

which as it was appointed of God was accepted by him in their room. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. For He hath made him who knew no sin to be sin in our room, that we might be made the righteousness of God in him." This, as we understand it, is the scripture doctrine of Christ's substitution for human sinners. And we remark this principle is admissible in the divine government. We affirm not, it could have been discovered by our unaided reason, but we maintain this, that, as revealed in the Bible, human reason can discern its perfect accordance with wisdom and righteousness. The law of representation seems to run through the whole structure of the divine government in our world. It is seen in the influence of parents on the health and happiness of their children. It is seen in the effects of the conduct of rulers on the prosperity and progress of nations. It is seen in the consequences of the sin of Adam, our first father, on the physical and moral condition of his posterity. The law of representation must appear to the divine mind to be on the whole fraught with beneficent results to the human race. The principle of substitution is thus according to analogy in God's moral administration, and is clearly admissible in the scheme of human redemption. We refer our readers, who may wish to see this subject fully discussed, to a discourse of the late Robert Hall, on the Substitution of the Innocent for the Guilty, where they will find the theme treated with that great preacher's accustomed eloquence and power. It may suffice here simply to indicate the conditions specified by him as apparently required in such a scheme of substitution. This procedure must be sanctioned by the supreme authority;—It must be perfectly voluntary on the part of the sufferer—The substitute must be wholly pure of the offence which renders punishment necessary—He should stand in some close relation to the guilty, whose place he takes—His offering of Himself should not be the effect of sudden impulse, but the result of deliberate purpose—He should justify the law, by which he suffers—He should be of equal consideration at least to the party on whose behalf he interposes—He should receive an ample reward for his generous and heroic sacrifice—The principle of substitution should be introduced very sparingly and never allowed to subside into a settled course.—When adopted the procedure and the design of it should be published to those for whom it is intended.—These are apparent congruities in a scheme of moral substitution; and it is not difficult to perceive how fully the great substitute in the scripture method of salvation meets them all. In this divine arrangement the Son of God by His Father's appointment, first freely takes the deepest place in suffering for the guilty, whose nature he assumes, and then He stands on the highest summit of honour at the right hand of the majesty on high. The admissibility of such a substitution as this can be denied only on two grounds,—either that divine Justice does not permit it, or that divine Mercy does not require it. But both positions are wholly untenable. That must be a mistaken view of God's justice which supposes Him bound in all cases to inflict the very penalty threatened on transgressors. It is enough if an *equivalent* is exacted, for securing the ends of moral rule, else there would be no room for the possible exercise of divine mercy. Again, that is a false view of God's mercy that imagines Him free to grant pardon without any satisfaction to his law, for the sin committed against it. This would be to encourage transgression, and to relax all motives of obedience in the universe. On the one hand here, that must be a mistaken idea of divine justice, which excludes from it the possibility of mercy in the God of love; and on the other, that must be a false view of the divine mercy which shuts out from it the exercise of justice in the God of righteousness. But the union of both Justice and Mercy proves that a scheme of substitution is admissible in the divine government.

II. The scripture plan of salvation reveals the glory of all the divine attributes. It is to Him "for a name and a praise and a glory." All His perfec-