

by them, especially as some hymn-writers have employed them; but, when due allowance is made for their figurative character, they have each a practical significance. As applied to Jesus, the word "ransom" represents his service for us; the word "cross," his love to us and for us; the word "blood," his love to us and his life in us. Each term expresses his spirit towards us, and the spirit we should have towards one another.

Before this chapter is concluded, it seems expedient to repeat that atonement in itself is both objective and subjective—objective in God and subjective in man; that atonement in God is initiative, atonement in Christ mediative, atonement in man experimentative, atonement in sacrifice figurative, atonement in death consecrative, atonement in suffering participative, atonement in service ministrative, and atonement in theory speculative.

In the judgment of the present writer, all theorizing about the doctrine should be discouraged, if not condemned; for most theories either put God outside the process of atonement or bring him into it mechanically, whereas he originated it and was always connected with it. He is the beginning, the middle, and the end of the whole work, because in reality his love is our atonement.

A theory is merely a lame attempt to set forth in a speculative form what is plainly and practically expressed in the Scriptures. Had the teaching of