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"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

### Of the Eternal Purpose of Grace.

A. I beseech you, sir, show how we are to conceive of God's eternal purpose in sending of Jesus Christ.

B. Why, here the learned frame a kind of conflict on God's holy attributes, and, by a liberty which the Holy Ghost, from the language of Holy Scripture, alloweth them, they speak of God after the manner of men, as if He were reduced to some straits and difficulties by the cross demands of His sovereign attributes. For Truth and Justice stood up and said that man had sinned, and therefore man must die, and so called for the condemnation of a sinful, and therefore worthily accursed creature; or also they must be violated: for Thou saidst (they say to God) "in that day that thou eatest of the tree of knowledge of good and evil, thou shalt die the death." Mercy, on the other side, pleaded for favor, and appeals to the great court in heaven; and there it pleads, saying, Wisdom and Power and Goodness have been all manifest in the creation, and Anger and Justice have been magnified in man's misery that he is now plunged into by his fall, but I have not yet been manifested. O, let favor and compassion be shewn towards man, wofully seduced and overthrown by Satan! Oh! said they unto God, it is a royal thing to relieve the distressed: and the greater any one is, the more placable and gentle he ought to be. But Justice replied, If I be offended, I must be satisfied and have my right; and therefore I require that man, who hath lost himself by his disobedience, should, for remedy, set obedience against it, and so satisfy the judg-

ment of God. Therefore the Wisdom of God became umpire, and devised a way to reconcile them—concluding, that before there could be reconciliation made, there must be two things effected: first, a satisfaction of God's justice; second, a reparation of man's nature; which two things must needs be effected by such a middle and common person that had both zeal towards God that He might be satisfied, and compassion towards man that he might be repaired. Such a person, as having man's guilt and punishment translated on him, might satisfy the justice of God, and as having a fulness of God's Spirit and holiness in him, might sanctify and repair the nature of man. And there could be none other but Jesus Christ, one of the three persons of the blessed Trinity; therefore He, by His Father's ordination, His own voluntary offering, and the Holy Spirit's sanctification, was fitted for the business. Whereupon there was a special covenant, or mutual agreement, made between God and Christ, as is expressed in Isaiah 53: 10, that if Christ would make Himself a sacrifice for sin, then He should see His seed, He should prolong His days, and the pleasure of the Lord should prosper by Him. So in Psalm 89: 19, the mercies of the covenant between God and Christ, under the type of God's covenant with David, are set forth: Thou spakest in vision to thy Holy One, and saidst, I have laid help upon One that is mighty, or, as the Chaldee expounds it, One mighty in the law, as if God had said concerning His elect, I know that these will break, and never be able to satisfy me; but Thou art a mighty and substantial person, able to pay me, therefore I will look