

human system of religion impugns the Divinity and takes away the Godhead of Jesus; and thus, takes away all salvation from man. Another takes away the manhood of Christ; while it is acknowledged in so many words, they take away the humanity of Christ—that is, they exalt Jesus so high above humanity that the poor sinner cannot come near it, cannot close with Jesus, cannot come to Jesus himself, like the poor woman who “came trembling when she heard of Jesus and touched his garment—but must have some saint or angel, or other mediator to intercede for him. But the glory of the Gospel consists not only in the Godhead, but in the humanity of Jesus. He is as close now to every seeking soul as he was to the weeping Mary at the sepulchre; he is close to us every moment, one with us; so that no sinner could come nearer to a friend or brother and pour out his sorrows before him, than every poor broken-hearted penitent can now come to Jesus. Hence, our blessed Redeemer is said to be a man that ‘receiveth sinners.’

What do we know, friends, of these blessed mysteries: are we thus united to Christ? can you regard Christ as your brother, friend and husband? can you say ‘my beloved is mine, and I am his?’ Is the day of your soul’s espousals past? has the Spirit won your affections? If so, come woe, come joy, happy are ye, blessed are ye; the love of Christ changeth not; He will love and cherish you, and will not part you at death; his ‘rod and staff will comfort you through the dark valley;’ He will take all your legal responsibilities upon himself, and pay your debts contracted before and after marriage, and change your name from ‘Marah (bitterness) to Naomi (beautiful) and give you his own name as is said in Jeremiah—“this is the name wherewith he shall be called, the Lord our righteousness.”

Again, Christ is the fountain source of all wisdom and knowledge. “In him are hid all the treasures of wisdom and knowledge,” and Christ, as the “messenger of the covenant,” is the appointed medium and channel through which Jehovah reveals His mind to man. All channels of revelation centre in Christ. Christ was all in that first revelation of mercy which was made to Adam. Gen. iii. 15. These

words are an outline of the whole plan of redemption, containing the germ and elements of the “great mystery of Godliness.” Christ, before his incarnation, preached by his Spirit in his servant Noah to the antediluvian world. Christ has never left his Church altogether destitute of saving light. Christ was all in the preaching of Patriarchs, Prophets and Apostles. The one grand characteristic of the Apostle’s preaching was “to know nothing but Jesus Christ and him crucified;” they all conspired with holy ardor in lifting men’s minds from off themselves and all human sources, and directing them to their crucified, risen, exalted, and interceding Lord.

They represent Christ as the sole ordinance of God for giving the blessing, and the life of all Christian graces; and the quickening spirit of all Christian ordinances—the Altar, Sacrifice, Priest and Temple. With them the atonement was not a mere abstract point of credence, but a vital principle; not a mere tenet of Christianity, but the sum of Christianity. Hence with them every subject of revelation, from the sublimest mystery of heaven to the plainest and most practical topic of morals and daily practice derived its virtue, life and impulse from the cross. With them all morality, out of Christ, was no better than Paganism. They never introduced any subject, nor established any truth, urged any duty, explained any service, nor enforced any ordinance, without direct reference to the sacrifice, example, and person of Christ. With them, the purest motives the best deeds, were defiled and worthless unless sanctified with the “blood of sprinkling.” With them, no work could be considered a good work, until the doer of it, the worker, was accepted of God, justified by the blood and imputed righteousness of Christ,

But, was the simple teaching and pure morality of the Apostles appreciated and relished by the Jews and early converts to Christianity? Ah no—they, like ourselves, were slow to learn these simple lessons.—They were offended with the spirituality and simplicity of Christian worship, because they understood not its mysteries nor felt its power; because, like too many Christians now, they had no communion of soul with the soul of Christ; they pre-