

sinners, we ought not to love Christ for it, because he did it as a creature, in obedience to the commands of God, and was not self-moved nor meritorious in the work; and we cannot love God for it, for the labor and self-denial was not borne by him. And further: if one being, by an act of his authority, should cause another innocent being to suffer, in order that he might be loved who had imposed the suffering, but not borne it, it would render him unworthy of love. If God had caused Jesus Christ, being I's creature, to suffer, that he might be loved himself for Christ's sufferings, while he had no connection with them, instead of such an exhibition, on the part of God, producing love to him, it would produce pity for Christ, and aversion towards God. So that neither God, nor Christ, nor any other being, can be loved for mercy extended, by self-denials to the needy, unless those self-denials were produced by a voluntary act of mercy upon the part of the being who suffers them. And no being, but the one who made the sacrifices, could be meritorious in the case. It follows, therefore, uncontrovertibly, that if Christ was a creature—no matter of how exalted worth—and not God; and if God approved of his work in saving sinners, he approved of treason against his own government; because, in that case, the work of Christ was adapted to draw, and did necessarily draw the affections of the human soul to himself, as its spiritual Saviour, and thus alienate them from God, their rightful object. And Jesus Christ himself had the design of drawing man's affections to himself in view, by his crucifixion: says he, "and I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die: thus distinctly stating that it was the self-denials and mercy exhibited in the crucifixion that would draw out the affections of the human soul, and that those affections would be drawn to himself as the suffering Saviour. But that God would sanction a scheme which would involve treason against Himself, and that Christ should participate in it, is absurd and impossible, and therefore cannot be true.

But if the divine nature was united with the human, in the teaching and work of Christ—if "God was in Christ, (drawing the affections of men, or) reconciling the world to himself"—if, when Christ was lifted up, as Moses lifted up the serpent in the wilderness, he drew, as he said he would, the affections of all believers to himself; and then, if he ascended, as the second person of the Trinity, into the bosom of the eternal Godhead—He, thereby, after he had engaged, by his work on earth, the affections of the human soul, bore them up to the bosom of the Father, from whence they had fallen. Thus the ruins of the fall were rebuilt, and the affections of the human soul again restored to God, the Creator, and proper object of supreme love. O the length, and the breadth, and the depth, and the height, of the divine wisdom and goodness, as manifested in the wonderful plan of salvation. "Great is the mystery of godliness: God was manifest in the flesh—justified in the spirit—seen of angels—preached unto the Gentiles—believed on in the world—received up into Glory"—amen: blessing and honor, dominion and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever: Amen and amen.

"THE WORD OF RECONCILIATION."

It is a remarkable feature in the experience of all who become reconciled to God through faith, that they immediately desire the reconciliation of others. Personally, they know that though the knowledge of the truth and its full and hearty reception, they have been led from death unto life; and hence infer, that the same cause will produce the like effect in the case of every wretched sinner of the human race. And therefore to

have such made acquainted with the truth as it is in Jesus that they might be saved, is the desire, which of all others relating to man's welfare, reigns predominant in their souls. But what are they to do? Is the "word of reconciliation in any way committed to them? Are they authorized to preach the gospel of the Son of God to those ignorant of its power?—In answer to these inquiries, as well as to carry the reader forward in the contemplation of "*God reconciling man*," in the great work of its extension through all the nations of the earth, and of its perpetuation through all periods of time, the following as most satisfactory and conclusive is presented from the pen of Francis Wayland, D. D. as found in a sermon preached by him before the University of Rochester in 1853:—

II. Let us in the next place inquire what is meant by preaching the gospel.

The word preach, in the new testament, has a meaning different from that which at present commonly attaches to it. We understand by it the delivery of an oration, or discourse, on a particular theme, connected more or less closely with religion. It may be the discussion of a doctrine, an exegetical essay, a dissertation on social virtues or vices, as well as a persuasive unfolding of the teaching of the Holy Ghost. No such general idea was intended by the word as it is used by the writers of the New Testament. The words translated *preach* in our version are two. The one signifies simply to herald, to announce, to proclaim, to publish; the other, with this general idea, combines the notion of good tidings; and means, to publish, or be the messenger of good news. From what I have already said of the nature of the gospel message, it is evident that no other idea would so well have corresponded with the facts of the case. A great and unexpected change had been wrought in the condition of humanity. Our whole race had been, by a most astonishing act of grace, redeemed from inconceivable misery. They, however, remained ignorant both of their danger and of their deliverance. The knowledge of this act of infinite love had been communicated to a few men who had availed themselves of the gracious conditions of the new covenant, and had concentrated their whole being henceforth to their Redeemer. The rest of the world was wrapt in Egyptian darkness. Mankind still continued under the curse of the law, and were passing by millions to receive in everlasting despair the just demerit of their transgressions. The command was, go abroad every where, proclaim to every creature the news of redemption; tell them of the love of God in Christ Jesus. All things are now ready, bid them come and welcome to the marriage supper of the Lamb.

When the Israelites were bitten by the fiery flying serpents, and the bite was inevitably fatal, Moses was directed to set up a brazen serpent, with the assurance that whosoever that had been bitten, looked upon it, should be healed. You can imagine how the first man who had felt its saving efficacy, flew to communicate the news to his brethren, and urge them to avail themselves of the remedy which had delivered him from death. Every man who was healed became immediately a herald of the glad tidings to others. Every one who was saved became a publisher of the salvation, or in other words, a preacher, until in a few minutes the news spread throughout the encampment, and in this sense every tribe was evangelized.

Allow me to illustrate the meaning of this term, as used by our Lord, by an occurrence of which I was an eye-witness. It so chanced, that at the close of the last war with Great Britain, I was temporarily a resident of the city of New York. The prospects of the