

mostly, or altogether, without sails. He would be forced to acknowledge that the steam ship of modern times was really the most expeditious and useful for all naval purposes. The application of the foregoing comparison to the general opinion of the necessity of our Saviour possessing a rational soul, so as to consider him a perfect man, is obvious. For as steam effectually dispenses with sails, so, in like manner, the "Divine nature of Christ performed the functions of reason, and supplied the place of what we call the *mind*, the spiritual and intellectual principle in man."

It is asked how could our Lord without a rational soul render an active obedience to his Law, so as thereby to give believers in that obedience a title to heaven?

In answering this it should be considered, that it was not the human nature of Christ that in any way was the Agent in procuring us righteousness, but that it was the Divine Nature, which (having been in the Divine mind from eternity "in the form of God" as "the only begotten Son,") did, in the fulness of time, take the form of a Servant by submission and obedience to the Divine Law, and by the instrumentality of the human nature influenced by the Godhead from within to obedience, did perform in, and by it, the righteousness necessary for man to trust in. That we are to look on the Divine nature, and on it alone, dwelling in the "body prepared" for it, as the Agent of our reconciliation, is clear from the whole current of Scripture, which testifies, "that *God was in Christ* reconciling the world unto himself." My meaning may appear clearer from the following extract from Bp. Pearson on the 2nd Article of the Creed:—

"As the gravity of the offence beareth proportion to the person offended: so the value of reparation ariseth from the dignity of the person satisfying: because the satisfaction consisteth in a reparation of that honour which by the injury was eclipsed; and all honour doth increase proportionably as the person yielding it is honourable. If then by every sin we have offended God, who is of infinite eminency, according unto which the injury is aggravated; how shall we ever be secure of our reconciliation unto God, except the person who hath undertaken to make the reparation be of the same infinite dignity, so as the honour rendered by his obedience may prove proportionable to the offence and that dishonour which arose from our disobedience? This scruple is no otherwise to be satisfied than by a belief in such a Mediator as is the *only begotten Son* of God, *of the same substance with the Father*, and consequently of the same power and dignity with the God whom by our sins we have offended."

This reasoning of Pearson is unanswerable. It shews conclusively how our Saviour must have been truly God, to have offered an eligible atonement to infinite eminence; and as Christ's human nature never could be infinite by any union with the Deity, therefore it could not present an adequate righteousness by active obedience to entitle to heaven, nor an adequate atonement to free vicariously from guilt believers in it. Therefore it was God in, and by means of, the body which he assumed, that did all for mankind in the days of his humiliation, and