

saves sinners. 'There are, we are told, two kinds of power, "*fiat* power and *moral* power." It is only the latter which finds any place in human salvation. It is the power of character. Into it enters everything in the teaching, example, life and sufferings of a person, which express a character, self-denying and loving, and which thereby tend to give one person a moral ascendancy over others. This power Christ acquired gradually. To obtain it he became incarnate. His sufferings had nothing to do with the efficacy of his work, except, as the crowning proof of his devotion to it. The parallel which our author selects to illustrate the relation of the death of Christ to his work, is the case of a Missionary so devoted to his Mission to a heathen land, that rather than abandon it, he will expose himself to suffering and death, from an unhealthy climate. He did not go there to die, but being there, he will rather die than give up his mission of love. In like manner, we are told, Christ did not come into the world to suffer, but he suffers because he is in the world. His sufferings are merely incidental to his work. Such devotion to our welfare, no doubt, greatly enhances his moral power, but his sufferings and death have no virtue in themselves P. 402. It is only by what they express of the character of Christ, and the love of God that they can do us any good.

But it may naturally be asked, what has all this to do with vicarious sacrifice or suffering? The answer given in this book is, that the love expressed in the life, character and sufferings of Jesus, is essentially a Vicarious principle. It begets sympathy in us for the woes of others and thereby makes us suffer for them, in our feelings. "Love is a principle essentially vicarious in its own nature, identifying its subject with others, so as to suffer their adversities and pains, and taking on itself the burden of their evils." P. 7. He finds an apt illustration of vicarious sacrifice in the love of a mother for her child. She watches for the child, bears its pains and sicknesses on her own feeling, and when it is wronged, is stung herself more bitterly far than the child. She takes every chance of sacrifice for it, as her own opportunity." P. 11. As this kind of suffering is held to be inseparable from love, it is found in all holy beings. Vicarious sacrifice is not peculiar to Christ, nor to any one period of his existence. He suffered before he came into the world, and since he left it. Paul, it is true, when treating of this subject, expressed the conviction that Christ had not suffered often since the foundation of the world. He had even the rashness to say, that he had appeared once, in the end of the world, to put away sin, by the sacrifice of himself. [Heb. 9. 26]. But Paul did not enjoy the light of the nineteenth century, when it has been discovered that "love is a principle essentially vicarious"! He also says, that when Christ "had by *himself* purged away our sins, he sat down on the right of the Majesty on high." This, however, must be quite a mistake, for Dr. Bushnell has a chapter on "The Father in Vicarious Sacrifice," and another, on "The Holy Spirit in Vicarious Sacrifice," and yet others, in which he teaches that holy angels and all redeemed souls are in Vicarious Sacrifice. "Given the universality of love, the universality of Vicarious Sacrifice is given also. P. 13. To Christ there is ascribed, in this work, only a pre-eminence in degree, inasmuch as he has manifested more clearly and fully than any other being, the love and perfections of God. Such are the wood, hay and stubble which this builder would substitute for the gold, silver and precious stones with which the people of God, in all ages, have built! This is a system which needs no refutation to any man who has known the burden of guilt, and felt the plague of his own heart. He knows, that, for him, "without shedding of blood, there is no remission."

If anything is necessary to deepen the conviction of the utterly groundless character of this theory of the work of Christ, it is found in the evidence, or rather, in the want of evidence, on which Dr. Bushnell rests it.