

and, because this theory represents his work simply as a display of divine love in order to induce men to repent, it is deficient in that respect. Atonement is owing to a right moral relationship, and not to anything mechanical, nor yet to a mere moral influence.

It is only fair to add, however, that the moral theory is found in many different forms, and that its later advocates do not confine the influence of Jesus chiefly to his death. Neither do they attach any particular importance to it, apart from his life, because they consider the life and the death a unity. Their fundamental principle is to interpret the work of Christ in terms of right personal relations with God. The aim of his mission, they hold, was not to pay a debt nor be a substitute, not to satisfy a claim nor secure an indemnity, but to keep men from sinning and save them from condemnation through a proper spiritual attitude towards God.

In some of its better forms, this theory approaches closely to the view of the apostles; but no view of atonement is wholly Scriptural which stops short of teaching that men are reconciled to God through their oneness with him in Christ as the mediator of eternal life. As was stated elsewhere in other words, reconciliation is not merely a change effected in the disposition of man towards God, but a change in man's relation to him. It is a change produced by the Divine Spirit from a wrong to a right rela-