

of the Almighty, when he bowed the heavens and came down on the mountain Sinai, are evidences of its evil nature. Contemplate also the present, as well as past disturbances in the natural world; the agonies, sicknesses, groans and death, to which as mortal beings we are continually liable;—these, in like manner, are the signals of the divine displeasure, under the pressure of which, we should sink *irrecoverably*, if *mercy* and *truth* had not met together in Jesus Christ, and *righteousness* and *peace* embraced each other.

Reconciliation implies agreement in sentiment and affection between the several parties which have been at variance. But whilst man continues to be a sinner, on supposition the divine law, by which he is thus characterized, be holy, the variance is to be considered intirely justifiable on the part of *God*. It is therefore on the part of *man* that the change of character essential to the proposed agreement, must exist. This is, when, through the word and Spirit, he exhibits the qualities of a true *penitent*, receiving the offer of forgiveness and of life, humbly, joyfully, and with a believing heart. The reconciliation will then become *mutual*. It is of some importance, in this place, to observe, that the same ideas must necessarily be entertained in the mind of God concerning the evil of sin, when he *pardons it*, as when *it exists in the first instance*. No alteration, in this respect, is ever possible with the divine Being. On any other supposition, our views of the *nature of pardon* must be intirely obscure. To the contemplation of the *sanctity* comprised in *forgiving love*, must be attributed the reciprocal enjoyment between the reconciled sinner, and his Maker:—For, as repentance cannot fail to involve the disapprobation of sin, the effect will be re-