

Between Moral Philosophy and the Christian Theology, which is represented to us by the unresolved difficulties of the one science, and the reduction which is made of these difficulties in the other. We have far the most important example of this in the doctrine of the atonement—that sublime mystery, by which the attributes of the Divinity have all been harmonized; and the most liberal outlet has been provided for mercy to the offender, while still the truth and justice of the Lawgiver have been vindicated, and all the securities of His moral government are upholden. By the disloyalty of our race, the principles of Heaven's jurisprudence are brought to a test of utmost delicacy; for there seems to be no other alternative, than that man should perish in overwhelming vengeance, or that God should become a degraded sovereign. It nullifies the moral government of the world, if all force and authority be taken from its sanctions; and it is a problem which even "angels desired to look into," how the breach could be healed, which had been made by this world's rebellion, and yet the honour of heaven's high Sovereign be untarnished by the compromise. The one science lands us in the difficulty; and by the other alone it is that we are extricated. The one presents us with the case; but, for the solution of it, we must recur to a higher calculus, to an instrument of more powerful discovery and of fuller revelation. The one starts a question which itself cannot untie; and the other furnishes the satisfactory response to it. The desideratum of the former meets with the doctrine of the latter; and it is this frequent