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WERE THE SUFFERINGS OF CHRIST PENAL?

II.

III. JUSTICE MUST BE DONE.

"JUSTICE is that which renders to everyone his due," taken as a definition, must be understood to include what is due from the agent to himself as well as to others. It is the principle which creates moral obligation, and is expressed in the words "ought" and "ought not." Under Divine government, permission of moral evil reflects on the supreme rule of God, unless it have its corresponding natural evil, by which justice, not obtaining its due end in righteous obedience, takes it in punishment of the wrong-doing. If it obtained it in neither way, that would be its failure, and the victory of its opposite, injustice. Had God imposed precepts on all His moral creatures, without penalties for disobedience, that would have let sin loose upon creation with impunity, giving license to injustice, involving defeat of justice. The problem concerning the existence of evil would have been much harder than it is, but for the principle that sooner or later, in one way or another, wrong-doing entails proportionate punishment, so that justice, if not satisfied by obedience to its precepts, insists on being satisfied by punishment of the wrong. Thus, Divine justice