

tions are stamped on it in letters of living light. God's love here appears in sending His Son to be man's Saviour, in His compassion in pitying our misery—His wisdom in finding out a ransom for our sins—His holiness in upholding the honour of his law—His faithfulness in maintaining the truth of his word—His power in raising up a strong one to be the Redeemer of our race. And thus all the divine attributes are seen here in complete harmony. Mercy and truth meet together, righteousness and peace embrace each other." If God had pardoned sin without satisfaction to his injured law, the universe would have wanted evidence of his infinite regard for holiness, his inherent hatred of sin, and his *just* love of sinners. But in the scheme of redemption what a glorious union do we behold of divine majesty and mercy. God does not here forgive transgression by a mere act of pity and power. He does not pardon on seeing the sinful prostrate before him in penitence, nor yet by interposing a creature as a ransom for the guilty. No, "God spared not His own Son but delivered Him up for us all." By this wonderful substitution of his son in the room of the guilty, He appears "a Just God and a Saviour;" "Just, when justifying them who believe in Jesus." Nowhere does his love of holiness appear so glorious as in his pardoning sin through Jesus' blood; and nowhere is his mercy to man so conspicuous as in making exaction for their offences in the death of His Son." "Here justice is magnified in the way of pardoning iniquity; and pity exalted in the way of punishing it; holiness is shown more venerable than if mercy had been excluded, and mercy more winning than if satisfaction had been dispensed with." We challenge all the powers of human reason to show any where in the universe a manifestation of the divine perfections equal to this in glory. Go, if you will, over earth and sky, mark the working of God's power in the depths beneath, and trace the operations of his wisdom in the heights above, recount the treasures of his goodness in creation, and tell, if you can, all the bounties of his hand in providence; yet the full record of all falls immeasurably short of the revelation of his glory in the scripture plan of salvation. Either, then, He is the Author and Revealer of this scheme, or the unaided reason of man has conceived a higher idea of the Infinite one than He himself has given in his works. Who does not see that the latter supposition is an impossibility, and who can refuse then to believe that God has devised that plan which affords the brightest display of all his perfections.

There are numerous facts recorded in the working out of this scheme that are so God-like as to bear evidence they could emanate from him alone. It could not enter into the heart of man to conceive them, it was not in the power of man to record them, as they appear in the Bible, unless they had actually happened. Shall we revert here to the fact of the incarnation of the Son of God? It is the wonder of all wonders in the universe, the Son of the Highest comes to earth in human form, God's equal and man's brother, shades the divine attributes without shadowing them, unites two natures without blending their powers, wills and acts as a God, and yet feels and speaks as a man. Again, shall we speak of the fact of atonement by the obedience and death of Jesus? The scripture account of it is like nothing else, in the idea of sacrifice. The world has had enough of the shedding of blood for sin, but where, save here, has man ever heard of reparation being made to the divine law by a life of perfect obedience to its precepts. This is a thought that stands all alone in a scheme of satisfaction, and it can leave no candid mind in doubt of its proceeding from God only. Once more, shall we refer to the ascension and exaltation of the man Christ Jesus to God's right hand? The exaltation of man in the person of Jesus is as wonderful as the incarnation of God in his humiliation. His coming from God and his going to God, are facts of one great scheme of glorification,—a double miracle that is more credible than the one would be, if it stood alone; and as we look on either wonder, are we not constrained to say, "*This is the finger of God?*"

III. The scheme of redemption made known in the Bible completely meets