

eternity, by God's free promise, and regardless of all character and works, is fixed.

Such is the doctrine of Vicarious Atonement, a doctrine which, for grandeur, for simplicity, and comprehensiveness, stands peerless and alone—God's thought in felt, in acknowledged, in adorable contrast to all creature philosophies—God's thought which solves all problems and allays all apprehensions and, beyond all power of tongue to tell it, satisfies the heart. But

II. Is it a holy doctrine? Objection has been brought against it. It has been said that such an exchange as this, in which the innocent is made to suffer for the guilty, is unjust; that it is exceptional, arbitrary, contrary to all processes of human law; that it is at variance with the moral feelings of mankind, and that it tends to immorality.

To this objection, so succinctly stated, it is easy to reply.

FIRST. So far from being exceptional, the principle of representation runs through the universe. It is the principle on which the world is built. When a father commits a crime his whole family sink in the social scale, though innocent. When a father is lifted to office or to honor his whole family are lifted without merit of their own. These examples go to prove that so far from being exceptional, the scheme on which the Lord Jesus Christ acts as agent, or trustee, or substitute of His people is congruous not only with the whole Scriptural theology, but with what we see around us, and with the very nature of things. If we fell by Adam's sin without having a hand in it, why may we not be raised again by Christ's righteousness without having any righteousness of our own? But,

SECOND. The substitution of the Lord Jesus Christ is not *arbitrary*. He was not forced to suffer. He was not dragged an unwilling victim to the altar, and there, in spite of all His pleadings, and of all His protestations, offered up. On the contrary, nothing was ever so voluntary as the death of Christ—"I *delight* to do Thy will"—"How am I *straitened* until it be accomplished?" He *loved* us and gave Himself for us. *Volenti nulla fit injuria.*