

appeal to "them that are certainly form a different at he becomes, he will representation of Jehovah s worthy of the Most entation of God, to the its principles, accords. Gospel, I find the mercy the weakness which, nt is due, will rather with impunity, than n the heads of trans- d the justice of God l it virtually annih- its claims, and set- has been done in the Can the attributes ich Jehovah's claim of this description? tion which the Gos- ny mind with irre- eaching above the without the slight- same time justice nise of its claims. exible determina- ry deed in which ners. They con- whole scheme of O how rich! O the expense of usness unto eter- is an irrational, t it not be the

2. But, in the second place, the Gospel commends itself as wisdom to them that are perfect, *by its recognition of the wants of man, and its adaptation to meet these.*

Many have a most mistaken idea of the redemption which a sinner needs. They think of him as requiring to be pardoned,—freed from condemnation,—and nothing more. Alas! this would be a poor redemption. Guilty man undoubtedly needs to be pardoned; but in order that he may be saved, he must be sanctified too. Should his heart continue unholy, he could not, from the very nature of the case, dwell with God, enjoy God, or be happy. Now the Gospel recognises our necessities in their full extent. It comes to us as a scheme having for its object, not merely the removal of the sentence of condemnation to which our transgressions have exposed us, but also, what every reflective and spiritually earnest man must feel to be the grand matter in salvation,—the restoration of the lost image of God to our souls. Without this, the removal of a sentence of condemnation would be a mere nominal boon.

To meet the necessities which it thus recognises, the Gospel, in the first place, announces pardon,—a free and ample pardon, based (as has been noticed under the former particular) upon the sacrifice of the Lord Jesus Christ. By teaching the true humanity along with the supreme divinity of Jesus, it shows how, on the one hand, he could die as a sacrifice for sin, and how, on the other, his sacrifice has such value as to be available for the millions who are invited to rest upon him. "There is one Mediator between God and men, THE MAN Christ Jesus, who gave himself a ransom for all." "The blood of Jesus Christ, GOD'S SON, cleanseth us from all sin." With reference, secondly, to the renewal and sanctification of our natures, the Gospel both provides in the Holy Spirit an agent adequate to the work of regeneration, and is, in