

## LECTURE VI.

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### THE ATONEMENT.

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#### SYNOPSIS OF THE DOCTRINE.

“BEHOLD the Lamb of God, which taketh away the sin of the world.” This expresses the mission of Christ, the grand design of the Gospel. All the doctrines, duties, and promises of the Gospel, from Adam to the end of time, throughout the whole world, arise from the great truth that Christ “died for sinners.” “Sin is the transgression of the law”—a purpose or state of mind against God and his law. As sin is violation of law and government, its remedy must be found under governmental administration. We cannot expect knowledge by eating, nor moral rectitude by art, nor physical culture by mathematical study. No more will salvation from sin be secured by any means outside of the field of moral government. “Where no law is, there is no transgression.” But “whosoever committeth sin transgresseth also the law.” “He was manifested to take away our sins.” He assumes that man is sinful and comes to grant “remission of sins that are past.” It is not simply to save men from sinning, but “in due time Christ died for the ungodly,” and thus saves those who “are condemned already.” Christ was “the mediator between God and man,” and his great work was the remedy of sin by the Atonement. This is the principal doctrine of the Bible. Jewish history, law, and priesthood, the sacrifices and prophecies of the Old Testament, and all the truths of the New Testament, rest upon

“Christ, the chief corner stone.” The Apostle “determined to know nothing but Christ and him crucified.” Christ, to him and all the Apostles, was “all and in all.” As a religion this was the sum total, and as religious worshipers this was their theme. It is not presumed in this connection to do more than present a synopsis of the doctrine of the Atonement.

I. The Atonement is indicated in nature. There is not a tree in all the forests of the earth, not a plant in all its fields, not a single specimen of fruit or flower, which is not liable to injury, decay, and death. And yet there is not a single root, branch, or leaf which is not supplied with some remedial force. This reveals the general purpose of the Creator, that for every accidental or incidental injury or disease in all the vegetable kingdom, a remedy is provided. Universal prevention of all such possible evils would evidently imply an arrangement of the forces of the soils and gases, fluids and heat, entirely different from that now existing. Assuming that the Creator knew how to make the world and its fullness, we should naturally conclude that in other departments of his works the same general law would be developed. And so it is in the animal kingdom. Every animal and insect everywhere is liable to disease, pain, and death, and yet for all these diseases and dangers there are natural remedies. The animal nature of man is evidently under the same general law and provision. Everything in organic matter is liable to evil, and yet with every evil a remedy is provided. But these sources of relief are more or less vicarious. Nothing has a remedy exclusively within itself. Neither the limb of the tree nor the limb of the animal, the digestion of food nor the circulation of the blood, is cured of disease by the organs affected without the assistance of air and water, and frequently of other material substances. Not only in material, but in the instinctive susceptibilities, are there evils with natural remedies provided. So it is in man's intellectual nature. The evils of ignorance

and intellectual perversions, and even stupidity of conscience and coldness of affection, may be relieved by the mind's own action and the natural forces that surround. But it should be observed that the higher in the scale of being these evils and their remedies are seen, the more complicated are the agencies in operation. Trees and plants are cured of injury by more direct and simple methods than with the animals. And the mental and social evils of men and of society, which are partially remedied by natural influences, are applied and employed by vast numbers and combinations of natural forces. Respecting this whole field of soteriology in universal nature, it should be noticed that a subjective force is active in every case. The tree or branch destitute of all vitality is not remedied. And so of the animal, a responsive action of the subject and co-operation with environment and objective forces are necessary in all cases. And so it is with man and society.

In every instance of natural remedies there is a limitation. A tree may be bruised, and by its own and co-operating external influences it may repair the injury; but if that injury extends a little too far, it is irreparable and fatal. And so the animal may be diseased, and yet recover through the operation of natural laws; but if the disease be a little too severe, it becomes fatal, in spite of all helps. A grain of sand in a man's eye may be washed out by the secretion provided by nature in the lachrymal glands; but if it be a little too large, or irritates a little too much, the eye is lost. A cough may throw off a foreign substance from the lungs and save the man's life, or it may become the source of inflammation and kill the man. So in society some evils may be relieved by general intelligence, social influence, or civil government; or intelligence may be used for criminal purposes, in social life as a temptation, and in civil government as an instrument of tyranny. All natural remedies, physical, instinctive, or social, have an uncertain limitation at all times; and a final limit beyond all relief or hope. Every

tree and plant must die without remedy. Every animal and the body of every man comes at last to a point outside of all natural relief. And so it must be with the intellect and society. Knowledge may for a while give relief, but such "knowledge shall vanish away." And "there is no device nor knowledge in the grave" for remedying the evils of society.

The God of nature is the God of the universe, the ruler over all. We infer that the wisdom and goodness which furnish remedies for every department of his physical government will furnish a remedy for moral evil. We cannot believe that the infinite Father, who fixes remedies and laws of health for insects and trees, animals, and the bodies of men, so wonderfully, has neglected to furnish relief from sin, that source of all pain and the most terrible of all evils. And if upon the principle everywhere developed, it must be in the field of the moral evil. It must be governmental. The eye is not cured by washing the hand, nor the violation of law without the action of government—a substitutional, vicarious atonement. Neither can any remedy be possible, according to all analogy, for any one who does not respond actively to the proposed relief. God does not cure a tree or animal that does not actively respond to remedial forces, neither will he cure diseased spirits that "will not come unto him that they may live." The offer of these moral remedies, like those of nature, must come to an end. "The redemption of the soul is precious, and it *ceaseth forever.*"

Such are the indications of nature respecting the remedy of moral evil. We may believe in such a remedy, that it must be vicarious, granted only to those who accept of it, and granted only for a limited time.

## II. The Atonement is Divine in its origin.

1. God is the only being who has the right to originate a system of mercy. It must originate in the government, and he is the government, representing all the claims and interests of all intelligent beings. Knowledge, power, and good-

ness are necessary in all legitimate governments, and the possession of these three qualifications in completeness justifies the exercise of governmental authority. As the Lord is infinite in all these particulars, and the proprietor of his own works, he fills the legislative, the judicial, and the executive departments of the Divine government. He must decide what is necessary to meet the claims of his law; and in case of its violation what substitutional penalty would be satisfactory to public justice.

2. All other plans of atonement and sacrifice but the divine have been proved false. (1) Sometimes by the cruelty of their human sacrifices. (2) Generally by the assumption of cruelty in God demanding satisfaction to malignant feelings as represented by the gods. (3) Generally, if not always, by involving a degree of partiality and disregard of moral character in God utterly opposed to the voice of reason, conscience, and true benevolence.

3. The theory of human ability to make personal restitution or amends so as to satisfy the claims of God and justice is unphilosophical and unsatisfactory. (1) In reform, transgressors at best can only meet future claims, leaving all the past sins unatoned for and demanding the deserved penalty. (2) Culture and education do not necessarily involve "remission of sins that are past" or moral rightness, but only an increased self-satisfaction and agreeableness. (3) In Buddhistic and Stoical indifference there is no positive satisfaction to God or man, nor recognition of moral good, but only the negation of conscious suffering.

4. The numerous plans of sociology are but little better. (1) Civil governments have their secular uses and advantages, but they have seldom claimed to give satisfaction for past transgressions, or offer any general plan of pardon. Even those who, like Hobbs, make civil law supreme, and obedience to it the highest duty of man, suggest no remedy for past sins, or pardon for transgressors. (2) Social fraternities, associations, communities, corporations, and edu-

cational institutions at best only propose some general relief from suffering and improvement in society without offering a remedy for personal sins by pardon or radical change of the heart. With the probability of some remedy for moral evil and the utter failure of all human inventions in that direction, we must conclude that God alone can provide the relief. (3) Divine agency and energy in remedies for evil are seen in nature, which is but the manifestation of God's wisdom and power. All remedies, physical and moral, are from God; and any special remedy for sin, or relief from its guilt and penalty, must originate in his benevolence. (4) The Bible everywhere declares this truth: There is none other name given whereby men may be saved. (Acts 4: 12.) "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish" (John 3: 16). Cf. Rom. 5: 8; 1 John 4: 9; Isa. 53: 10.

III. This Atonement is benevolent in intention. There are four possible principles of action.

1. Actions may be put forth in simple maliciousness—in hatred to some being with the intention to produce injury and suffering. This is Satanic.

2. Actions may proceed from unmixed selfishness—a simple desire for self-satisfaction, regardless of the happiness or misery of others. The absence of maliciousness in this state of mind sometimes leads to the conclusion that it is innocent, and even just. But man is a social being, and as such is bound to recognize others' rights, and, estimating all things and beings according to real and relative worth, grant to all due respect and consideration. Selfishness is no nearer to true virtue than the value of one man is to all the world, and God himself. If God and fourteen hundred millions of human beings are worth more than one man, then the selfish man in disregarding the demands of all others falls short of piety and virtue more than a finite mind can appreciate.

3. A large proportion of the business transactions and social and civil duties of life are professedly based upon equity and reciprocity—receiving or granting what is considered of value for an equal consideration. This is simple justice, and in ordinary exchanges, and largely in social etiquette and civil affairs, is all that is demanded, leaving the man without malicious crime or positive virtue. But man is not a mere negation, a passive substance in the Universe. He has positive powers, with facilities and opportunities for producing results for the general happiness of mankind beyond the duties of reciprocity.

4. The world is full of eyes and ears and hands, and of mental susceptibilities, necessities, and desires, capable of enjoying immense supplies from pure benevolence, and frequently only in that way. The Creator planned these wants, and the vast supplies necessary for their satisfaction, and also planned that the human mind should find its highest dignity and richest joy in benevolence. When the harmony of the Universe was disturbed by sin, the golden cords of benevolence broken in selfishness, and the dark clouds of guilt and death covered the earth, then, in infinite love, God, in addition to all the innumerable works of benevolence in nature and providence, gave "the unspeakable gift" of his Son for salvation from sin, reconciliation between God and man, and eternal life to all who believe in him. The Atonement is not a work of man, nor a matter of simple justice, but emphatically and wholly a work of benevolence and mercy.

IV. The Atonement is unobjectionable in its philosophy. There are certain great and immutable truths upon which the Atonement and its philosophy must depend.

1. God's eternal holiness and immutability. Holiness is the love of right. This cannot be increased, nor limited, nor tarnished, in the character of God. The highest songs of the angels make this attribute the fullness of their chorus. Love of right is hatred to sin, and with his holiness he can-

not "look upon sin" with consent or approval, nor hold the unforgiven sinner guiltless. God is love, and as such he must love the right, which is the highest good of being, and oppose sin, which is the greatest evil in the Universe. A just penalty is always the expression of the estimate of law and obedience, and of opposition to disobedience. If God is holy and sin is unholiness, the unforgiven sinner must forever be held guilty and deserving of punishment. In the nature of the case, therefore, the unpardoned sinner must be "punished with everlasting destruction from the presence of the Lord," if in no other way.

2. The existence and stability of the Divine government. That the Creator is also the governor of the world, and that while he governs the physical universe by physical law he governs moral beings by moral law, cannot be questioned. This government is not secured by conquest, nor based upon power alone, nor maintained by arbitrary rule; but in the nature of the Ruler and of the subjects, and in the nature of their relations the government is rendered a necessity, and all its claims and institutions exactly such as the highest good of all demands, and its penalties only such as the nature of the laws requires as the strongest motive against sin, the greatest possible evil, and for virtue, the greatest possible good. The infinite depths and perfections of the Eternal Mind, his proprietorship of all things, and his relations to intelligent beings, render his government a necessity, and its stability and efficiency a certainty.

3. The justice and truthfulness of his laws. There can be no government without laws, nor obligation to obey any requirements but such as are involved in the nature and relations of the government and its subjects. There are no arbitrary laws in the Divine government, nor any obligations or duties outside of that government. Any pretended claims from any source contrary to nature and relations of being are null and void. God's laws are just and right, and cannot be ignored nor violated with impunity. It is impossible

for the violation of such laws not to insure guilt and punishment. It is not only impossible in the nature of things to avoid the penalty justly deserved, but "it is impossible for God to lie." Every law of God is a declaration of his will and a declaration of his estimate of its importance, and of his purpose respecting its execution. As there can be no law without penalty, every law, human or Divine, must have some consideration of good in obedience, and evil in disobedience. Every claim of every law implies or expresses a penalty, and every such expression if truthful must be executed. If God is just and truthful, and almighty in power, the penalties of his laws must be executed if the injunctions are not obeyed. As every law is constituted of injunction and penalty, so each of these ideas has a double import, referring to the government and to the individual. Every duty enjoined is due to the government and for the good of the individual. So every just penalty is what public justice demands for the vindication of the government and the general good of all its members, while it involves suffering of the transgressor by the loss of good or the infliction of evil. These two sides of penalty are not always equal. The same penalty may produce much more suffering in one criminal than in another, while upon the government side the penalties are equal. Suffering is not the supreme end of penalty, but it is intended to reveal the character of God and to vindicate his government, to protect the rights and defend the individuals from the destructive influence of sin, and to present motives against iniquity and in favor of virtue. For these purposes a fine of a thousand dollars may be governmentally alike to two criminals and equally useful in the general purposes of penalty, although one might suffer more in the payment of ten dollars than the other in the payment of a thousand. Upon this principle, and only upon this principle, can atonement for sin be possible or just. Atonement must vindicate the government, do that which will be just as well for the government as a whole as the

penalty, or it cannot be accepted. It must remove personal suffering or diminish it as a whole, or it is useless and cruel to the sacrifice.

4. This universal law of all society and governments, of vicarious substitution, is the completion of the general facts constituting the philosophy of the Atonement. The most primitive and simple society upon earth implies relations, that is, such a position of different individuals that one affects the other. Without such relations no society is possible, and with such relations the possibility of living without "bearing one another's burdens" is inconceivable. What is thus necessarily involved in general society is distinctly recognized in every family and civil government upon earth. Every mother suffers for her children, and one child as a substitute takes the burdens, works, and sorrows of others. The taxes and burdens of civil society are largely vicarious and substitutional. Public institutions, the watching, detection, and punishment of criminals, the support of the poor, and all benevolent enterprises depend upon this principle. Indeed, vicariousness and the substitution of comforts, labor, or suffering is the universal law of nature. It is not strange, therefore, that in all human governments this principle is, to a greater or less extent, adopted in criminal processes. There is not a government upon earth in which there are not some penalties which may be taken by substitutes. The extent and limit of such substitution are not uniform, but the principle is universally adopted. Penal fines and awards for personal damages may be and often are thus borne vicariously by substitutes. A man may be sentenced to pay a fine of a thousand dollars or be imprisoned. If without money, the suffering in prison is inevitable, unless the government changes or is false to its laws and statements. But another can pay that penalty and thus be a substitute upon the government side of the penalty and yet save the individual from personal suffering. No matter how much or how little the substitute suffers personally, if

he pays the fine, public justice is met and the government satisfied.

Such is the work of Jesus Christ. He did not make an atonement without suffering, nor suffer as much as a "world which lieth in wickedness" would have suffered, but he "suffered, the just for the unjust," so that God can be just and justify him that believeth. "He was sin for us, who knew no sin" (2 Cor. 5 : 21). "He bore our sins in his own body on the tree" (1 Peter 2 : 24). "He shall bear their iniquities" (Isa. 53 : 11). Cf. Matt. 8 : 17 ; Heb. 9 : 28. He was a substitute for the sinner. Not by becoming a sinner himself. This is impossible. Not by doing the duties of the sinner. This would free the sinner from responsibility. A tax-payer is not bound to pay his taxes if paid by another. If Christ obeyed the law for sinners he is guiltless, and atonement is unnecessary and impossible. The sinner is commanded to repent, but if the law has been obeyed there is no sin—no transgression of the law—to repent of, and repentance is not possible. But if repentance is the duty of the sinner, and Christ performs the sinner's duty, Christ repents, for this is the great duty required. But Christ cannot repent for himself, for he is sinless, nor for the sinner who is sinless if his duties are all performed by Christ. To suppose that any one is righteous because another obeys the law is absurd. (Ezek. 3 : 18, 19, 20 ; 18 : 24, 28 ; 33 : 12.) But to suppose that any one may bear the penalty due to another who is guilty, is possible, practical, and true. This is not objectionable because vicarious, for, as above shown, vicarious substitution is the universal law of God in nature. It is not objectionable because an innocent being suffers for the guilty ; for in this case the substitute is voluntary in the Atonement and is moved with such love that it is a pleasure, and is the simple principle of benevolence, which consists in doing more than simple justice requires, and in the end secures the happiness of benevolence, which is the highest happiness in the universe. It is not unreasonable because

of its encouragement to sin with the hope of pardon, as sometimes charged. For pardon is offered only upon condition of repentance and reformation. The Atonement presents such goodness as to reveal new relations and obligations and thus to greatly increase the force of conscience and motives against sin. But this is a question of fact and history. Have the believers in Christ and the Atonement been worse than other men, or less benevolent and useful? Who have secured the churches, schools, and Christian means and laborers for the progress of the Gospel? Unitarians, or believers in vicarious atonement?

V. The Atonement is human in its sacrifice, but Divine in its merit. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God" (Eph. 5: 2). "He gave himself for our sins" (Gal. 1: 4). "The Son of man came to give his life a ransom for many" (Matt. 20: 28; Isa. 53: 10). "He was delivered for our offences" (Rom. 4: 25). "Who gave himself for us, that he might redeem us from all iniquity" (Titus 2: 14). "How much more shall the blood of Christ, who through the eternal Spirit offered himself" (Heb. 9: 14). "He appeared to put away sin by the sacrifice of himself" (Heb. 9: 26). "For even Christ our passover is sacrificed for us" (1 Cor. 5: 7).

In the Atonement there is a sacrifice, a death, as implied in the Mosaic law, that which answers to the death penalty of the original law. That Christ was "the word" that was "with God" and "was God," that "in him was all the fullness of the Godhead bodily," has been considered in Chapter II. But that he was human also as well as Divine is necessarily implied in his work and stated in his Word. That he had a human body is evident from the entire phenomena of his earthly life. In his childhood growth and manhood labors, in his travels and speaking, in eating and drinking, the body was real and active like other human bodies. And after his resurrection he declared "a spirit hath not flesh and bones," as they saw in him. (Luke 24: 39.)

He not only had a body, human in form and substance, but bodily instincts, as necessarily developed in human bodies upon earth. He had appetites for food and drink and sleep, was wearied and rested as a man, had special sympathies or friendship for the disciple "whom he loved," and wept at the grave of his special friend Lazarus. He not only possessed a human body and human instincts and sympathies, but a human mind. He thought and reasoned like other men, and had a mind to which the end of all things was not known. Infinite in knowledge as a God, limited in knowledge as a man, "he rejoiced in spirit" and yet was "exceedingly sorrowful, even unto death." (Matt. 26: 38.) Human nature is touchingly manifest in the prayer and agony in the garden, and in the sun-blinding cry upon the cross—"My God, why hast thou forsaken me?" Here were two beings, the one going away, the other with all the powers and susceptibilities for appreciating the terrible crisis. "He was tempted in all points like as we are, yet without sin" (Heb. 4: 15). There can be no temptations without susceptibilities to which the temptation or "seeming advantage" can be adapted, and human temptations could only be such to human susceptibilities. Christ was not only "God with us," but the "man Christ Jesus." The sacrifice in the Atonement was human.

1. It was a human body that was offered.

2. It must have been human feelings that suffered. (1) It could not be otherwise. Suffering with complete satisfaction is inconceivable. Suffering implies want—unsatisfied demands. If God is infinite he must be eternally satisfied in himself and free from suffering. (2) The nature and kind of suffering was human, such as could be experienced by man, but not by the Deity.

3. Christ's identity with men in his life and mission shows the nature of the sacrifice—the humanity of the victim.

4. The Scriptures, referring to the Saviour and his work and sacrifice, can leave no doubt respecting the nature of the

sacrifice. But although the blood, the offering, and the death were human, the merit was Divine and infinite. (1) God was in Christ in such a sense that the suffering represented God's love and work. So that God "purchased the church with his own blood." Man's bodily suffering is really spiritual. So Christ's was divine by the pressure and divine application of the Deity. (2) The real worth and merit of the offering depend upon the altar and grounds of the sacrifice. (Matt. 23 : 19.) The offering of Christ as a "lamb slain from the foundation of the world" was by the infinite love of God, and coming from his hand and heart has all the merit of divinity. (3) The real worth of any gift of government and especially of any arrangement for the satisfaction of its claims or penalties depends upon the design and will of the government. The Atonement is now a department of the Divine government by which a reconciliation between God and his rebellious subjects may be effected. (2 Col. 5 : 19, 20, 21.) His will and satisfaction make the Atonement divinely meritorious. So that the "man Christ Jesus" becomes the "mediator between God and man," securing Divine love through the Son.

#### VI. The Atonement is universal in its provisions.

1. There is no conceivable reason why it should not be. "God is love," is the universal cause of all things, is without partiality, and is no respecter of persons (Acts 10 : 34); and no reason has ever been given why he should provide pardon for one and not for another. Dr. Beecher's "Conflict of Ages" only refers the grounds of arbitrary election to a preceding life without the least proof of any such pre-existence or reason why there should be differences there more than here. And President Finney's supposition that the election of some to eternal life, while others are left to pursue their course to eternal death, may be for the instruction or warning of other beings in other worlds or spheres, is purely imaginary, without any proof of such beings or of their dependence upon human suffering for their knowledge

of God's justice. There is nothing in reason or the Bible to justify the supposition that God could, or would, provide an Atonement for a portion of the world to the exclusion of others.

2. And especially would this appear absurd in view of the fact that the Atonement is the satisfaction of public justice, and that, therefore, the satisfaction of the law for one would be such for every one, upon the same conditions. The sun that tinges one rose leaf or ripens one apple is sufficient for all the growths of earth. So the Christ that saves one sinner can, upon the same conditions, save every sinner. "In every nation he that feareth God and worketh righteousness is accepted with him" (Acts 10 : 35). "That he should taste death for every man" (Heb. 2 : 9). "He is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world" (1 John 2 : 2). He invites all, and how can this be done in sincerity if there is not ample provision ? (Matt. 11 : 28 ; John 3 : 16 ; 7 : 37 ; Rev. 22 : 17.) (3) The conditions, with the assistance promised, are practicable for all men. (John 1 : 12 ; 12 : 32 ; Luke 11 : 13 ; John 3 : 36.)

#### VII. The Atonement is conditional in its application.

1. Whenever and wherever two parties are in opposition to each other, one or both parties must change, or the opposition must continue forever. Men say of God, "We will not have this man reign over us." God says to them, "Thou thoughtest that I was altogether such an one as thyself : but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." God or the sinner must change, or eternal separation is absolutely unavoidable. God cannot change and therefore the sinner must, or reconciliation is just as impossible as it is for God to lie. Atonement is, therefore, necessarily conditional.

2. No man can enjoy eating, drinking, or sleeping without susceptibilities adapted to these enjoyments, nor friendship

without love. Neither can any one enjoy peace with God, even if it were possible for God to be reconciled to him, without submission and love to God. Heaven can only be enjoyed by the spirit of heaven. The Atonement can only be enjoyed by reconciliation. In the nature of the case the Atonement must be conditional, but the only condition is that state of mind necessary to its enjoyment. The love of God is obedience, securing and enjoying Christ.

3. Unconditional Atonement is just as impossible in the nature of government as in the nature of mind and character. If Atonement was unconditional, penalty would be forever suspended. With such an Atonement there could be no penalty. But without a penalty there can be no law, and without law there can be no government, and without government no obligation or duty; and moral happiness is impossible. Such an arrangement would necessarily destroy the moral government of God and the possibility of the moral character and moral happiness of man.

4. The Divine Ruler has given a law, declaring penal consequences for disobedience, and if a substitution for that penalty is provided unconditionally, there must be a change in the mind of the Ruler and a falsehood in the statement. But "it is impossible for God to lie," and therefore no plan of forgiveness can be possible which does not imply a governmental substitution for the penalty, and reconciliation by the sinner. (2 Cor. 5: 19, 20, 21.)

5. If unconditional Atonement were possible, it would be Divine encouragement to transgression. It would be a declaration to those who had been told that there was death for sin, that there had been such a change in the government that instead of death for sin there should be granted to the sinner, without condition or change upon his part, the friendship and fellowship of God, which is the highest blessing in the universe for men or angels. This would be a greater encouragement to sin and rebellion against God than was ever conceived by men or devils. There is, there can

be, no hope in the Atonement of Christ without "faith that worketh by love and purifies the heart."

6. The Bible statements are unequivocal upon this point. (1) Its doctrinal statements respecting sin and repentance, faith and regeneration, worship and the ordinances, judgment and eternity, all prove that the blessings of the Atonement for the present and future life are conditional. (2) Its laws are plainly of the same character. Duties are enjoined upon this point and with reference to this very end. In love to God and man, in the repentance commanded and faith required, in self-denial and submission to God, and in prayer and devotion, the blessings of the Atonement of Christ are constantly in view. (3) What is thus revealed in the doctrines and duties of the Word of God is, if possible, still more clearly expressed in the promises of the Gospel. It speaks of repentance and salvation. (2 Cor. 7: 10.) Promises its blessings to believers. (John 1: 7, 12; 3: 16; Acts 10: 31; Rom. 3: 2; Gal. 3: 22; Eph. 1: 19; 1 Tim. 4: 10; Heb. 10: 39; 11: 6; John 3: 15, 36.) They who "call upon the name of the Lord" have the promise of life in Christ. (Acts 2: 21; Rom. 10: 13; 1 Cor. 1: 2.) Repentance, faith, and prayer are everywhere urged as necessary to salvation in Christ, and without these conditions the blessings of the Atonement are not promised.

VIII. The Atonement is continuous in its presentation. "The Lamb slain from the foundation of the world" opened the "Book of life" for all the world, for all time, and every day and every hour from its promise in Eden until the surrender of the Mediatorial office, the Atonement is constantly a part of the Divine government, and its merits and Book of life ever available for "all who call upon him." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2: 1). Not that the Father is severe, needing the plea of an advocate or friend to increase his love for sinners, or willingness to save. But in love the Divine government has been established for the good of all,

and in justice and truth it must be maintained and vindicated in its authority and laws. The love that determines the injunctions, determines also the sanctions of law, and the presentation of "him who knew no sin" as sin in its penalty does accomplish for the transgressor what is anticipated in human governments for criminals by intercession. This continuousness of the merits of Christ in the Atonement renders him virtually an intercessor. So that when justice would say, "Cut it down," the blood of the Lamb virtually pleads, "Spare it another year." The intercession of Christ is the continuous presentation of the Atonement, and suggests one of the most sublime ideas in the universe. It is as though Christ, after dying for his enemies, still stands by their side pleading in melting love for their acceptance of life, while his blood remains a substitutional satisfaction of public justice before God and his government in place of the penalty deserved by the criminal. It is the contrasting of the right and governmental justice with the love of God in Christ for sinners, and not an assumption of sentimentalism, that is presented by the fact and doctrine of intercession. It is the Atonement spread out over all time and all the world with its merits and divine purposes for all who will "come unto him that they might have life." In merit and purpose it is the same to man and the government of God as if the "sacrifice" was on the cross each day and every day, presenting continuously the infinite merits of an Atonement by which any one and every one "who will" may come and live. He ever "maketh intercession for us."