

beings do, according to their opportunities. It is no mystery into which angels need desire to look. They can discover the same vicarious principle in themselves. Very different indeed is the moral impression made by the theory of penal substitution. It supposes that Christ has done what he was under no obligation to do, and what no other being had any part in. It supposes that the love manifested in redemption to guilty men, is a love which dwells alone in the universe. There is none like it. It is self-moved, free and sovereign. It passed by angels and redeemed men. It made Christ willing to encounter justice, and bear our sins in his own body on the tree. Herein is love. And herein is moral power. But moral power will never raise to life those dead in trespasses and sins. When Dr. Bushnell, P. 162., seeks to establish the sufficiency of moral power, he is most unfortunate in his illustration. He refers to the scenes of the day of Pentecost. Why this waiting for power from on high? The moral power of Christ was certainly now perfected by his resurrection and ascension, except in so far as it may be still farther enhanced by its actual triumphs in regenerating the world. Why then do his disciples tarry? Can any one fail to see that they are waiting for power of another order, even for the inward and direct power of the Holy Ghost to co-operate with the moral power of the truth and life of Christ?

3. Another assumption runs through this book for which we are at a loss to account, viz. that the expiatory view of the work of Christ is inconsistent with his accomplishing or intending anything beyond the mere expiation of guilt. He tells us that if Christ is doing a work "only before justice and the law, he is plainly doing nothing to win a place in our consciousness, or to produce a Christly consciousness in us." P. 56. Why may he not suffer before justice and secure for himself a place in our hearts? Why may not divine wisdom compass manifold ends by the work of Christ? And why may not Christ's sufferings before justice be the very means by which we are installed in the love of God, and all that divine love can bestow made sure to us. This has certainly been the view uniformly maintained by those who believe in penal substitution. Yet proceeding on this assumption, which every child that has learned the Shorter Catechism, knows to be groundless, Dr. Bushnell regards every text which speaks of Christ taking away sin, as demonstrating the *moral* as opposed to the *penal* view of his work. He might as well prove that the sun has not risen, by showing that there is excellent daylight. He has apparently to learn that, in theology as well as in physics, a whole is greater than its part. The doctrine which he opposes contains all the little truth there is in his meagre theory, and much more. It teaches that "Christ, as our Redeemer, executeth the office of prophet, of a priest and of a king." This is more than to make expiation for guilt.

We cannot take leave of this book, without expressing the regret which we feel, that an author, in whom there is so much that is estimable and attractive should devote his high talents to the propagation of views, so subversive of the central truths of the gospel. We do not dread any permanent injury to the cause or truth from this work. It has not the characteristics of a book capable of making a deep and lasting impression on the thinking of the Church. Some, by its sophistries, will doubtless be confirmed in their rejection of Christ Crucified. More, we trust, when they see the miserable substitute here proffered for the doctrines of the cross, which in the moments that try the soul, have been to believers, in all ages, the sheet anchor of their confidence, will be led to prize more highly than ever, the precious blood of Christ.