

for the world, and proclaims, "I have found a ransom;" as when with tender entreaty, He cries "return unto me for I have redeemed thee." The death of Christ no more destroyed the *mercy* of the act of salvation, than it could the tender love with which the Father from eternity regarded the Son; it was an atonement, but mercy alone prompted the acceptance of such an atonement; it was the death of a substitute, but mercy alone permitted the substitute; it was God's own son; but, oh, surely it was mercy, unheard of mercy towards miserable sinners, which consented, that the blood, and groans, and woe of Jesus, should satisfy the demands of justice against the rebellious and polluted sons of men.

2nd. There is, however, no *mercy* but through Christ. Mercy is one of the glorious attributes of Deity, but justice and truth as it were on either side hold back her arms, as she would stretch them forth unconditionally for the embrace of the sinner. Man may ask why did not God show mercy towards the fallen without exacting a costly sacrifice? why did He not proclaim mercy without money and without price? but this indeed would have been a far *more* costly sacrifice. He would have paid down His own attributes, have undeified Himself, and stood before His universe, a partial and an imperfect God, but that were impossible, God exercising mercy without regard to justice and truth; and so Jesus is set forth as the propitiation for our sins, and the end of the law for righteousness, and the all sufficient sacrifice, and our