

gians have perhaps too frequently dwelt on the Saviour's vicarious satisfaction for human sin in its relation to the offended justice of the Father. How, or on what principle, the Father was satisfied, I know not, and may never know. The enunciation regarding vicarious satisfaction may be properly received in faith as a *fact*, but, I suspect, not properly reasoned upon until we shall be able to bring the moral sense of Deity, with its requirements, within the limits of a small and trivial logic. But the thorough adaptation of the scheme to man's nature is greatly more appreciable, and lies fully within the reach of observation and experience. And how thorough that adaptation is, all who have really looked at the matter ought to be competent to say. Does an earthly priesthood, vested with alleged powers to interpose between God and man, always originate an ecclesiastical tyranny, which has the effect, in the end, of shutting up the mass of men from their Maker?—here is there a High Priest passed into the heavens,—the only Priest whom the evangelistic Protestant recognizes as really such,—to whom, in his character of Mediator between God and man, all may apply, and before whom there need be felt none of that abject prostration of the spirit and understanding which man always experiences when he bends before the merely human priest? Is self-righteousness the besetting infirmity of the religious man?—in the scheme of vicarious righteousness it finds no footing. The self-approving Pharisee must be content to renounce his own merits, ere he can have part or lot in the fund of merit which alone avails ; and yet without personal righteousness he can have no evidence whatever that he has an interest in the all-prevailing imputed righteousness. But it is in the closing scene of life, when man's boasted virtues become so intangible in his estimation that they elude his grasp, and sins and shortcomings, little noted before, start up around him like spectres, that the scheme of Redemption appears worthy of the infinite wisdom and goodness of God, and when what the Saviour did and suffered seems of efficacy enough to blot out the guilt of every offence. It is when