

ers the Orthodox view, and makes the Atonement only a manifestation, or a declaratory act on the part of God.

“Had they [the objectors] more accurately examined the true import of the term in Scripture use, they would have seen that a sacrifice for sin, in Scripture language, implies solely this—‘a sacrifice wisely and graciously *appointed* by God, the moral Governor of the world, to expiate the *guilt* of sin, in such a manner as to avert the punishment of it from the offender.’ To ask why God should have appointed this particular mode, or in *what way* it can avert the punishment of sin, is to take us back to the general point at issue with the Deist. With the Christian, who admits redemption under *any* modification, such matters cannot be a subject of enquiry.”

“But even to our imperfect apprehensions, some circumstances of natural connection and fitness may be pointed out. The whole may be considered as a sensible and striking representation of a punishment, which the sinner was conscious he deserved from God’s justice : and then on the part of God, it becomes a public declaration of his *holy displeasure* against sin, and of his *merciful compassion* for the sinner : and on the part of the offender, when offered by him or for him, it implies a sincere *confession* of guilt, and a hearty desire of obtaining pardon : and upon the due performance of this service, the sinner is pardoned, and escapes the penalty of his transgressions.”

“This we shall find agreeable to the nature of a sacrifice for sin, as laid down in the Old Testament. Now is there anything in this degrading to the honor of God, or in the smallest degree inconsistent with the dictates of natural reason? And in this view, what is there in the death of Christ, as a sacrifice for the sins of mankind, that may not, in a certain degree, be embraced by our natural notions? For, according to the explanation just given, is it not a declaration to the whole world of the greatness of their sins, and of the proportionate mercy and compassion of God, who had ordained this method, whereby, in a