

of the theory of Moral Influence. According to this theory the death of Christ was not intended to remove obstacles to forgiveness on the side of God, because on his side there were no obstacles to be removed, but was designed to have an atoning effect in bringing sinners to repentance and in turning them to righteousness. His work consists in influencing men to lead better lives, or, as Bushnell, its greatest representative on this continent, has said, "Christ is shown to be a Saviour, not as being a ground of justification, but as being the moral power of God upon us, (and) so a power of salvation."¹

Resting, as it does, on the vicariousness of love, this view is Scriptural, so far as it goes; but it falls much below that of the New Testament. There is a mighty moral power in the death of Christ. Romans 5: 10 regards his death as exerting an atoning influence on men; but his death was only a part of his work, and it forms only one element in atonement. And the author of that epistle asserts that, while sinners are reconciled to God by the death of his Son, they are saved from sin and condemnation by his life, that is, by virtue of his life in them. In agreement with this assertion, I. John 5: 20 says, "This is the true God and eternal life," which means that God, as manifested and known through Jesus Christ, is eternal life. It is as the mediator of eternal life that Christ is viewed by the apostles;

¹"The Vicarious Sacrifice," p. 449.