

THE SPIRITUAL PRICIPLE OF THE ATONEMENT.

A thesis for the degree Bachelor of Divinity,

Julius F. Hecker, '12.

The aim of this paper will be to give a fair representation of the attempt made by Dr. J. Scott Lidgett so to utilise the truth in modern tendencies of thought, as to discover the spiritual principle of the Atonement as a satisfaction offered to God for the sins of the world.

The course of procedure in this attempt will be:

- I. An investigation of the historical cause of our Lords death.
- II. A study of the biblical doctrine of the Atonement in order to discover in how far it is in accordance with the historical facts.
- III. A study of the relationship of God and man in its connection with the redemptive facts, with a previous brief survey of the leading explanations which have been given of the death of Christ.
- IV. Finally. A very brief consideration of Christs mediatorial death to the spiritual life of the individual and to social progress

I. The historical cause of our Lords death.

Briefly stated our Lords death was caused by the combined agency of priests, of Pilate, of Judas and the multitude. The really potent factor, however, was the hatred of the ecclesiastical party. Due, in part to jealousy of an independent spiritual leader, and in part to our Lords criticism of sacred rites and customs, also his frank indictment of the Scribes and Pharisees. All this brought the crucifixion as a result.

The direct causes for these offences sprang from the filial consciousness of our Lord. It made him independent because of the authority he received from his Father, and in obedience to him he taught as no man before him.

The question whether our Lord was justified in imperiling his life by his last journey to Jerusalem, and whether his behaviour at this occasion could be morally approved, needs hardly to be discussed here. We all feel that his unbounded fidelity and obedience to the Father's will to express the true life in opposition to the false made him ~~to~~ give himself over to death.

"Thus," concludes Dr. Lidgett, "the historical cause of our Lords death was his unwavering obedience to the Father, in the faithful manifestation of the life of His Son.

II. The biblical doctrine of the Atonement.

In view of the divergency of the doctrine on the Atonement, which, however, by its authors are all claimed to be based on the teachings of the Holy Scriptures, it is imperative to make a careful examination of the bib-

lical doctrine of the Atonement, and draw conclusions not from isolated texts, but from the whole sweep of the New and Old Testaments.

The course taken will be a deductive one, beginning from the Apostolic writings and tracing it back through the Gospels and the Prophets to the sacrificial rites of Leviticus.

Of course space will not permit to quote all the passages bearing on the subject and we will have to content ourselves with the conclusions suggested by the texts.

I. The Apostolic writings.

Out of these to be studied are the epistles of St Paul, I. Peter, I. John, the Apocalypse and the Epistle to the Hebrews.

First to be dealt with are the Pauline Epistles. Chronologically they fall into four groups.

1. The Epistle to the The^SSalonians with its singular but important reference to the Atonement. (I.Thes. V.9-10) For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him. To be noticed here is: 1. that our appointment to salvation instead of wrath is due to our Lord's death. 2. our Lord's experience of death for us, results in our experience of life with Him.

2. The second and principal group is I&II. Corinthians, Galatians, and Romans.

The preaching of "Christ crucified" (ICor. I.17, & II.2) is the paramount duty of his Apostleship. "I delivered unto you that which also I received, how that Christ died for our sins according to the scriptures."

Space does not permit to give an elaborate exegesis of these and other passages. Briefly summed up they give this line of thought:

"First. That our Lord's death is a propitiation (Rom. III, 25) having reference to the wrath of God, but proceeding forth from his love, and intended to maintain his righteousness in the justification of men.

Second. That it is the culminating act of the self-identification of the Son with us, an identification so complete that he is made sin and a curse on our behalf. (Gal. III, 13).

Third. That in this self-identification, including the death which completes it, has its basis in our Lord's original headship of mankind.

Fourth. That it takes place through an act of self-emptying prior to,

and manifest in, the Incarnation. (Phil. II, 6-8)

Fifth. That while the endurance of death is necessary, the spiritual principle which makes the sacrifice acceptable to God is the obedience which it expresses and consummates.

Sixth. That a reconciliation of the world to God, the blessings of which are appropriated by individuals through faith, is affected by it."

Among the other Apostolic Epistles, the first Epistle of Peter, the first of John and the Apocalypse make mention of Christ's obedience in suffering and dying for us.

The Epistle to the Hebrews contains next to that of the Romans the most elaborate teaching of Christ's Atonement. A special stress is laid upon his obedience to the Father, and upon his sympathy with mankind destined to die.

Dr. L. sums up the dogmatic teaching of the Apostolic writings pertaining to the death of Christ in this manner.

1. All of them are unintelligible if the idea that our Lord's death was an objective sacrifice to God be taken away.

2. Only two of the writers, St. Paul and the author of the Epistle to the Hebrews, give an express account of the element in the Atonement which gave to it its value in the sight of God. These two agree that this element was consummated self-devotion and obedience, in complete identification of our Lord with our nature and the evils of our condition. The other writers also seem to be in implicit agreement with these views.

3. Thus asking the question as put by Dr. Denney: "What did Christ do for our sins?" The answer must be given: "He died for them."

In the Acts of the Apostles Peter, Philip, and Paul make reference of the necessity of Christ's suffering, and great stress is laid upon ^{the} Isaiah LIII and the 'Prophets'.

The question concerning the origin and development of the Apostolic doctrine of the Atonement is of apologetic value but beyond the scope of this paper, it may suffice to say that it originated with the resurrection of our Lord. If Christ rose from the dead why did he have to die at all? This recalled to memory Isaiah LIII and our Lord's own sayings concerning his death. To say that it was a Pauline invention is to be inconsistent with historical facts. Whatever the key to the interpretation of Christ's ^{death} may have been, it was sought for not out of mere intellectual difficulties, but for profound spiritual needs.

II. The Gospels.

In the Gospel of ST. John our Lord sets forth his death as a voluntary surrender of his life for that of the world, and shows that it has two aspects. 1. There is a necessity for his death in itself. 2. That it is a supreme example of a universal law of selfrenunciation. "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if die it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal". (XII. 24,25).

An example of this law of self-renunciation is set forth in the feet-washing described in the Xiii. chapter of St. John. Dr. L. considers it of immense importance for the discovery of the spiritual principle of the Atonement. He says: "The feetwashing represents, and must have been intended by our Lord to represent, equally the spirit of life of which it was the last act and of the death of which it was a prelude. Life and death are united and inspired by one common spirit; - the carrying out of a mission for God in self-renouncing service for men. The whole tenor of our Lord's teaching, as given in the fourth gospel, goes to show that he looked upon his death as the consummated expression of the spirit of his life, as the completion of a great self-renunciation, of which obedience to the Father was the animating principle."

The minute correspondence of the synoptists with St. John on the subject of our Lord's declaration about his death is remarkable. E.g. there is the Lord's Supper with its teaching that our Lord's death is the cause of forgiveness of sins, and that salvation is received by the inward impartation of the body and blood of Christ. A teaching by outward signs of this doctrine is found in John VI.

The spiritual law of self-renunciation is likewise emphasised in the Synoptists. E.g. Jesus said to his disciples, "If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it". (Matt. XVI.24,25).

Our Lord's personal bearing and mental attitude towards his own passion was unique. He looked upon it as the supreme act and object of his life. He taught that his death is a fulfilment of prophecy, and consequently suggests the question regarding the prophecy of the Servant of Jeho-

van, which, to whomever it may refer, contains germs of an atonement. The whole chapter though not clear as to the mystical relation between the Servant and the people whose ideal he fulfils, has important bearings upon the representative nature of the servants offering.

A brief consideration of the Hebrew expiatory sacrifices may be added to make clear the Servants bearing of "the iniquity of us all".

Four classes of animal sacrifices are prescribed in the O.T.: 1. The burnt offering, 2. the peace offering, 3. the sin offering, 4. the guilt offering. (Lev. I.-VII.). But these fall into two kinds, represented by the peace offerings and the sin offerings. The latter culminated in the ritual of the scapegoat, which bore not the punishment but the sins of the people (see Lev. XVI, 22). "Hence," concludes Dr. L., "the transference to the victim must be taken to be, not that of the punishment which is due to sin, but of the sin itself which calls for punishment, and of all that the sin entails. Thus in the sin offering - in the fullest sense representing the sinner by receiving the burden of his sin - makes expiation by yielding up and yielding back its life to God, under conditions which represent at once the wrath and the placability of God."

The passover though an atoning sacrifice is the greatest of peace offerings, setting forth the covenant relations in which God stands to his people.

Considering the attitude of the Prophets and Psalmists towards the sacrifices, their testimony demands that the principle of the Atonement should be truly spiritual, and should stand in vital relation to the spiritual and ethical conditions of those for whom it is affected. Recalling our survey of the N.T. as touching the sacrificial death of our Lord, we may conclude that it not only fulfils the law, but also satisfies the demands of the Prophets as to its ethical and spiritual significance.

III. A. Brief survey of the leading theological accounts of the Atonement.

At the outset we stated that the aim of Dr. L. is to utilise the truth from any source which may offer some special aspect in shaping a consistent theory of the atonement. With this end in view an historical survey of the leading theological accounts is presented, with special reference of its new additions in the development of the doctrine. To conform with the scope of this paper but a summary of this survey can be given.

All theories up to Anselm connected the Atonement with the idea of redemption from the Devil. ^{Anselm} First in the 'Our Deus Home' established the Satisfaction theory which, though lacking ethical and spiritual qualities, has rendered most noteworthy service to the truth. 1. by vindicating the Godward significance of the Atonement, 2. by laying down the principle that God must perfect that which he has begun, and lastly by demonstrating that the sinner can make no such satisfaction to God as would enable the forgiveness of sins to take place, without weakening the sense of the heinousness of sin. Anselm interpreted the Atonement by a supposed analysis of mediaeval sovereignty.

The value of the Calvinistic doctrine as based upon the active and passive obedience of Christ is that it lays stress upon the life of our Lord, and upon our abiding relationship to him, together with its insistence upon entrance of our Lord into the experience of the consequences of sin.

Grotius thought the end of the Atonement to be governmental, attained by a satisfaction which is a relaxation of the law. It failed because it excluded all other aspects of the atonement, but adds two points of great importance. 1. it strengthens the moral government of God, 2. it declares His mind as to sin.

Dr. Dale as one of the more recent writers has brought relief to many minds who were not satisfied with the old views. Dr. Dale finds the determining factor of the Atonement in the eternal law of righteousness which makes punishment unavoidable, which, however, God in his great love propitiates, by the gift of his Son.

Dr. M'Leod Cambell in his work on "The Nature of the Atonement" makes an attempt to see the Atonement by the light of the Incarnation and seeks the key to it in our Lord's sonship. His greatest contribution is his insistence upon the spiritual nature of the Atonement and his suggestions as to what that nature is.

F.O. Maurice in his Theological Essays represents the positive and practical side of the Atonement. To him self-surrender is its vital principle. Christ at the cross fulfilled and witnessed to the true life of man, being also "the true, sinless root of humanity".

Dr. Westcott in his "Victory of the Cross" finds the foundation of the redemptive work of our Lord in the natural fellowship of men, and in the consequent power of sacrifice generally to uplift them. The impor-

tant truth he contributed is that our Lord's sufferings do stand in a vital relation to his own perfecting, though their effect is not that of healing, or of bringing back to the Father.

In Dr. Bushnell's "Vicarious Sacrifice" the leading principle is that love itself is an essentially vicarious principle. Given the universality of love, the universality of vicarious sacrifice is given also. Secondly, Bushnell lays down that our Lord by his saving work and especially by his obedience unto death, did honour to the law.

Lastly to be considered is the account of Albrecht Ritschel as contained in his "Justification and Atonement". His system of thought is a strange combination of philosophical agnosticism with pietism. He teaches that the Atonement is a subjective change in the hearts of men.

Rejecting Ritschel's philosophy of the Christian religion, it behoves Dr. Lidgett to appreciate his witness to the fact that in dealing with man, his sin, and his redemption, we are lifted to higher ground than that of supposed divine politics, and that the vital bond of love between God and man makes our selfrealisation of the greatest moment to God. If we accept these conclusions, we shall be led by them to seek a theory of the Atonement in terms of ethical relations, and to inquire whether it is not intended to serve the ethical selfrealisation of the sinners for whom it is offered.

With this survey the preliminary work in gathering scriptural and historical data is concluded, and we will now attempt to outline Dr. L. constructive work on "The Satisfaction of God"

III. B. Dr. L. states that ~~that~~ there is a consensus of teaching in the Holy Scriptures on three points: 1. that the Atonement has Godward significance; 2. that it consists in our Lord's endurance of death in our behalf; 3. that the spirit in which our Lord underwent death - his great obedience - is of vital importance to the efficacy of his sacrifice. By the Godward significance of the Atonement is meant, that on the ground of Christ's death it is that God forgives sins, and bestowes gifts of fellowship with himself.

The question now before us is, whether we can discover the RATIONAL of this awful yet gracious divine dealing; whether it is possible 1. "to find", as Dr Orr puts it, "spiritual laws which will make the Atonement itself intelligible; and 2. to find spiritual laws which connect the Atonement with the new life which springs from it."

In attempting to answer this question, two important considerations must be born well in mind.

The first is, that the efficacy of the death of Christ, and in a large measure its spiritual influence, is independent of our explicit interpretation of it.

The second consideration is, that when we speak of discovering the rational of the Atonement, we do not suggest that this can be done, or even can be rightly attempted, by a priori speculation.

The course which Dr. L. takes in his task is both deductive and inductive. 1. By investigating the relationships which are revealed as existing between God and man, and ~~the~~ by deducing the bearing of those relationships upon the Atonement. 2. An inductive inquiry ~~inquiry~~ must be made into the meaning of the facts of our Lord's history; into the objective experience to which he submitted; into his subjective experiences, so far as they are disclosed to us; and into the resulting experiences of the Apostolic writers as they are reported to us in the N.T. writings, and confirmed by the subsequent experience of believers. These two methods should compliment and check each other, and, if correctly carried out, should confirm one another. And the results should correspond with the teaching of Holy Scripture.

In order to discover what is the nature of the Atonement, and why, the character of God being what it is, such an Atonement is the condition of the forgiveness of sins, - the following course must be pursued. We must, first of all, inquire, What is the relationship of God to mankind, in virtue of which He demands and provides the Atonement? Secondly, we must ask, What is the condition of man which occasions the necessity of the Atonement? - what, namely, is meant by sin? And thirdly, we must find out how sin has affected the relation in which God stands to man, and what are the consequences of the change which has thus been brought about. A careful examination of the facts of our Lord's life and death should then give the materials for answering our inquiry; and our final verification should be the correspondence of our present results with those we have already obtained by the exposition of the biblical doctrine.

1. Coming to the first question, what is the relation ~~in virtue~~ of God to mankind in virtue of which he demands and provides an Atonement? the answer is, His Fatherhood. Fatherhood conveys at ~~the~~ least the idea

of creation of mankind as a calling into existence out of his own life, beings at once kindred with himself, and having a distinct individuality of their own.

There are three reasons which Dr. L. gives to show that God's Fatherhood determines the Atonement. 1. This is the Relationship which Christ himself, "in the fulness of the times," has revealed as that in which God stands to men. Secondly, this relationship is intrinsically the highest, containing and controlling all others. And thirdly, the revelation of the Holy Trinity, and of the Constitution of the world in the Son of God, forces us to treat this relationship as the paramount one in the dealings of God with mankind. For the external acts of God, in creation and redemption, have their ground in, correspond to, and reflect the immanent relations of the Godhead. Fatherhood as the source of the divine life, Sonship as the eternal expression of it, the Holy Spirit as completing the fellowship of love, in and through these the Godhead subsists. The truth of this is confirmed by St. Paul: "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

Hence Fatherhood determines the Atonement in a twofold way: first, as towards our Lord, the Son of the Father's love; secondly as towards men, having their being in the Son, as the ground and the head of the race.

2. What is the condition of man which occasions the necessity of the Atonement? This is briefly answered in agreement with Scripture that it is the fact of sin. Sin can be defined only by reference to God; for it is an offence against him, and against him only. But, as towards him, it may be defined in its relation either to his authority, or to his commandments, or to his ideal for men. Towards the first it is rebellion; towards the second it is transgression; towards the third it is failure, shortcoming, a missing the mark. Through these three stages - distrust, rebellion, estrangement - is brought about the revolution which transfers the centre and object of man's being from God to himself. This selfishness is the very essence of sin.

Sin characterises mankind as well as individual men. The sinfulness of the race is necessary to the explanation of the sins of individuals; and, on the other hand, the sins of individuals are necessary to account for the sinfulness of the race.

Man becomes conscious of sin as he becomes conscious of God. When Isaiah in his vision at the temple became conscious of God's presence,

he cried: "Woe is me ! for I am undone: because I am a man of unclean lips."- Taking in account the Fatherhood of God new force is given to the truth that rebellion against God is the destruction of our own true life. Law, love, life are so inseparably bound together that sin is an equal outrage on each and all. Sin then as a free will decision against God, has for its consequence guilt which is brought home by the awakened spiritual consciousness of responsibility.

3. How has the entrance of sin affected the relation in which God stands to men? and what are the consequences of sin?

The answer to the first part of the question is that sin has brought the wrath of God upon mankind. But what is meant by the wrath of God? Dr. L. after a lengthy exposition concludes that it is not hate which excludes love, but is that side of God's love which is turned towards the sin that defeats his purpose and renounces his fellowship, and towards those who make themselves one with it.

What then is the consequence of this wrath? It is punishment. However not in the sense of man but in the sense of God, which, as Dr. Dale rightly suggested, is an honour paid to God himself to the eternal law of righteousness, which is alive in him.

1. Divine punishment has its immanent operation because of the immanence of God. God dwells within us, hence his wrath is within us. To escape him would mean an attempt to escape ourselves.

2. The external and instrumental element in the punishment of sin is the world, which God not only inhabits, but governs and uses, must be the instrument of his righteousness. because of God's foreknowledge of sin it was instrumentally fitted to the wrath of God; and was calculated to retaliate upon the abuse of man.

3. Our world is not merely in direct relationship to God, but is also organically connected with man, who is borne into it as a member of the race. In God's wisdom it was made to correspond with our general condition, so that, for us as we are, it is the best possible world; yet it sounds the first notes of his wrath and inflicts the first strokes of his punishment, which is summed up in death. Though death is as thoroughly bound up with the system of the world, yet to the higher consciousness of man it is an unnatural experience, and its awfulness ^{increases} with the spiritual consciousness of man.

In this brief outline we have given Dr. L. answer on the three preli-

minary questions. 1. The relationship in virtue of which God demands and supplies the Atonement is his Fatherhood. 2. The fact which occasions its necessity is sin. 3. The consequences of sin are wrath and punishment, of which death is the witness and the earnest.

Our next step must be to place the facts of redemption by the side of these results. Christ treat^ed his death as the crown and goal of all his work. Men who have experienced forgiveness of sin are conscious that this salvation has come to them through Christ, and therefore he has become the object of^a faith which crucifies men with himself. Do these facts explain to us the necessity, the nature and the spiritual principle of the Atonement?

This brings us to the main question we have to answer. Having seen that Fatherhood is the supreme relationship in which God stands to men, and that that relationship determines his action in the Atonement. The question then is, Does fatherhood, human or divine, require "a satisfaction"?

Dr. L. believes there is a fatherly demand for satisfaction to forgive an offending child, he says: "In dealing with a disobedient and rebellious child, the father has to do justice to his own character and will as an authority over the child... He has to ~~bring home~~ assert the sanctity to the law which has been broken, and to secure its recognition. He has to bring home to the child the consciousness of wrongdoing. All this is the work of punishment. It is most truly in the interests of the child himself. And satisfaction is made by an act which, in its various aspects, is at once a submission to the fathers authority, an offering of homage and reparation to the law, an expression of agreement with the fathers mind, and a surrender to his love. All this is, and can be, expressed only in, under, and through that condition of punishment which has been entailed upon the child by his wrongdoing....."

The satisfaction rendered to ~~the~~ fatherhood depends upon this response on the part of the child. Without it, not only can it not be well with the child, but the father cannot will that he should fare well."

Keeping in mind that satisfaction is for sin, and not a compensation for the remission of the penalties of sin the idea of Fatherhood and satisfaction is plausible and suggests that the essence of the Atonement is of a spiritual order of love and righteousness which has been set at naught by sin.

Our Lord uniting with mankind taking on our nature through a human

mother and with it the possibilities to sin in his death fulfilled all the conditions of filial satisfaction. He "tasted" to the full of those penal conditions which reveal the wrath of God against sin; he made them, by his perfect self-surrender, the means of perfecting his fellowship with the Father, the consummation of his obedience, his homage to that law of righteousness of which sin is the transgression.

Dr. L. believes that our Lord thought that satisfaction was made to the Father by the Son, but this brings up the question of the maintenance of unity and eternal cooperation of the persons of the Holy Trinity. To answer this a discussion of the original relationship of our Lord to the human race and the bearing of his divinity and hence his ethical perfection on the Atonement is necessary. This at the same time will make clear why the repentance of the individual sinner is not sufficient to make reparation for the wrongdoing of sin.

According to the Pauline view of Christ and the Logos doctrine of St. John Christ is the cause means and end of creation, and also the spiritual representative of the race - the second Adam who has a "life giving spirit". All this and the favored title of our Lord "The Son of Man" point to an original, spiritual, organic relation of our Lord to the human race. It implies Godhead in special kinship to mankind. The Son of God is necessary both to the unity and to the existence of mankind. The Incarnation shows that the human and the divine have affinity or else it would be unthinkable to consider a possibility of incarnation.

We come now nearer to the answer why our Lord only could make the Atonement. Sin has come by way of a race act, and remains a race condition. But so the act of satisfaction, performed by a divine-human representative, is in a corresponding way a race-act. In the next place, the homage and reparation to the divine authority and law must be a sinless act, neither extorted by necessity nor tainted by selfishness. And this involves that the offerer himself be sinless. It involves, furtherer, that the death ~~in~~ through which this reparation is made must be submitted to voluntarily and not of necessity. Again, it must be a conspicuous act, insuring that because of it the authority, purpose, law, and love of God shall henceforth be held in universal honour. And it must be an influential act, so performed for the race by him who is both its consummation and its living and eternal Spirit, that what he does once for all on behalf of the race may be extended to and repeated in the experience of each penitent.

All these features are present in the Atonement, and who could meet these effects but our Lord, the ethically perfect divine human Christ.

From our study thus far we have seen that the fatherly demand for satisfaction in order to forgive and restore, has an end beyond itself. There is the satisfaction rendered to the father's authority and to the father's law. But thereby is brought about the satisfaction of the father's heart, of his hope and purpose of the complete realisation of the child's life in fellowship with himself. The way to restoration is through reparation, and the reparation is demanded in order to restoration. The ultimate end sought by God in offering his Son was not merely the satisfaction of righteousness, it was also the means of selfrealisation for Christ and implicitly for believers what true life of love and fellowship is. The Incarnation was the dawn the cross was the goal which manifested the glory of the filial spirit. And by all probabilities Christ would have become incarnated even if man would not have sined.

This brings us to the goal of our inquiry. In the teaching of Scripture we found that the ground of reconciliation is in the death of Christ, but in his death as being made, by the spirit in which it was endured, a sacrifice, the last identification of himself with mankind, the fullest surrender of trust in and obedience to the Father, the supreme law homage to the law of righteousness. Therefore the Atonement is not an ordination of the bare will of God without intrinsic relations to the salvation which is effected by it, It is not a satisfaction to the personal rights or to the affronted majesty of God. The fundamental condition of fatherly satisfaction is, that it shall satisfy the fatherly by perfecting the filial. By virtue of his fatherhood, the father is the guardian of the law of righteousness, which protects the family bond of love and fellowship. And thus the satisfaction of God, the satisfaction of the law, and the satisfaction of the human nature form an indivisible whole. All are in common met by the atoning death of Christ.

Some may think it to be a contradiction that God demands a satisfaction in order to forgive sin and at same time provides it. This apparent contradiction vanishes when we remember our conception of the Fatherhood of God, his relation to law and of law to man. Of his wrath as coexistent with love, yes, being a particular manifestation of it, directed against that which would destroy its fellowship.

IV. In closing we wish to touch on the vital relation of the cross to the spiritual life of the individual and to social progress.

Faith and love are the two great ^{forces} which make individual and social life possible. This truth implies that we need an object or objects to be believed in and to be loved. To the Christian believer Christ, not doctrines about him, is the object of faith and love. Our experience of forgiveness (if we are able to express it in theological terms or not) is that Christ died for us and therefore we have peace with God, and that which Christ has uttered to God in his death, we by faith utter to him. Thus it is that the cross becomes the all powerful and the indispensable means of lifting us - as Gods sons, penitent and believing- into renewed possession of the life of holiness. That which has won our love, as revealing the mercy of God, transforms our life, as being the ideal fulfilment of the spirit which should be in us.

The redeemed are the fittest to survive, they are the new race united by the Holy Spirit, they are the true members of the Kingdom of Christ realising the filial in the political, social and economic interests of life, pressing on to the perfect and glorious union with, and conformity to Christ our Lord.

In appreciation of Dr. Lidgett's work I would say that his book is well planned, touching every aspect of the doctrine. It is historical, scriptural, philosophic, spiritual and practically applied. His use of scripture is normal. He does not cling to isolated texts or obscure passages but tries to conform to the whole sweep of the same. His way of using truths brought out by other writers on the subject, is, I think, a modern tendency and perhaps a good one.

To be criticised is his narrow dogmatic outset. It gives the impression that his purpose is to purge the old penal or satisfaction theories of their absurdities and make ~~it~~ them consistent with modern trend of thought. But he wants it by all means to remain a penal theory.

The choice of Fatherhood as determining our Lord's Atonement is a lucky one, since fatherhood is a verry elastic word and can be easily made to embrace any penal, governmental or moral aspect which the theologian may need to construe his theory. Dr. Lidgitt's analogy of divine and human fatherhood seems to be rather artificially construed. All he pretends to find in human fatherhood may perhaps at its best be found in a type of a father as Dr. Lidgett himself is, but hardly in the

average father of nineteen centuries ago or even of to day.

His emphasis upon Christ's obedience as being necessary for His own realisation of the highest filial ideal, is hardly plausible. Christ's obedience is a fact. He as the eternal, uncreated Son of God was always obedient, his very nature is to be so. Therefore Dr. Lidgett's view is of no doctrinal value.

In conclusion I shall attempt to formulate a terse syllabus of the Atonement as it seems to me it is understood by Dr. Lidgett.

1. God is intrincically Father i.e. His nature is constitutionally Authority, Righteousness, Holiness and Moral Love.

2. As Father he desires to express Himself through a race of free will moral beings, which are caused through his only uncreated Son, Jesus Christ.

3. Sin steps in and destroys his Fatherly relation with the race.

4. As Father he must punish. Death is the penalty.

5. Again as Father he craves to have the race redeemed. But this redemption must be consistent with his Fatherhood. Therefore satisfaction to his Authority, Righteousness and Holiness must be made, and at the same time his Love manifested so as to influence man to repentance and love toward God.

6. Jesus Christ as the cause and means of creation is organically related with the human race but not partaker of its sin. Thus as its head he voluntarilly endures death - the racial penalty for sin - and by this act satisfies all of God's Fatherhood, at the same time realising by his own pefect obedience the filial ideal.

7. Christ's Atonement is such a conspicuous and morally influential act that it induces sinners to repent and through the agency of the Holy Spirit be born again into a life of felowship and usefulness with the Holy Trinity and the whole human race of the redeemed.

This in brief outlines Dr. Lidgett's theory of our Lord's Atonement. The study of this great and difficult subject has made the sufferings and death of our Lord more real to me and strengthened my desire to preach Christ and Him crucified.