

essence." This being so, the perfection which spiritual things is some- intellectual ability in the undervalue intellectual as conducive to the truth. But what I ess extraordinary men- with a clear understand- the record of the Gos- hath given to us eter- a man of very humble ng and belief, when re fatally astray. It rest the sun, nor the greatness, that are simple woman, like , may see and know reciate its wisdom ; ain of all kinds of ts, and "grappling while the Voltaire expend the light and the Carlyle of elievabilities.

s on this head, I f the text, which f estimating the wisdom among extensive door strict myself to d it will suffice n given by the its recognition

of the wants of man, with its adaptation to meet these; and, *finally*, its practical power, as experienced by believers, in accomplishing the objects it professes to serve. In these respects, among others, it will be felt by those who are perfect, that in proclaiming the doctrine of the cross, deemed by many foolishness, we speak wisdom.

1. My first particular is, that the Gospel commends itself as wisdom to them that are perfect *by the exhibition which it gives of the character of God*. Passing by what the Gospel teaches of the divine character in other respects, I would fix attention on the simple circumstance, that it represents God as combining ineffable mercy with absolute judicial rectitude. Ineffable mercy: for to mercy as a spring deep in the divine breast, the Gospel traces the whole stream of redemption. "God SO LOVED THE WORLD,"—love originated the plan,—"that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Absolute judicial rectitude: for mercy, the Gospel assumes, cannot be exercised to the diminution of justice. These attributes must be harmonised. That they may be harmonised, and that God may be just while justifying the ungodly, he sends his Son in the likeness of sinful flesh, and appoints him,—his well-beloved,—to die as a sacrifice for sin in the room of the guilty. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This is the Gospel: and in it an exhibition of the divine character is given, which alone, of all the exhibitions of the divine character that ever have been given, commends itself to a spiritually enlightened mind. Persons on whose understandings the blinding influence of the god of this world lies, may, perhaps, deny that there is any thing in what has been adduced, except what deserves