

tion; that is, from rebellion to allegiance, from enmity to friendship, from separation to union, from alienation to love.

Such is the nature and such are the fallacies of atonement in theory. It has been suggested that each leading theory had some relation to the social ideas dominant at the time of its construction. We may, if we will, suppose that the Ransom theory was agreeable to modes of thought prevailing in an age of brigandage, that the Satisfaction theory had strong support in mediæval notions of authority, that the Government theory may be traced to the prominence given in the days of Grotius to international law, and that the Moral Influence theory was prompted by more humanitarian conceptions. The suggestion has very little value, however, though there is probably some ground for it. At all events, the ancient theories have been materially modified in recent years by a gradual emphasizing of the human factor in the process of redemption; and men are coming more and more to see that, according to New Testament teaching, it is only as we accept Christ by uniting ourselves to him that his work has any saving efficacy for us.

The explanation given of the various terms that are used of Christ in the New Testament should enable the reader to appreciate their proper force wherever they occur. Those who did not understand their Scriptural import have sometimes been repelled