

among the Orthodox in this country, called "The Philosophy of the Plan of Salvation."

The author of this book contends, that man can only be made to love another being by seeing that being making self-denial and enduring sorrow for his sake. The object of the death of Christ was to awaken this affectionate gratitude in the human heart toward Christ and God.

As our object is not to criticise this work, we pass by the enormous psychological error of declaring that love can be produced *only* by the sight of self-denial in a benefactor. We merely call attention to the fact, that here, as in the other instances referred to, the object of the death of Christ is to remove a difficulty in the human mind, not one in the divine mind. Its necessity arises from the laws of human nature, not from the laws of the divine nature. The death of Christ is necessary, because men cannot otherwise love; not because God cannot otherwise pardon.

Our last extract, to show the altered views of modern Orthodoxy concerning this doctrine, shall be taken from a late number of the New Englander, an Orthodox periodical, published at New Haven.

"The system of truth, so denominated, is indeed what it was in substance, but not in form. The science of theology has made great advances since the Unitarian controversy began, and was nearly concluded in this country. New philosophical theories have made plain and unobjectionable to reason those doctrines of the Orthodox, from which, owing to bungling explanations, the common sense of Unitarians revolted. Some obstacles to their restoration have also been removed by the comparatively light estimation in which the Orthodox have come to hold the philosophy of dogmatic theology. Hypotheses relating to the mode of divine existence, to the origin of evil, to the Atonement, to regeneration, and the nature of human depravity, designed to make these doctrines clear to reason, but adapted more or less to obscure them, are now recognised by the Orthodox as mere philosophical specula