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the adversaries were most thickly gathered together he found the golden gate. He found the greatest treasure just where he had to fight the hardest for it.

'How, then, must the Christian regard his antagonisms? He must regard them as ALLUREMENTS TO BATTLE, as clarion calls to more steadfast devotion. Behind every antagonism, nay, within it, there lies imprisoned a new endowment. Behind every obstacle, nay, within it, there is a hidden door into a larger life. In the strength of the Lord God let us march up to the antagonism and claim the endowment; let us contend with the obstacle and find the secret door. Have you an Adversary confronting you to-day? Does some powerful temptation stand in the way of your life, threatening your moral integrity? Move up to it with courage. Despoil it and make it serve in your own well being. Or is some threat looming in front of you, some menace, seeking to turn you from the path of right? In the strength of God move up to it and convert its threatened lightning into your own dynamic'.

THE ATONEMENT

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It has been said that the doctrine of Christ's Person stands in indissoluble relation with the work He came to do as Redeemer. The Bible does not mock us by giving us a merely human Saviour—a mortal struggling with sin and weakness like ourselves. It gives us One Who, in a true sense one with us, as entering into our nature and temptations, yet is, in His divine Personality, the 'strong, eternal Son of God'—'mighty to save' (Isa. 63:1). We see how the doctrines of the Bible in this connection fit together—beginning with the doctrine of the Trinity and the deity of Christ in the heart of it. Now we see where the deity of Christ comes in, in the doctrine of our salvation. This is where Unitarianism breaks down absolutely. It cannot yield us a Saviour adequate to our need. The question we now come to ask is: What has Christ done for human salvation? What especially has He done in making atonement for us?

It is well at this point to be on our guard against *unduly narrowing* the idea of Christ's redemption, as if the word 'atonement' summed up the whole of it. It does not even sum up the whole of the *priestly* work of Christ, for that is continued in His heavenly intercession for us (Rom. 8:34; Heb. 7:25; 1 John 2:1). Theology has been accustomed to sum up the redeeming work of Christ under the head of the *three* great 'offices' of 'Prophet,' 'Priest,' and 'King,' and there is scriptural warrant for this distinction. Christ is Prophet as Revealer of God and His will for men (Acts. 3:22); He is King as the Founder and Lord of the Kingdom of God (Jn. 18:37). The prophetic office was mainly exercised on earth—though it is continued in the mission of the Spirit (Jn. 14:16; 15:26; 16:13, 14), and the preaching of Christ's ambassadors (2 Cor. 5:20). The kingly office was exercised on earth, but is now specially and manifestly exercised in heaven, where Christ has been exalted to the throne of universal dominion (Acts 2:34-36; Eph. 1:20-23; 1 Pet. 3:22). It is as 'the King' that the Son of Man will come in His glory at the judgment (Matt. 25:31, 34, 40).

Still, it is the *work of atonement* for sins which Christ accomplished by His death that Scripture always concentrates the efficacy of His appearance for our salvation. It was there that 'propitiation' was made for sin (Rom. 3:25; Heb. 2:17; Jn. 2:2; 4:10); that 'reconciliation' was effected, and 'peace' made between man and God (2 Cor. 5:18-21; Rom. 5:9, 11; Eph. 2:13-17; Col. 1:20, 21); that the one 'sacrifice' was offered by which sin has been for ever put away (Heb. 9:26-28). The atonement is the basis on which the whole superstructure of redemption rests. To deny it is, in effect, to take the foundation from the Gospel.

Yet, strangely enough, it is this very doctrine, the glory of the Christian Gospel, which has been, in recent times, the object of special disfavour and assault. No one familiar with the currents of modern thought will deny that for many years there has been a very considerable alienation of mind on the part of multitudes from the idea of expiatory atonement in connection with Christ's death. The doctrine is not preached as it used to be in our pulpits—certainly is not made the *centre* of preaching; or, if it is preached, it is generally with some new interpretation which one

feels instinctively is not the meaning of the Apostles. I do not wait to analyse the causes of this dislike. It may be that the churches are themselves partly to blame, in giving the doctrine too formal and scholastic a cast; it may be that newer theories, in some cases, are attempts to find a place for aspects of truth that had been unduly neglected; it may be that the doctrine really stood in need of interpretation on lines more spiritual than had become customary.

It my own judgement the principal cause of aversion to the doctrine lies in a different direction—the prevalence of philosophical and scientific theories which take the foundation from those Biblical doctrines which are the presuppositions of the doctrine of atonement, so compelling either its rejection, or a new and unscriptural interpretation of its meaning. That doctrine, however, can never really be extruded from the Gospel. Despite all that men can do or say, it is certain to come back—there are already many indications that it is coming back—and will as surely resume its place in the centre of the Gospel as the sun will rise in the heavens to-morrow!

I have alluded to the drift of the mind of the age away from the presuppositions of the Biblical doctrine of atonement. This is a point on which there should be a clear understanding at the outset. There is no use studying the doctrine of atonement in the Bible unless we are prepared to do it in the light of the Bible's own presuppositions, especially in the light of its teaching on the *character and holiness* of God, and on the *sin* of man. That God is holy—that He can never look on sin but with abhorrence and displeasure—can never call sin ought else but what it is, or tamper with the condemning testimony of His law against it, a thing inherently evil, condemnable, punishable, the result of voluntary transgression, laying the world and the individual transgressor under God's just condemnation, these are postulates of the doctrine of atonement without the admission of which the doctrine becomes meaningless. If these presuppositions of the doctrine are denied, or are displaced by some modern view which proceeds on opposite ideas, I despair of ever making the atonement appear real or reasonable.

Take as examples the two presuppositions that have been mentioned—God's holiness and man's sin. Suppose that under the influence of some form of the doctrine of the Fatherhood of God, the character of God as holy Judge of the world and Punisher of sin is called in question; or that, under the influence of some evolutionary theory of man's origin, the gravity of sin is minimised, its guilt extenuated, the condemnation of God resting on the sinner weakened; or that, on yet higher metaphysical grounds, sin is taken up into the world-process, and represented as a necessity of human development—an element in the life of God Himself—then, plainly, there is no basis left for a doctrine of atonement, and we need not wonder that men fight shy of it, or scoff at it.

It is on the basis of the Biblical conception—not on those non-Biblical philosophical or scientific theories—that the study of the atonement is here approached. So approaching it, what must first strike the impartial student is, how *largely* and *vitally* this doctrine enters into the representations of both Old Testament and New. Many, it is feared, who discuss the subject, have never taken the trouble to make a careful study of the Bible teaching in regard to it. They deal with it on general principles that commend themselves to their own minds, and pay little heed to what the Bible itself has to say on the matter. This is a mistake, for the Bible throughout has a definite and coherent doctrine on atonement for sin, and those who give attention to it will probably be surprised to find how uniform and unambiguous are its teachings.

The doctrine of propitiatory atonement is deeply inwrought into the structure of the *Old Testament*.

(1) It is found and most prominently in the doctrine of *sacrifice*, which meets us from the beginning, and has, even in its simplest form, that of the Burnt Offering, an expiatory significance (cf. Job. 1:5; 42:8, 9). The blood, in which was the life, was a sacred thing, and when presented to God, had a sin-covering efficacy (cf. Lev. 17:2). The covenants were ratified by sacrifice (Gen. 8:20-23; 9:15; Exod. 24:5-8; cf. Heb. 9:18-22). The blood of the Passover lamb, sprinkled on the door-posts and lintels, protected the Israelites from the Destroyer (Exod. 12:7, 13, 22, 23).

It is the *Levitical* ritual, however, which there is no good reason for carrying down to postexilic times, that the idea of propitiatory sacrifice attains to completed expression. Of divine appointment, the Levitical system is constructed for a definite end, that of mediating the approach of a people in whom there is sin to a holy God, and has, as a leading part of its design, the *making atonement*, or propitiation for sin. This is constantly declared of the sacrifices, where, in the imposition of hands and sprinkling of the blood (Lev. 3:8), it is implied (Lev. 1:4; 4:20, 26; 5:18, etc.). The word rendered 'to atone' means literally 'to cover,' the idea being that the blood presented on the altar covered the person of the sinner, or covered his sin, from the eyes of the holy God (Lev. 17:11). On the great Day of Atonement, the blood of the sin-offering, shed for the sins of the people, was sprinkled upon the mercy-seat (Lev. 16:15, 16)—intercepting, as it were, the condemning testimony that rose up from the tables of the Law beneath to God. The writer to the Hebrews illustrates with profound insight the significance of the Law and priesthood as at once a foreshadowing of good things to come, and a temporary institute which had not the power of itself to effect that which it foreshadowed (chs. 9 and 10).

(2) A different, but equally instructive, line of development is seen in the Psalms and Prophets in the delineation of *the righteous sufferer*, which culminates in the definite taking over of the sacrificial idea of the Law upon the 'Servant of the Lord' on Isa. 53. In this wonderful chapter—the most explicit prediction of the sufferings and death of Christ in the Old Testament—you have a Righteous Sufferer too, one 'despised and rejected of men' (ver. 3). But the distinctive thing is, that His sufferings are now atoning, expiatory, a means of removal of the guilt of sin. 'He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed' (v. 5). His soul is made 'an offering for sin,' or as the word literally is, a 'guilt offering' (v. 10). The Lord 'laid on Him the iniquity of us all' (v. 6); He bears iniquities (v. 11); 'He poured out His soul unto death, and was numbered with the transgressors; yet He bear the sin of many, and made intercession

for the transgressors' (v. 12). His death is followed by a signal triumph. By the knowledge of Him many are justified (v. 11). He sees His seed, prolongs His days, rules and conquers (vv. 10, 11). It is not surprising that this remarkable prophecy was often in the mind of Christ Himself, and is frequently alluded to in the New Testament (Lk. 4:17-21; 22:37; Acts 8:27-35; 1 Pet. 2:24, etc.).

Next, as to the New Testament.

(1) That an atoning efficacy is ascribed to the sufferings and death of Christ in the Epistles few will dispute. The idea is not only there; it *saturates* the writings of the New Testament. It is present in the Epistles of Paul, of John, of Peter, in the Epistle to the Hebrews, in the Book of Revelation. In every variety of language it is declared that Christ died for us, bore our sins, was made sin for us, redeemed us by His blood, made reconciliation by His death, was a propitiation for our sins, obtained for us forgiveness of sins, etc. (cf. Rom. 3:25; 5:8-11; 2 Cor. 5:21; Gal. 1:4; 3:13; 4:4; Eph. 1:7; Col. 1:20-22; Heb. 9:26-28; 1 Pet. 1:18, 19; 2:24; 3:18; 1 Jn. 1:7; 2:2; 3:5; 4:10; Rev. 1:5; 5:9; etc.). Paul names this as the first article of the Gospel he had 'received,' 'that Christ died for our sins according to the Scriptures' (1 Cor. 15:3). In this, however, it is often said, as before, that we have a contrast between the Epistles and the Gospels, and that in the teaching of Jesus Himself, especially in the first three Gospels, this doctrine of atonement is wanting. Patience and faith it is declared, are there the only conditions of salvation. The parable of the Prodigal Son is pointed to, in which there is no suggestion of a need of atonement in order to forgiveness.

(2) In this not infrequent *opposing of Gospel to Epistle* there is again a strange oversight. In one sense, indeed, there *must* be a contrast. Gospel is not yet Epistle. It was not to be expected that, at a time when even His Messiahship had not been publicly proclaimed, Jesus should be found speaking of the connection of salvation with His sufferings and death—speaking of His Cross, when the Cross had not yet been reared. Fact must precede doctrine. The atonement had to be made before it could be fully preached. Yet, Jesus did not altogether keep silence on His

approaching death and its significance, nor do the Evangelists represent Him as doing so. Such teaching is not to be looked for in the parable of the Prodigal Son, which has its own lesson to convey, and leaves other aspects of salvation untouched. If atonement is not mentioned, it may perhaps occur that the same objection would apply to *all* mediation of salvation or forgiveness by Christ, for Christ does not appear in the parable either. Yet nothing is more certain than that, in all the Gospels, Jesus appears as the Founder of the Messianic Kingdom, and bringer in of the Messianic salvation, the blessings of which depend on His Person and work.

Not only, however, in this general sense does Jesus connect salvation with His Person; in many utterances He gives unmistakable indications of His consciousness that the redemption of the world is to be accomplished through His *death*. Such, in John's Gospel, is the utterance to Nicodemus, 'as Moses lifted up the serpent in the wilderness,' etc. (Jn. 3:14-16); the statement at Capernaum about giving His flesh for the life of the world (6:51-66); His words on the Good Shepherd giving His life for the sheep (10:10-18); the remarkable saying, 'I if I be lifted up from the earth will draw all men unto myself' (12:32). Then, in the Synoptics, is the pregnant declaration: 'The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many' (Matt. 20:28; Mk. 10:45); above all, the words at the institution of the Lord's Supper as to His body broken and His blood shed for the remission of sins, and the founding of a new covenant between man and God (Matt. 26:26-28; Mk. 14:22-24; Lk. 22:17-20; 1 Cor. 11:23-26). Christ's death was much in His thoughts in the latter part of His ministry, and He expressly connected it with the fulfilment of prophecy, the appointment of God, and the accomplishment of His mission (Matt. 20:17, 18; Lk. 9:22, 31; 18:31-33, etc.).

Is not, in truth, *the whole appearance* of the Son of God in our humanity in this humbled, suffering condition a mystery without the light which this doctrine of redemption sheds upon it? The Gospels give the key for its understanding when they say: 'Thou shalt call His name Jesus; for it is He that shall save His people from their sins' (Matt. 1:21); 'There is born to you this day in

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