

cript of the Divine nature. The law was [love; and God is love. Its principles are expounded by a variety of precepts adapted to the varieties of life. To these are attached penalties and promises. The penalties are the severest which could be devised—*eternal death*; the promise—*life*. The law being violated, he was plunged in the deepest woe. Favours abused and turned into curses; and the miseries they inflicted only measured by the amount of good they were designed to administer. The character of God, the end of the law, the good of the unsinning creatures, demanded that the crime should not go unpunished. And yet there was not a step between punishment and destruction. A sacrifice in which the evil of sin might be manifested, the claims of law honoured and submitted to, and reconciliation made for the offence, was the only means of saving the world. But where shall a suitable substitute be found? Certain qualifications are necessary, and these are rarely found. It must be a holy being, for the sufferings of an unholy being are desert—not meritorious. It should be of the nature of the sinner, for the sufferings of any other nature than that on which the violated law was binding could not avail. It should be voluntary, for to constrain the righteous to take the place of the guilty were unjust in the extreme. It was necessary that he should be independent, and have a right to his own acts and existence; because, if he were a creature, however high his position, he would be under obligations to keep the station assigned to him, and employ all his powers in obedience to the law under which he was placed. He must endure the penalty in the stead of the guilty, and his sufferings must possess an infinity of merit, because the demerit of sin was infinite, it being committed against an infinite being, and involving an infinity of evil consequences. Thus no creature in earth or heaven could become a substitute for man. All these requisites are met in Jesus Christ. Ask what was his nature? He was man. "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14. Ask you, as to his state? He was holy. "Such an High Priest became us who is holy, harmless, undefiled, separate from sinners."—Heb. vii. 26. Was his act voluntary? This has been proved. Was he independent? Yes. He owed his existence to none. Life in him was original and underived; therefore, could he offer himself without infringing on another's rights. Did he suffer instead of the guilty? See the text. Was there merit in his sufferings? Yes; for he was God, and he linked humanity to the Godhead, and the Godhead deserted not the humanity till the last pang was endured. Did he endure the entire penalty? Yes; for the penalty was death; and *he died*. Thus his death was a full expiation and atone-