of ethical and practical import—not as a mystery of the distant heavens and isolated free from the struggle of the world, but a comprehensible force in the actual redemption of the world from its evil." Perhaps some one who reads the passage can understand it, but the present writer can not. Nevertheless, he is persuaded that Dr. Munger does not accept the idea of an atonement effected by the life and death and resurrection of the Lord Jesus Christ, his death being the meritorious cause of his subsequent exaltation and his present reign.

There seems, then, to be no good and sufficient reason for discarding the word "atonement" and putting "reconciliation" in its stead. Its fundamental idea is the placing at-one of two persons who have been at variance, the reconciling of enemies. It justifies us in saying: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." There is nothing occult, or mysterious, about it. "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ . . . and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace toward us in Christ Jesus." We have no controversy with the word "reconciliation," unless some wise man should come to tell us that we must not connect with it any very definite sense, and must altogether reject from it the idea that the Lord Jesus made an atonement for sin by the offering of himself on the cross. We do not propose to repudiate the word "atonement" as expressive of what we believe that Christ did when he made his soul "an offering for sin," reconciling us to God by his blood.

The Religious Paper in the Home.

In an admirable and much admired address before the American Baptist Publication Society, at its meeting in St. Paul, last May, Rev. Dr. G. W. Truett, of Dallas, Tex., made mention of the value of the religious, denominational paper in the home. He said:

"The picture of such a home passes before me now. Its inmates were poor and lived in a section where they must toil all through the seasons in order to provide a livelihood. But, though all thus had to toil, from the oldest to the youngest, and though the home in which they lived was exceedingly humble, yet they held converse with the men and movements of the great, wide world. The parents turned every extra dollar into good literature for their children. They believed with Erasmus when he said: 'I buy books first; after that, if I have any money, I buy clothes.' They believed with a great theological teacher, who said to his class: 'Young gentlemen, shirts are necessary, but books are indispensable.' And so into that home a choice book came as often as it could be afforded, and several of the great religious papers came every week.

"Those papers and books silently brought their destiny shaping power upon all that large family of children, and, although far removed from the scenes of the world's great movements, yet they thus became vitally real to all those children and entered into their lives. And when they went forth to the work and warfare of the world, all of them had been won to Christ and do joyfully walk in his blessed service to this day. Is this a mean or ordinary result? Nay, it is the sublimest result possible in the history of an earthly home. And more than all things else, the literature provided out of a scant purse for those children, during the plastic years of their childhood and youth, shaped their character and determined their destiny. Oh, how can parents and teachers and preachers be oblivious to this transcendently important matter of right literature? Carelessness here is worse than being foolish; it is wicked."

Commenting upon this, The Biblical Recorder well says: "There are thousands of fathers who can not send their children to the highest schools; ten thousands who can not give their children the benefit of travel and contact with men. But such is the favor of God, the time is here when any one can bring the life of the race into his home, and thus give his children the benefit of enlarging contact with the great world.

"This is the best done by a denominational paper, as Mr. Truett bears witness. It wins the child to his father's church and at the same time gives him the broadening knowledge of the world.

"The man who neglects such an opportunity robs his child, robs his race and robs his God.

"Suppose George Truett's father had shut papers out of that home? It would have been equal to murdering the great man that was in him and putting a little man in his stead. What a robbery it would have been! What a crime!

"How many fathers will have to answer for robbery at the last day as they are confronted by children whose one fault was that they lacked a chance. Imagine the grief of a father upon seeing what his child might have been but for his decision against taking a religious paper.—Ex.