

SABBATH EVENING.

Hushed are the barabar sounds of earth,
Silent the murmur of children's mirth,
The Sabbath Eve,
The breeze with gentle touch and free,
Carresses the leaves in each green tree,
And brings thoughts of distant friends
To me,
For them I grieve.

The flowers their bright heads mildly nod,
Breathing a prayer unto their God,
At this holy hour,
All nature joins in a voiceless song,
Praising that One to whom praises belong,
To whose altar our souls will ever throng,
And praise His power.

Tinted the skies with twilight's flush,
With a flame of gold and a tender blush,
As the rose's heart;
Whispering to mortals a heaven born thought,
Breathing sweet peace to the sorrow-fraught,
Hope and courage to bear their lot,
In life's dull mart.

SERMON.

Preached before the N. S. Western Association,
at Stockfield, June 18, 1894.

BY REV. A. H. FOSBERY.

THE SACRIFICE OF THE ATONEMENT.

I have found it impossible to state
positively, in this sermon, what the
atonement is, and yet I know you have
a right to expect and will expect me
to define my subject before attempting
to treat upon it. It does seem strange
at first view that it should be difficult
to find a satisfactory definition for a
doctrine which is so prominent in the
Scriptures of both Testaments, and re-
ferred to so frequently in the preaching
of the gospel; but when it is remem-
bered that this, like the doctrine of the
Trinity, is merely a name, and that the
Scripture in this, it will not be considered
wonderful that no expression in human
language can be made to convey a per-
fect idea of the atonement. The atonement
is one of the most evident doctrines
and at the same time one of the most
profound mysteries of revealed religion.
There have been many theories of the
atonement advanced as there have been
eminent writers on theological subjects.
Each of the writers' idea of the nature
of the atonement, and what would be
required in Christ's nature and work
to remove it on the other. There are
substantially five theories of the atonement.

First, there is the EXAMPLE THEORY.
According to this theory sin is fundamen-
tally ignorance, hence it only requires
to get an example of right living before
men in order to lead them back to recti-
tude.

The second is the MORAL INFLUENCE
THEORY. Here the nature of sin is
enmity, transgression. This theory
makes it only necessary for Christ to
suffer as a man, morally, as parents for
their children, for example, that they
may be won by an exhibition of grief
into the right way.

The third is called the GOVERNMENTAL
THEORY in which sin is rebellion
such as Satan's conflict with the divine
government. According to this theory
it was only necessary that God should
send a human representative who
should suffer all that the rebel ought to
suffer, thus counterbalancing by his
sufferings our guilt.

The fourth is called the MATERIAL SUB-
STITUTION THEORY. Here Christ suffers
as God and man united, and the infinite
of His suffering are supposed to equal
all possible sufferings of the entire
race, hence God is satisfied and man's
salvation is made possible. This is
the theory of the Roman Catholic church.

The fifth is called the MORAL SUBSTITU-
TION THEORY in which Christ's sufferings
exert a moral influence sufficient
to begot love for His perfect character.

Now it cannot be doubted that each
of these theories, as well as others
which have been advanced, contain
much truth, but any one of them, or
all of them together, must fail to make
a perfectly satisfactory statement of
this doctrine. I seriously doubt if a
definition of the atonement is possible,
and whether it is not sufficient to go any
further than to acknowledge that in
some way the sufferings of Christ have
made salvation possible to man. The
great Dr. Channing, leader of American
Unitarianism, made a frank admission
of the difficulty of arriving at any
theory of the atonement. Naturally he
would incline to the example
theory yet he says: "A difference exists
among us as to the precise influence of
Christ's death on our forgiveness. Many
suppose that the event contributes
to our pardon, as it was a principal
means of confirming his religion and
of giving it a power over the mind; in
other words, that it procures forgive-
ness by leading to that repentance and
virtue which is the great and only
condition on which forgiveness is be-
sought."

of atonement by sacrifice is of divine
origin; for it is written, "Without the
shedding of blood there is no remission
of sins. All the sacrifices from that
which Abel offered until the death of
Jesus on the cross, are plainly connected
with the forgiveness of sins. The
fact that the death of Jesus was a
sacrifice is stated in the Bible, and is
not stated; and so we will not attempt
to formulate any theory of the atonement,
but try to find out what the Bible says
about it.

The Scriptures teach that the death of
Jesus of Nazareth on the cross was a
sacrifice for sin, which completely pro-
pitiates or gains the favor of God to-
wards sinners who accept as their
sin-offering to that offended Jehovah.

The existence of a universal acknowl-
edgment that the Divine Being being
offended by human transgression and
needs in some way to be propitiated
or reconciled, and although this feeling
has given rise to many shocking and
abominable practices among those who
do not desire to retain God in their
knowledge, it yet bears witness to an
innate conviction of a profound truth.

The fact that sin has been committed
is bad enough. Sin against our fellow
man; sin against our own persons.
But when it once enters into the
mind that sin is really against the
Creator of the universe, as David
said, "Against Thee, Thou only have I
sinned," then the impossibility of for-
giveness without in some way making
a favorable impression on the Divine
mind becomes apparent. As sin is
against the infinite God, sin itself
cannot be regarded as infinitely sinful;
how then can an offering be found
commensurate with the sinfulness of
sin? The thought is, no doubt, the
origin of human sacrifices. Revolting
as such rites appear they still proclaim
that the most costly is none too good
to offer to the infinite Deity. The
Bible intensifies this idea by showing
that sin is so hateful to Jehovah that
no possible human sacrifice can atone
for it. Accordingly we are told that
the sacrifice for sin which Jehovah
could accept was prepared before man,
the sinner, was created. Christ is
the "Lamb slain from the foundation
of the world." Before Adam was
created, His Creator, "the Lord God,"
assumed human nature, and was able
to appear to Adam in the garden and
address him with human voice. As
soon as Adam felt the promise of the
sacrifice of the Creator for the created
was made. "The seed of the woman"
was to be "the Lamb of God who
takes away the sin of the world." Hence
it is written of Him, "Sacrifice and
offering thou wouldst not, i. e. the
sacrifices ordained under the law, being
only types of the true, could not be
accepted by Jehovah as sufficient, but
a body had to be prepared for Him,
burnt offerings and sacrifices for sin
that had no pleasure. Then said I,
Lo, I come... to do thy will O God."

Everywhere in the Scriptures we are
assured that God is pleased with the
sacrifice that is accepted as a sufficient
atonement for man's transgression;
that all who have sinned after the
similitude of Adam's transgression are
redeemed by the sacrifice of the
innocent. Adam, who is human nature,
is called our brother and divine enough
to be called our God. It is in this way
Paul proves that God can "be just and
yet the justifier of him that believes."

Our Lord is hence called the "propitiation"
as in Rom. 3: 25, "Who God has set
forth to be a propitiation through
faith in His blood;" and as in 1st John
2: 2, "He is the propitiation for our
sins, and not for ours only, but also for
the sins of the whole world."

But the sacrifice of Christ, God's son,
on the cross not only propitiates or re-
moves wrath from the mind of Jehovah,
but it inclines Him to be merciful to
repenting sinners. The atonement thus
becomes the active efficient means of
removing our transgressions from us,
and the fear of punishment from our
minds. It hence becomes the means of
reconciling God and man; and this is
the meaning of the word translated
reconciliation in 1st Cor. 5: 20, "A
leaving behind or passing over sin."

"All things are of God who hath re-
conciled us to Himself by Jesus Christ
and hath given us to us the ministry of
reconciliation. To wit, that God was
in Christ reconciling the world unto
Himself, not imputing their trespasses
unto them." And as David said, "Blessed
is the man to whom the Lord will
not impute sin." The sin-offering thus
becomes a "ransom" and assumes the
responsibility of our salvation, taking
our place in every possible sense. As
Paul teaches, "For He hath made Him
to be sin for us who knew no sin that
the righteousness of God in Him."

The efficacy of Christ's atoning sacrifice
as a means of expiating the sins of
believers and of bringing them into a
final state of blessedness cannot be ex-
aggerated. No preserver of the most
ardent Christian enthusiast can equal
the glorious reality. Even the pen of
inspired writers fall short of it. The
Apostle John exultantly proclaims be-
lievers to be sons of God here and now,
and adds, "It does not now appear what
we shall be, but when He (our Redeem-
er) shall appear we shall be like Him."
Through Him, as He tells us in His
gospel, we also receive power to become
the sons of God. Paul also adds his
testimony to the same truth when he
tells us that through faith in Christ we
become heirs of God and joint heirs
with Christ. We are adopted into His
family and predestinated to become the
heirs of His glory, and to possess the
possession of an "inheritance incor-
ruptible, undefiled and that fadeth not
away. Those who have received the
atonement are encouraged to rejoice
with joy unexpressed and full of glory,
and to anticipate the future glory,
which will be by the atonement be-
come sure to them, and join the angelic
choir and about "Worthy is the Lamb
that was slain to receive power and
riches, and wisdom and strength, and
honor, and glory and blessing."

Paul's doctrine of justification by
faith is based upon the efficacy of the
atonement. A curse rests upon all who
seek to be justified by their own works;
"for it is written cursed is every one
that continueth not in all things that
are written in the book of the law to
do them." Paul's idea is that no one
ever did or ever will keep the law perfectly,

hence the necessity of some other plan
for saving man. This plan is by faith
in Him who magnified the law and
made it honorable for His believing
people. It is evident that the author
of the Epistle to the Galatians intended
to show that Abraham clearly appre-
ciated the doctrine of the atonement,
and trusted in it for salvation, and so
it is written that Abraham was "justified
by faith and was accounted righteous
in the same way all believers are.
This doctrine of substitution which
was taught the chosen people all the
way from Abel to Abraham, was re-
affirmed under Moses by the institution
of the Passover. The people at that
time sinned in ignorance and supersti-
tion had no righteousness upon which
to rely, and unless a substitute could be
found they could not be redeemed from
bondage; and not being able at that
stage of their spiritual development to
grasp the doctrine of atonement as we
now understand it, the doctrine was
symbolized for them by a lamb whose
blood was sprinkled on their door post
would save them irrespective of their char-
acter. The elements of faith were not
retained, but in a very low form. In
the same way we are saved by the blood
of the Lamb slain on Calvary. It may not
be right to say the atonement saves in-
dependent of character, yet in a sense it
can be shown that we are saved by virtue
of our characters. Faith in Christ is de-
signed to improve character, duties;
but after we have done all, we must say
with Paul, "The Lord does not impute sin,"
and with Isaiah, "The Lord hath laid
aside His iniquity of us all." Thus far
we have been speaking of the efficacy
of the atonement in the salva-
tion of the individual. The atonement
is the design of the atonement as set
forth in the Scriptures is not a
truth touching the design of Christ's
death. The scope of the atonement de-
mands that we should include another
class whose condition is affected by it.
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It has been maintained that those
who hold to particular redemption, or
the application of the atonement to a
chosen people for special ends, cannot
preach a free salvation, but this is ab-
surd, as particular redemption is a sub-
ject in theology, and should not
be confounded with the doctrine of
a general atonement for sin.

The Master sent His servants into all
the world to preach good news to every
creature. As there is no other atonement,
it is evident we are to offer this
one to all men and assure them that
there is salvation in no other. What
an awful responsibility! Who among
us realizes it? With this awful fact
before us why are our Boards in debt?

I should observe before closing that
the atonement extends to those of all
nations who die in infancy. We are not
told in what way the work of Christ
saves infants and idiots and all ir-
responsible persons, but we are assured
of their salvation. David fully ex-
pected to meet the child of Bath-Sheba
in the spirit world. Said the afflicted
king, "I shall go to him, but he shall
not return to me." Yet David speak-
ing by the Holy Ghost teaches the de-
pravity of children. "Behold I was
shaped in iniquity, and in sin did my
mother conceive me." He must there-
fore have been saved by the atonement
in some way not explained in the Bible.
Our Lord distinctly affirms the salvation
of infants. In the 15th chapter of Matt.
and 19th ver. He makes them the stand-
ard of the Kingdom of Heaven. "Except
ye be converted and become as little
children ye shall not enter into the
kingdom of heaven." Again in the 19th
chapter. He says plainly of them, "The Kingdom of Heaven is theirs."
Where faith in the atonement is
possible all are called to exercise it
before they can secure salva-
tion through the atonement, but where
faith is impossible, as in the case of
infants and idiots, faith is not the
basis of the Holy Spirit acts directly
upon the soul, regenerating it
and applying the atonement to such
cases, and although conscious
pardon cannot be yet, expiation and
forgiveness are secured for them.
Sum up what we have said we conclude
that the atonement secures the salva-
tion of the redeemed beyond any per-
jorative or representing sinners. I have,
however designed to confine myself to
the atonement as it respects the
human family, because for them it
was particularly designed.

In the second place, then the scope of
the atonement makes it necessary for
us to believe that our Lord's death
was not for people only. The atonement
is for every member of Adam's fallen
race. By reading the 53rd of Isaiah and
kindred passages in the Scriptures, one
might suppose that the Messiah died
for the elect people only. The lan-
guage of the 53rd ver. "All we like
grass have gone astray; we have turned
every one to his own way, and the
Lord hath laid on him the iniquity of
us all," being written by a Hebrew
sage, should not be taken literally by
the people to any other nation than
their own. Accordingly when the
tongue of Zacharias was loosed he said,
"Blessed be the Lord God of Israel;
for He has visited and redeemed His
people, and has raised up to us a horn
of salvation for us in the house of His
servant David as he spake by the mouth
of his holy prophets, which have been
since the world began. That we should
be saved from our enemies, and from
the hand of all that hate us; to per-
form the mercy promised to our fathers
and to remember His holy covenant,
the oath which He swore to our father
Abraham. The usual explanation of
this is, that being written by a Jew,
in a narrow, sectional and imperfect
way, not fully comprehending the uni-
versal application of the atonement.
This explanation is far from being sat-
isfactory. When we remember that
the prophets of the Hebrew people
spoke by the Holy Ghost, such an ex-
planation as I have referred to is equal
to charging the Holy Spirit himself
with ignorance of the design of Christ's
death. A better explanation is that
our Lord did truly die for the people
whom He foreknew, and it was His
great design to gather together in one
the sons of God scattered abroad, yet
reconciling them to Himself by the
blood of His cross, and to open the
gates of light, knowledge and salvation
upon all nations. There is abundant proof
that the prophets of Israel fully under-
stood this. Isaiah said, "In Him shall
the nations trust," and the aged Simon
holding the atonement upon his breast
claimed, "A light to lighten the Gen-
tiles." The atonement having been
made for sin does nothing more for
the unredeemed sinner than make salva-
tion possible to him. This is the ele-
ment of the atonement upon which
Gentile missions is based. This is not
essentially a New Testament doctrine,
but was preached by Abraham and all
the prophets who worked for God under
the old covenant. The promises from
every nation were admitted to the
benefits of the covenant of the Lord
upon the performance of the required
rites; Jonah was sent to preach in
Nineveh, and the various captivities
through punishment were given to us
were no doubt designed to diffuse the
knowledge of salvation among the
nations whether the chosen people were
driven.

In the New Testament we would ex-
pect to find, and we do find, the great
revival of the missionary spirit. In-
creased knowledge of the breadth of the
atonement begot increased desire for
the salvation of all men. Paul, in
writing to the Hebrews, says distinctly
that Christ died for "every man," and
the apostle John used this language:
"He is the propitiation for our sins,
and not for ours only, but also for the
sins of the whole world."

Our Lord declared God's love for
the world, saying, "God so loved the
world that He gave His only begotten
Son, that whosoever believeth on Him
should not perish."

The word used in both of these passages
is *kosmos*, which means the whole
world, which means the earth as a whole
as distinguished from any part of it
as an island or continent. Then it
is to be used to mean the inhabit-
ants of the world, and it has been saved
by it. Upon belief in the application
of the atonement to all men, Paul
rested as he carried the good news

out into the great world of lost and
wretched sinners; knowing that he had
made an atonement for the world.
The Master gave the great commission
to His followers and sent them into
all the world to offer salvation to every
creature, and the Holy Spirit closed the
Book of Revelation with the words:
"The Spirit and the bride say come,
and let him that heareth say come,
and let him that is athirst come, and
whosoever will let him take the water
of life freely."

The sufficiency of the atonement to
save all the race, if they accept it, com-
pletely vindicates the justice of God
in condemning all who reject the gos-
pel and leaves the whole world without
excuse before Him. What more could
Jehovah do than He has done? Will
not the unsaved be speechless in that
day? They surely will. "Not being
the only sacrifice for sin are we not
bound to make it known to the ends
of the earth? Have we been as zealous
as the case demands; have we urged
our fellow-men to accept the good news
as we should have done? If we appre-
ciated the necessity of carrying this
gospel to the perishing as we should
more money would flow into the treas-
uries of our Boards, and more men
would be consecrating their lives to
the great work of preaching Christ.
May the Holy Ghost inflame our zeal
and deepen our faith in the all suffi-
ciency of the atonement, is our prayer.

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But they were not now in that
state, their condition was changed. He
adds, "But now in Christ Jesus we
were sometimes far off as we made
night by the blood of Christ." An atonement
had been made for them; they had
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sick headache, rheumatism, flux, dys-
pepsia, constipation, and hard colic.
I know that a moderate use of Ayer's
Pills, continued for a few days or weeks,
as the nature of the complaint requires,
would be found an absolute cure for the
disorders I have named above."

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eight years, and I can safely say that
Ayer's Pills give better satisfaction than
any other pill I ever sold."—J. J.
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"And Jesus is the
statute" and in
man."—Luke 2:
14.
I A GROWING
PHYSICAL DEVELOP-
ment child grew.
was completely
satisfyingly divin-
and wisdom as his
strength, went in,
natural gradation,
youthful develop-
ment. His comple-
tely divine nature
bring the consum-
mation of a salu-
tation with our own,
same difficulties
temptations, and
in smoking, and
throughout not on
manhood, but of
is the children's
"Second."
And waxed in
The words of the
Revised Version,
authorities, but to
the same.
to his whole nature
and growth in
wisdom and
such a boy is
boy. He needed
order that he might
strain and burden
of every boy
in life should
the instrument of
"Third."
"Filled with
strong" by
literally, "I am con-
ing himself")
refers to "his
and religious dev-
wise in every dire-
sense as applied
studies and
decisions. And
great source of
habits which we-
ness, gluttony,
in smoking, and
habits—all the
Fourth God's
grace (favor) of
in Jesus was have
man from a phy-
of view.
first time on or
regarded this
faction, because
realized in him.
III. His
City, Va. 41-45
solitary flower
enclosed garden
41. "Now his
customed to go
year. The law
the adult man
should appear
place of his
Pentecost, and the
but women often
duties permitted
over." At the
This festival com-
vation of the
the destroying an-
called because he
It began at sunset
(corresponding
continued seven
only unleavened
hence the name
termed the "feast
42. "And wher-
old." This was
of turning-point
ish boy became
the age of respon-
bound to keep
the festivals with
custom of the
to go, or in
of travelling.
43. And wher-
the day,
over (Ex. 12: 15)
child Jesus.
Up to this point
been used.
tem. It is not
remained behind
being very u
ple and the
did not know
ed on his home
Joseph and his
This shows
they had in the
left him with
during the day,
that he had
reat. The inci-
to this day in
the pilgrims to
Jordan.
44. "But they
have been in the
jane." They
usually very sh
or ten miles.
among their
acquaintance:
nally expect
45. "They turn
salem, seeing
that they sought
back, as if they
started after the
road.
IV. His
46-50. At
found him."
Re-parture of the
one for the
turn, and one for
"They found him
in the temple
porches or cham-
and belonging to
in the midst of
ber of the temple
kind of open
tor—" or teachers
the law" (Acts 5
sent"; the oldest
the younger on
"at the feet" of