

tion of the enormity of his crime in opposing God and his law. Even in his renewed state, he feels more or less restive, and feels that there is a power behind all urging him to break covenant with God and rebel. We have a striking example in the case of the Apostle Paul. He complained of the law in his members warring against the law of his mind, and bringing him into captivity to the law of sin and death, and such was its power that he exclaimed, "Who shall deliver me?" Luther said he feared more his own heart than he did the Pope. It is the testimony of all regenerated beings, that man by nature is at enmity with God. Can God bear this enmity without punishment? The necessary consequence of enmity to God is, that such being in that state are objects of the divine displeasure. The world's condition verifies the statement. How astonishing is the quantity of misery in the world! How many are rending the air with the cry of pain and wretchedness! Is there not a cause for all this? "Is there evil in the city and the Lord hath not done it?"

Sometimes the earth is deluged with dangerous floods; at other times there is excessive drought. Heavy peals of thunder shake the heavens. Fearful thunderbolts fill the skies. Horrible earthquakes open a sudden grave for thousands. Burning mountains send forth their destructive contents. The sea enraged by stormy winds bury the helpless seamen. Terrible plagues sweep away whole cities in a few days; and what is the language of these fearful messengers? They all unite in one voice saying,—man is a sinner and in rebellion against God and God is angry. How then can his anger be removed? How can he be appeased? How can man be reconciled to God? Paul tells us we are reconciled by the death of his Son. God might have demanded a vindication of his justice by our eternal punishment, but from his mere good pleasure He chose to accept a substitute, and therefore Christ voluntarily undertook to act as our substitute, and by his death to reconcile us to God. But what is it to be reconciled? To be reconciled does not mean to have our enmity to God removed, but his enmity to us taken away—to have Him rendered propitious or his righteous justice satisfied. This is evident, because the Scripture teaches that the death of Christ was a sacrifice to satisfy divine justice or propitiate his favor; it is not immediately a means of sanctification. Securing the favor of God is the direct object of the death of Christ, and sanctification one among other of the results. What is the idea of a sacrifice? Is it not to appease? When some sad calamity befalls the heathen, they attribute it to the anger of the gods, and so a human sacrifice is made in order to appease their wrath. Christ made a sacrifice of Himself, He suffered, He atoned for our sins as a priest, and the appropriate business of a priest is to propitiate God and not reform men. When man is reconciled to God by the death of Christ, it is only passively, nothing on the part of man has occurred, no inward change, no step toward God; all this follows as a necessary consequence of the death of Christ when faith is exercised.

We are "reconciled by the death of his Son." The word death is a concrete put for an abstract term referring to all the sufferings of Christ. He suffered from his birth to his crucifixion on the cross; there He reached the climax of his suffering. He suffered exceedingly during his