

of the mysteries of New School Theology. The uninitiated imagine it can only do so by leaving a *false impression* on the universe. This view does not deny the moral influence of the work and life of Christ, in leading the sinner to repentance. This it holds, in common with the Unitarian theory.

3. The old Calvinistic theory. This is based on the acknowledgment that sin, for its own sake, deserves punishment, and that God, from the very perfection of his character, must treat sin as it deserves. It holds that Christ has made a true and proper satisfaction to the justice of God, for the sins of his people. It maintains he has obeyed the law in their stead, and, thereby, secured them a title to the divine favour, according to the terms of the law—"This do and thou shalt live." It holds that while, by his finished work, Christ sets open the door of mercy to the human race, he infallibly secures the salvation of his chosen people.

This view does not oppose the positions maintained by the advocates of the governmental and Unitarian theories. It admits that the death of Christ is fitted to make a deep impression on the universe of the evil of sin, and of the sanctity of the divine law, *because* in it, sin is punished, and the demands of the law satisfied, while the sinner is saved. It does not deny that the life and work of Christ exert a moral power on the heart of the sinner, tending towards repentance. On the contrary, its advocates believe that there is no theory of the work of Christ which can exert such moral power.

The relation which this theory sustains to the others is, in respect to the truth which they teach, that of the greater to the less. It contains all the truth they do, and unspeakably more. This relation, Dr. Bushnell, as we shall see, has evidently never apprehended. His own view of the atoning work of Christ co-incides, in all its essential features, with the Unitarian theory. However widely he differs from it on other points, on this fundamental question, he is at one with it. The title of this book is a misnomer. Its whole design is to teach that Christ's death is not a vicarious sacrifice, in the ordinary sense of these terms. Vicarious sacrifice, by the force of the words, and the constant usage of theological writers, is a phrase, which carries with it the idea of *penal substitution*. It is the special aim of this work to prove that there is no penal substitution of Christ for his people. No disciple of Socinus could reject it more fully, or caricature it more freely. Indeed, so habituated has he become to this mode of presenting the subject that he seldom states the expiatory, or penal view of the work of Christ, without more or less distorting it, with the addition of some odious feature, which does not belong to it. That the language of Scripture appears to countenance the idea of penal substitution is not denied, but a more rational interpretation must be found for its words. "We are not to hold," says our author, "the Scripture terms of Vicarious sacrifice, as importing a literal substitution of places, by which Christ becomes a sinner for sinners, or penally subject to our deserved penalties. That is a kind of substitution that offends every strongest sentiment of our nature. He cannot become guilty for us. Neither as God is a just being, can he be anyhow punishable in our place." P. 6. This is certainly a very summary and easy way of disposing of views which have, for ages, been embraced by the vast majority of Christ's people. For those who regard Dr. Bushnell's assertions as proof, it may be quite satisfactory. Others will regard it as simply *begging the question*.

But what is the meaning attached by our author to Vicarious Sacrifice? Here is his reply. "Christ, in what is called his Vicarious sacrifice, simply engages, at the expense of great suffering and even of death itself, to bring us out of our sins themselves, and so out of their penalties; being himself profoundly identified with us in our fallen state, and burdened in feeling with our evils" P. 7. He does not expiate human guilt by his sacrifice. He does not renew the heart by efficacious grace. It is by *moral power* that Christ