

said, "It is finished." What is finished? The atonement. If so, his sufferings are finished. Then, and not till then, he dismissed his spirit. Thus he proved in death, "No man taketh my life from me; I lay it down of myself."

4. His death was *sacrificial*. This is the prominent feature of the text. Some tell us he died to attest the truth of the doctrines which he taught. Thus they allow him the honours of a martyr, but not the merits of a sacrifice. But how could he be said to die *for* our sins, unless his death referred to the demerit of our sins? This is the proper sense, he died in our stead that we might not die.

Man at his formation was placed under law. This was a wise and benevolent arrangement. Law cannot be an evil. It is the expression of the will of a wise King respecting his subjects; and, therefore, the will must be in agreement with the nature of the Being himself. To be lawless were to be without order, enjoyment or security. Repeal the laws of nature, and what shall be the result? Days, and nights, and seasons no longer succeed each other; planets no longer pursue their courses, nor comets track their lines; the sun, designed to warm and vegetate, burns and destroys. Repeal the laws of civil society, and mark the result. Thus the end of the law is the subject's good; and the maintenance of the law is essential not only to the happiness but to the very existence of society. Law can be maintained only by attaching penalties and motives to its precepts, and by rendering the motives attractive and the penalties severe in proportion to the strength of opposing influences and the evil of transgression. In a community into which sin had never been introduced, and where the preservation of purity was the great end of law, the nature of the case demanded that recourse should be had to the most influential sanctions; for as the use of motives is to guard the precepts, the certainty of obedience will be proportioned to the strength of sanctions, and the utility of sanctions proportioned to their grace and severity. The adoption of the severest penalty is an advantage, and the wisdom and goodness of the law-giver is as conspicuous as his purity. Again, in cases of transgression the law can only be upheld by an infliction of its penalty. For in proportion as crimes are connived, so sanctions lose their awe, and in this their utility; whereas, by a prompt and vigorous enforcement of penalty, offences are dreaded, the evil of sin kept before the mind, the character of the law-giver upheld, and the end of the law secured. These principles bring before us the state of man. When he was formed he was made pure and holy. That he might retain this state, he was made the subject of law. "The law was holy."—Romans vii. 12. It was a trans-