

it is just as unscriptural as each of the others. With a singular conception of Deity, it supposes the claims of divine justice to be so relaxed that, on condition of our faith, the sufferings of Christ become a quasi-substitute for penalty, and God, as an act of equity, accepts his death in the place of ours. By so exhibiting his clemency and his hatred of sin, he shows us the seriousness of disobedience and presents us with a powerful motive to deter us from it. Thus the theory of Grotius regards God as a regent rather than a parent, and man as a culprit rather than a child. Moreover, it makes the passion of Christ a prudential expedient for the maintenance of a righteous order, because it views his death more as a measure of government than as a manifestation of love. A true father does not ask if it is safe to forgive his child, nor does he desire anything to meet the demands of his law. Those demands are met when the conditions of forgiveness are fulfilled.

A sixth form of explanation may be styled the moral theory. From the time of Abelard, in the twelfth century, there has been a tendency to protest against the crudities of the ancient systems of doctrine. That scholastic theologian viewed the passion of Christ as a demonstration of love, which awakens such a response in us as to liberate us from the bondage of sin and deliver us into the favour of God. His view led gradually to the construction