

the law of his reign, the law of pardon and acceptance with God. He who comes to it may rest in confidence on the word of God. He that will not, may expect to "perish by the way when his wrath is kindled but a little." "For he must reign, till he hath put all enemies under his feet."

These things being so, Jesus sends the covenant to the world that every man may accept or reject it for himself. "Go ye into all the world, and preach the gospel," &c. Such as subscribed to the covenant, by believing and being baptized, were accounted "a royal priesthood, an holy nation, a peculiar people," "the body of Christ," "Sons of God," "heirs of God, and joint heirs with Christ," "having the promise of eternal life." Such are the exalted blessings and relations secured unto them by the covenant Christ obtained in their behalf. Its requirements are no less exalting in their bearing upon character; though uncompromising in their demands. The covenantee is required to separate himself from falsehood, injustice, deceit, incontinence, intemperance, oppression, pride, extortion, evil speaking, and every evil work: and to be sober, just, temperate, truth-loving and truth-speaking, benevolent, humane, devout, a lover of God, a lover of good men, active in good works, holy, harmless, against whom, in truth, no evil thing can be said. In short, the laws of the covenant aim at nothing short of raising man to the highest pinnacle of moral excellence of which his nature is susceptible through their renovating, purifying, and ennobling power. These honourable and useful demands cannot be neglected with impunity. The man who rejects the covenant has written against him condemnation by the mediator. Such as accept and break it, are no better off. They are compared to dead salt which can not be restored. Twice dead, &c. Few, I believe, will find much to which they would object in the foregoing, but there is a doctrine which I believe is common, if not general, which is incompatible with these ideas, viz: that Christ is now constantly interceding with God for sinners.

We will first consider those texts commonly depended upon as proof of the doctrine. He prayed for his own murderers; "Father forgive them." This prayer did not escape the notice of prophetic vision, Isaiah 53, "He made intercession for the transgressors." The context makes it evident, that this was something to take place at the time of his death. And it is also equally evident from the attending circum-