

lions sons, to reconcile his love with his anger, than by the sacrifice of his own Incarnate Son—by the sufferings of the just for the unjust, of the innocent for the guilty? To this it were enough to reply—in deep subserviency to the wisdom of Him who ordereth all things aright—that *His ways are not as our ways, nor His thoughts as our thoughts*; and to hush the forwardness of objection by the application to our individual state of this reproof, *who art thou, O man, that repliest against God? Shall the thing that is formed say to him that formed it, why hast thou made me thus?* and, shall the sinner that is saved, say to him that redeemed him, *why hast thou redeemed me thus?* Shall the littleness of human wisdom attempt to substitute an expedient more consonant to their own narrow understandings? Will any, in the wildness of conjecture, vaunt it as a plausible opinion that the pardon of the world might have been effected by a general act of indemnity, proclaiming forgiveness for the past, and insisting on holiness for the future? How, in such a method of redemption, could the justice of heaven have been vindicated? What would there be to secure the condition of future holiness of life by the deep impression of some feeling of lively and permanent gratitude, or of some powerful and awakening sense of God's wrath? "Without, indeed"—to adopt the language of an eloquent prelate*—"some awakening call; some striking and astonishing, and extraordinary event, (like that of the crucifixion of Christ) to affect the hearts and alarm the fears of the ancient Pagans, and to impress them with a strong sense of God's extreme indignation against sin, it was morally impossible that they could ever have been brought to a serious, effectual and permanent amendment of heart and life."

To recapitulate the doctrine of *Christ crucified* in few words:—*By one man's disobedience, sin entered into the world and death by sin.* Accumulated transgressions, multiplied offences, increasing pollution insulted the adorable Majesty, and provoked the Infinite Justice of the Most High. *Love* was prompt to pardon, but *Righteousness* claimed a satisfaction. Here then—if the expression may be hazarded by mortals—when loving-kindness and justice were at a struggle in the attributes of Jehovah, Infinite *Wisdom* conceived and Infinite *Goodness* executed the plan of man's redemption, in such a manner, that—*Mercy and Truth have met together; Righteousness and Peace have kissed each other; Truth demanded a vindication; for God is not a man that he should lie, nor the son of man that he should repent.* *Mercy* willed that this dread doom should be averted; and having purchased eternal Redemption for us, *Truth* was reconciled. *Righteousness* insisted that the fearful debt—the *wages of sin*—should be paid: a ransom was procured and Right-

* Bp. Porteous.