

deed the feelings of humanity, and to these death is necessarily abhorrent.— But the believer can triumph over that fear, and surely Christ had no need to be more appalled than the believer, whose victory, after all, is obtained, in consequence of Christ having conquered death, and him that had the power of death. Look not then to such a quarter for the cause of Christ's agony.

Some have found the reason in the contemplation, the appalling view which Christ then had, of the sins of the world for which he was about to lay down his life. Then, it is supposed, these all crowded upon his view at that moment, and overwhelmed him with agony. Hence his soul was exceeding sorrowful, even unto death. But the same cause might have been in operation at any other period. Why should the contemplation of the sins of the world have been confined to this moment? Undoubtedly he was never deserted by a sense of the object for which he was to suffer and die. We can conceive of that object pressing more directly and heavily upon his mind at this time than at any other; but not to such an extent more directly and heavily as to produce all the agony of which Gethsemane was the scene.— The sight borne in upon his soul of the sins of the world for which he was about to die, could not have produced all this additional suffering in the soul of Christ. There must have been many occasions when the sense of the world's guilt was peculiarly present to his mind; and yet we nowhere read of him being in such sorrow as is here described. He wept over lost Jerusalem; and could such a capacious mind as his, such a comprehensive view as he was capable of taking, and at one glance, have failed to include the world itself in that survey which more especially embraced the doomed city in its regards? The very object for which he was on the earth, his very presence there at all, his incarnation; these must have reminded him of the sins for which he was to die, in all their aggregate amount, not one sin, not the sins of one individual, of one nation or age, but the sins of every individual, in whose behalf he was to suffer, of every nation, and of every age and period of the world's history. Why, then, was such agony reserved for this moment? *There was something peculiar in that agony.* We look not too closely into the nature of Christ's work. We question not too rigidly either the character or the amount of Christ's suffer-

ings. We look at the great fact that the Son of God died for our sins, and that he endured sufferings in degree and in extent far beyond what we can conceive, *and these were on account of sin.* If it was merely the contemplation of sin that occasioned his sufferings, does not the Divine mind contemplate sin, and possess a full comprehension of it, every moment? Must not Christ have possessed that during all his sojourn on earth, and if that was what overwhelmed his soul in Gethsemane and on the cross, could he ever have been without the agony here evinced? *That agony was on account of sin, was no doubt penal, was suffered on account of the sins of the world.*— Christ could not otherwise have suffered for sin. To make it merely suffering from the contemplation of sin, or the painful sight of it which Christ had—the aggregate sins of the world being at that moment before his view—it must be obvious, is to make it something else than suffering FOR sin. The idea of the atonement is infinitely lowered by such a view of Christ's sufferings. Take away the idea of their penal character—take away the fact that he was enduring the wrath of God on account of sin—that he was under the infliction of the Divine wrath, and we know not where to look for an atonement. Christ's sufferings, otherwise, are an arbitrary expedient for declaring God's hatred of sin, and asserting that he will punish it. But he might have declared this in any other way. Such a declaration alone, however public, and however striking, is not atonement. Suffering alone is not an atonement for sin. We cannot see that Christ's suffering *any how, by any means, or in any way,* would have been an atonement for sin. It was not merely the fact of Christ's suffering: it was not the dignity of the sufferer: it was not these together that made the atonement. It was the suffering *the divine wrath* on account of sin. That, it appears to us, was the atonement; and all scripture seems to confirm us in this view. We look especially to the agony in the garden: we mark the strong crying and tears: we think on the exclamation on the cross: we see the heavens darkened, and the portents all betokening the wrath of God; and unless we are prepared to resolve all these appearances, the words of Christ, and the agony in the garden, into mere ordinary occurrences, and into but special interpositions of God's power for the accomplish-