

self owe on his own account. As a man he owes perfect obedience for himself; this then cannot be the satisfaction. But being a sinless man, he is not bound to die; his death, therefore, as the death of a God-man, is the adequate and proper satisfaction. In return for so great a gift, the Father bestows what the Son desires, namely human redemption. These are the essential steps of the famous argument of Anselm.\*

Many serious objections may be urged against this theory, and the same scholastic acuteness which Anselm showed in building it up was manifested by other scholastic Doctors in criticising it. Their minds were too penetrating not to discover its main defect; namely, that the idea on which it is based, of the absolute preponderance of the Divine Justice over the Divine Love, is a mere supposition. Peter Abelard, born 1079, the great Rationalist of the middle ages, criticises and opposes it in his Commentary on Romans. He places the reconciling power of the death of Jesus in its awakening in us an answering love, which conquers our sinfulness. Those who foresaw this revelation of the goodness of God were influenced by it also.† Robert Pullen, teacher at Oxford, 1130, agrees with Abelard. So also, on the whole, do Peter Lombard and Hugo St. Victor.

*To be Continued.*

\*It will be seen that, according to Anselm, Christ's death was not *vicarious punishment*. He did not endure punishment in the place of sinners. On the contrary, the idea of *satisfaction* excludes that of *punishment*. God is satisfied *either* by satisfaction *or* punishment. "Necesse est ut omne peccatum satisfactio aut pœna sequatur." The death of Christ satisfies God's holiness, because it was a free act of goodness which was equal to all the good acts which men had omitted to perform. The notion of *vicarious punishment* was introduced afterward by the Luthern Reformers, when they distinguished between the active and passive obedience of Christ.

† In proof of which he quotes the text, "The multitudes which *went before*, and followed, cried, saying, Hosanna to the Son of David."