*gain* to him that we make our ways perfect ? Will he re­prove us for *fear* of us?” No ! He commands us to be virtuous, and forbids us to be vicious, only becauſe virtue is neceſſary to our own happineſs, and vice productive of everlaſting miſery.

Were an immoral man to be introduced into the ſociety of angels and juſt men made perfect, he would not experi­ence in that ſociety what we are taught to expect from the joys of heaven; becauſe to ſuch joys his acquired diſpoſitions would be wholly repugnant. Nor could the ſufferings of any perſon whatever, or the *imputation* of any extrinſic righteouſneſs, make that mind which had long been immerſed in the groſſeſt ſensuality reliſh the intellectual and refined en­joyments of heaven ; or the man who had been the habitual slave of envy, malice, and duplicity, a fit inhabitant of that place where all are actuated by mutual love. On the other hand, ſay the divines whoſe doctrine we are now detailing, it is impossible to ſuppoſe that the Father of mercies, who knows whereof we are made, ſhould have doomed to eternal miſery any moral agent who had laboured through life to serve him in ſincerity and in truth ; or that any atonement could be neceſſary to redeem from the pains of hell the man whoſe pious and virtuous dispoſitions have through peni­tence and prayer become suited to the ſociety of heaven. Unsinning perfection never was nor ever could be expected in man. He is brought into the world free indeed from vice, but equally deſtitute of virtue ; and the great buſineſs of his life is to guard his mind from being polluted by the former, and to acquire diſpoſitions habitually leading to the practice of the latter. Till theſe habits be fairly formed, it ſeems impossible that he ſhould not ſometimes deviate from the paths of rectitude, and thereby incur a temporary for­feiture of the divine favour; but the very conſtitution of his mind, and the purpoſe for which he is placed in a ſtate of probation, ſhow that the divine favour thus forfeited can be recovered only by repentance and reformation.

Widely different, however, is the caſe with reſpect to the forfeiture and recovery of a free gift, to which man has no natural claim. When the condition is broken on which ſuch a gift was beſtowed, repentance can be of no avail ; it muſt be either irrecoverably lost, or reſtored by the mere good pleaſure of the giver. Immortality or perpetual exiſtence is a gift which upon certain terms was freely beſtowed upon the human race, and forfeited by the tranſgression of their firſt parent violating thoſe terms. It was reſtored by the free grace of God, who was pleaſed to ordain, that “ſince by man came death, by man ſhould alſo come the reſurrection of the dead ; for as in Adam all die, even ſo in Chriſt ſhall all be made alive. “ Hence the apoſtle, writing to the Romans of the benefits of being the children of God, and joint-heirs with Chriſt, ſummeth up thoſe benefits with the reſurrection from the dead.” For the creature, *i. e.* mankind, was made ſubject (ſays he@@\*) to vanity or death, not willingly, but by reaſon of him who hath ſubjected the ſame in hope : becauſe the creature itself alſo ſhall be deli­vered from the bondage of corruption into the glorious li­berty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now : and not only *they,* but *ourſelves* alſo, who have the first fruits of the spirit, even we ourſelves groan within ourſelves, waiting for the adoption, viz. *the redemption of our body @@*(e). That this redemption of our body is the conſequence of the ſacrifice of Chriſt, is taught in the moſt explicit terms in the epiſtle to the Hebrews ; of which the inspired author informs us, that “ foraſmuch as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame ; that through *death* he might deſtroy him that had the power of death, that is the devil ; and deliver them, who through fear of death were all their life-time ſubject to bondage@@\*.” A vicarious atonement made with this view, the divines, whoſe theory we are now conſidering, acknowledge to be perfectly rational and conſiſtent with the ſtricteſt juſtice. “The law of nature (ſay they@@\*) al­lows not of vicarious atonements ; but ordains that the man who tranſgreſſeth ſhall himſelf bear the puniſhment of his iniquity ; a puniſhment which no man deferves for the faults of another, unleſs he be partaker of the guilt by join­ing in the tranſgreſſion.” And in proof of this their opinion, they appeal to the words of God himſelf, declaring to Moſes, —“ Whoſoever hath sinned againſt me, him will I blot out of my book@@\*." But when the free gift of immortality was loſt, it was with great wiſdom, ſay they, that God reſtored it through a Mediator who ſhould make atonement by his blood for the breach of the first covenant; ſince ſuch a me­diation implies that the gift reſtored is merely of grace, to the attainment of which man could no further co-operate than by his hopes and wiſhes.

To this view of redemption, and indeed to every view of it which we have yet taken, an objection forces itself upon the mind. Throughout the New Teſtament life and immortality are conſidered as a *free gift,* and called ſo in expreſs words by St Paul@@\*, To the ſcheme under consideration it is eſſential to conſider them as ſuch ; and yet we know that a large price was paid for them, as St Paul like­wiſe acknowledges, when he twice tells the Corinthians that they were bought with a price@@\*.

“ To clear up this matter (ſays biſhop Warburton), and to reconcile the apoſtle to himſelf, who certainly was not defective either in natural ſenſe or artificial logic, let us once again remind the reader, that life and immortality beſtowed on Adam in paradiſe was a *free gift,* as appears from the hiſtory of his creation. As a *free gift,* it was taken back by the Donor when Adam fell ; to which reſumption our origi­nal natural rights are not ſubject, ſince natural religion teacheth, that ſincere repentance alone will reinſtate us in the poſſession of thoſe rights which our crimes had ſuspended. So that when this free gift, forfeited by the first Adam, was recovered by the se*cond,* its nature continuing the ſame, it muſt ſtill remain a *free gift—*a gift to which man, by and at his creation, had no claim ; a gift which natural religion did not beſtow. But if miſled by meaſuring this *revealed myſtery* of human redemption by the ſcant idea of human tranſactions, where a *free gift* and *purchased benefit* are com­monly oppoſed to one another, yet even here we may be able to ſet ourſelves right, ſince, with regard to man, the character of a *free gift* remains to *immortality restored.* For the price paid by forfeited man was not paid by him, but by a Redeemer of divine extraction, who was pleaſed, by par-

@@@[m]\* Rom. viii. 20-24.

@@@[m]\* Heb. ii. 14, 15.

@@@[m]\* Warburton's Div. Leg. b. ix. and Law's Considerations on the Theory of Religion, part iii.

@@@[m]\* Exod. xxxii. 31-24.

@@@[m]\* Rom. v. 15.

@@@[m]\* I Cor. vi. 20. vii. 23.

@@@(f) That by the words *creature* and *creation* the apoſtle here means all mankind, and by *vanity* and *corruption,* death, the reader will find proved by Dr Whitby, in his note on the place, with a ſtrength of argument which cannot be ſhaken; and that the whole creation, the Gentiles as well as the Jews, groaned and travailed in pain together under the apprehen­sion of death, is apparent from the writings of Cicero, who always ſeems doubtful whether death be a good or an evil; and from the lamentation of Hezekiah, when deſired by the prophet to ſet his houſe in order becauſe he ſhould die and not live.