

must invariably and universally obtain its ends against the sin that would frustrate it. As God cannot tolerate any such dishonor to His justice, that is, to himself, the principle stands firm that sin cannot go unpunished. Consequently the punishment due to man's sin cannot be omitted by virtue of something other than punishment, such as the alleged non-penal sufferings of Christ. Whether it fall on the actual sinner or some substitute, it must fall on some party liable to bear it.

We must distinguish between the ends of justice and those of benevolence. The chief end of benevolence, the happiness of others, may or may not be attained, without derogation from the excellent quality of the benevolence. The benevolence of Paul and of his Lord longed for the blessedness of all men; that less was accomplished was no defect or failure in the benevolence. But justice cannot aim at, or be content with less than victory over sin. The justice administered by men often does fall short of its ends through unwillingness or inability to execute justice; but that cannot occur in the administration of the Almighty and Holy One.

Exceptions to the principle laid down are only apparent, *e. g.*, many a villain seems to escape the just punishment of his villainy; but the final reckoning is to come, when he shall receive according to his deeds. A Christian man is enjoined to forgive, and not to extort all that is due to him; but that does not free the offender from responsibility to the tribunal at which all will be judged "in righteousness." The punishment due to those who believe in Christ, with the exception of a small fraction of penal suffering, never overtakes them; but that is because Christ took on himself their obligation. Nor can it be shown that any sin remains permanently unpunished.

God, as perfect ruler, owes it to himself to punish sin; and if some sin, all. In maintaining His honor, He cannot permit His justice to fail of its proper end, and so be lowered. Such defeasance could not be compensated for by any achievements of benevolence. To punish sin is due from God to himself in order to preserve the absolute integrity of His justice. It follows that the non-penal theory, which supposes the far