

THE PULPIT.

RECONCILIATION AND SAFETY.

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"For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

That man by nature is at variance with God his Creator is an incontrovertible fact. The Bible plainly declares man to be at enmity with God. In Romans 5-10, it is so declared "We were enemies." The word enemies is not only descriptive of the moral character of men, but also of the relation in which they stand to God as the objects of his displeasure,—that relation is one of opposition and rebellion. Men are not alienated from God but their whole soul is opposed to God. "The carnal mind is not subject to the law of God." God's law is a revelation of his nature, therefore opposition to that law is opposition to God. This opposition is not casual, occasional or in virtue of a mere purpose as when men oppose civil law, but it arises out of the very nature of the carnal mind. This opposition like our atmosphere embraces the whole rational world. This is confirmed by God's word. "The Lord looked down from Heaven upon the children of men, to see if any did understand, and seek after God. There is none that understandeth, there is none that seeketh after God." How could it be otherwise? If Adam stood in rebellion and that by reason of an unholy nature, is it not plain that the whole human family are in the same state of enmity?

Again, observation tells the same sad story. Go where you will you will find men continually exercising a spirit of opposition to everything that is sacred. Around us we find it so. Their language is like proud Pharaoh's, "Who is the Lord that we should obey him?" They have a refractory spirit and in effect say with regard to God and his Anointed, "Let us asunder break their bonds and cast their cords from us." They hate God and every manifestation of God. If any reflect the divine image in heart or life they seek their destruction. How often we are called upon to mourn the sad condition of men around us, who knowingly and without a scruple trample underfoot God's holy law, and profane his most holy name. Is it not universal? Is it not a condition of men that needs to be deplored? We look around us and we see the vast majority of mankind devoted to the world and espousing its cause. Their hearts are set upon it, their happiness is in it and they would rather die than lose its friendship. Such have this brand upon them—"Enemies of God," and this is confirmed by the Scripture declaration that "whosoever will be a friend of the world is the enemy of God." Is it not therefore treason and rebellion to enthrone the world in our hearts in preference to God?

Again, the Christian's experience proves man to be at enmity with God. When the Christian reflects upon his former condition in contrast with his present state, it is only then that he has any adequate concep-