

manner consistent with his other attributes, his fallen creatures might again be taken into his favor, on their making themselves parties in this great sacrifice; that is, on their complying with those conditions, which, on the received notions of sacrifice, would render them parties in this; namely, an adequate conviction of guilt, a proportionate sense of God's love, and a firm determination, with an humble faith in the sufficiency of this sacrifice, to endeavor after a life of amendment and obedience? Thus much falls within the reach of our comprehension on this mysterious subject. Whether, in the expanded range of God's moral government, some other end may not be held in view, in the death of his only begotten Son, it is not for us to inquire; nor does it in any degree concern us to know. What God has been pleased to reveal, it is alone our duty to believe."—*Magee on Atonement*, page 50, *Appleton's edition*.

On examining this statement, it is apparent that—

1. Magee gives up the *necessity* of the Atonement. He calls it an *appointment*; that is, something which results from the choice of the divine will, not the necessity of God's nature. He even goes farther, and denies that we have any right to entertain the inquiries which alone can show it to be necessary. "*Why* God has appointed this mode, or in *what way* it can avert the punishment of sin," he says, "cannot be a subject of inquiry" with the Christian.

2. Magee makes the atoning sacrifice a mere *declaratory* act on the part of God. It is merely teaching. God expresses by it his displeasure against sin, and his compassion for the sinner. It is designed then to act on the human mind alone. It has nothing to do in relation to God. It is to remove a difficulty existing in the human mind, not one that exists in the divine mind.

3. Magee asserts that this view is the *only* view we have a right to take of the Atonement. No other end but that of a declaration, he says, has been revealed. The