

nell and Ritschl, all holding the same theory in some one of its forms, and known as the Moral Influence Theory of the Atonement. That this is the theory advocated by Dr. Watson will be seen by the following quotations from "The Mind of the Master." He uses nearly the same language as Dr. Horace Bushnell in "Vicarious Sacrifice." "Christ proposed to inspire His race with a personal devotion, and that proposed devotion was to be their salvation." "Jesus did not describe the cross as a satisfaction to God." "The Gospels do not represent the cross as a judicial transaction between Jesus and God, on which He throws not the slightest light, but as a new force which Jesus has introduced into life, and which His prophecies will be its redemption." "The Cross," he says further, "has been too laboriously traced back to decrees, and inserted into covenants; it has been too exclusively stated in terms of Justification and Propitiation. This is a misappropriation of the Cross; it is a violation of its purpose." He speaks of "a passion for Jesus" as having already half saved the world. When the Fatherhood of God shall be the dominating doctrine in theology, then "the sacrifice will not be a satisfaction, but a reconciliation." "The service of His life, and the sacrifice of His death" will infuse a new spirit into humanity and be its regeneration.

When Dr. Watson speaks of "the atoning sacrifice of our Lord Jesus Christ" what does he mean? Simply, a sacrifice at-one-ing, or reconciling man to God. And when he speaks of "vicarious sacrifice," all he means is, that Christ suffered for our benefit; or, in His own words, "that one person should get good from another's sufferings."

Let us acknowledge frankly, that we cannot understand the Atonement. If we did it would be the only thing in the universe of God we could and did understand. However, gauging this view by Scripture, how much truth is there in it? In the past the Church has laid great stress on the objective side of Christ's work—the judicial side—and has perhaps neglected the subjective side—the renovating side—too much. Dr. Watson, on the other hand, emphasizes the