

of twilight obscurity. And, if a just account is rendered of the subject, there will unavoidably be the feeling, that, instead of having reached a secure landing-place, we have broken off, as in the middle of an unfinished demonstration.

35. That indeed is a most interesting adjustment 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 harmonised; 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