

spirit of wisdom and revelation of God's character their perceptions may become keener and more penetrating in order that they may comprehend the hope and calling of God with the "riches of the glory of his inheritance in the saints;" and from this position of attainment in knowledge of divine things they might all apprehend the greatness of his power toward his chosen ambassadors who were subjects of faith by the workings of such mighty power, as that which raised Christ from the dead and exalted him to the right hand of God, far above all principality, power, might and dominion, and every name in all the ages. Therefore, everything is inferior to Christ who is "head over all things to the church which is his body," fully occupied in every part, and, therefore, sustained by him.

3. Therefore, the apostle, in his thanksgiving, unfolds the great official relation of Christ to the Father, and of the apostles to Christ; both are subjects of the direct power of the Almighty; the one raised from the dead and converted ruler over all, the other called and inspired to proclaim his word and carry forward the great work of God's gracious plan. All this was embraced in prior arranged plan and purposes. It was, in many respects, foreknown, made known by the prophets, but demonstrated in the grand work of crowning Jesus king, and qualifying the apostles for their work. This may be regarded as God's direct work. It is according to the counsel of his will and for his glory. When accomplished, it was the effect of his own mighty effort; as such it was creative, and therefore miraculous. If I correctly gather the apostle's statement, he claims the official and inspired ambassadorial relation as the effect of the same mighty power that raised Jesus from the dead, and therefore I can no more doubt, disbelieve or deny that the apostles were inspired than I can that Jesus rose from the dead, since both are effected by the same power. We, therefore, regard the Gospel as the consequential effect of this grand direct work of the Creator of all things. Therefore the Gospel is God's power unto salvation to every one that believeth. The commission of the Ephesians was not by the immediate, direct, mighty power of God, but indirectly, viz.: by the natural process of the great Gospel

which Jesus sent Paul out to preach. The conversion of the people, therefore, may be called the natural effects of these mighty, direct, miraculous forces; a generation from the creation.

4. Hence our author proceeds to affirm that God had made these Ephesians alive, who were dead in sin; in their former state they lived according to the world, obeying the prince of the power of the air, animated by the spirit which yet leads the disobedient. In time past they had fully exercised themselves in the lust of the flesh, fulfilled the desires of the flesh and mind. He implies that they were doomed in this terrible condition, and declares that God, in his rich mercy and great love, favored them to a new life with Christ, and lifted them up to a heavenly place with Jesus. That in the future age, or world, God would fully display the "exceeding riches" of his favor in his kindness toward us through Christ.

Hence it is through God's favor that this salvation is possible through faith. This great scheme is not of man's work that he can boast of it; it is God's gift. Therefore the ambassadors and the church is God's work, originated and developed in Christ to actually engage in those good works which God has directed us to perform.

Here, at chap. 2: 10, we must rest till another time. This is, properly, the first section of the epistle, and thus far that chapter should always be read with the first from the 14th verse.

How it must have filled and expanded the whole mind and soul of the church at Ephesus. Do we open our hearts and drink from this great fountain of wisdom as we should? Can we not read and meditate for hours and join with the apostle in this praise and thanksgiving? Let us seek to know more and more of the kindness and love of God toward us, and to more actively follow the great work which he has called us to perform, that we may finally see and know him as he is, and now as we are known.

Of the twenty-seven men who have held the office of governor of New York, only one has died in office while two have resigned. Three have been elected vice-presidents of the United States, four have been nominated to the presidency, and one has been elected to that office. Five have held cabinet positions.

The Vicarious Atonement.

I notice an article in these columns, of Aug. 18, 1882, under the above caption. It occurs to me that the writer fails to comprehend what is meant, and commonly taught, by the "vicarious atonement." The article may mislead many concerning this subject, and is, doubtless, damaging to the cause of the Master. For this reason I ask the privilege of reviewing a few of the sentences.

Passing by, for the present, the writer's definitions of the words "atone" and "vicarious," I observe that he concludes that "the vicarious atonement of Christ simply means that before God could be come reconciled to man *sin* must be punished in some way." This statement of the doctrine is incorrect. The definitions given by the writer do not warrant the statement; neither does the vicarious theory admit of such a construction. But, as if not satisfied with the above misleading assertion, the writer adds: "So then, *sin in the abstract*, must be punished." The italics are his. Nothing can be further from a proper conception of the theory, designed more to be ridiculed than to be understood.

Now, I propose to give assistance in understanding this subject, and to undo the knot so rudely tied by our friend, Mr. Adams.

Evidently, God's righteous law has been violated. *Man* is the guilty party. Not only this, but *man* (not *sin*) is in a state of condemnation. "Judgment came upon all men to condemnation." Rom. 5: 18. The question now arises, How can man be pardoned, or redeemed from the curse of this righteous law? For there must, of necessity, be a penalty to conserve the interests of good government. Must God punish the guilty offender? This would require that man suffer the full penalty of his deed, which includes not only temporal death, but eternal banishment from his presence. Or shall the Father, through his mercy and love, give his Son a "ransome for all?" This he actually did. And the vicarious theory answers these momentous questions by declaring that Jesus, as a substitute, died for *man*, the sinner, and not for "*sin in the abstract*." As a matter of fact there is no such thing as "*sin in the abstract*;" for *sin* is everywhere and always necessarily connected with a free moral agent. That the view herein set forth is

the Scriptural doctrine of the atonement, is evident from a consideration of such passages as the following: "Christ also suffered for us." 1 Peter 2: 21. "For Christ our passover is sacrificed for us." 1 Cor. 5: 7. "Who gave himself for us, that he might redeem us from all iniquity." Titus 2: 14. There is no "*sin in the abstract*" in these sentences. Certainly the idea of *substitution* (Christ's sacrificial work for us) is contained in all of the above quotations. And I might multiply passages, but deem it unnecessary. "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5: 18.

Further, the writer says: "If a man commits murder I cannot see how blood can atone for it." Surely he does not mean to say that the blood of Christ has no cleansing power over sin, as would seem to be implied by this connection. The following passages suggest the Scriptural teaching upon this point: "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1: 14; Eph. 1: 7. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9: 12.

I seem to see in this plan of substitution, vicarious suffering, the abounding grace and mercy of God. On this ground alone can be explained the extreme agony of a dying Savior. There was no reason, on his part, why he should suffer; for he was without sin. "He who knew no sin was made sin for us." Behold him in Gethsemane. Who would dare say he deserved the agony and the sweat? On the other hand justice would demand summary punishment of the sinner, but mercy pleads the meritorious gift of the only begotten Son of God. So then justice and mercy are satisfied in the substitution of Christ. They meet at the cross, they kiss each other, and man's sin is atoned for. Then, by belief in Christ the meritorious work of Jesus becomes actual to the sinner, and he becomes free, the debt to divine justice having been paid. "If the Son, therefore, shall make you free, ye shall be free indeed." Jno. 8: 36. And man can sing:

Amazing grace! how sweet the sound,
That saves a wretch like me;
I once was lost, but now am found,
Was blind, but now I see.

W. J. CRAWFORD,
Paullup, W. T., Aug. 24, 1882.