

We preach Christ crucified, as unfolding the richness of God's mercy, the plenitude of His forgiveness, the strength of His forbearing love. We see the glory of the Father as thus revealed, transcending all other manifestations of His presence. How ample the provisions of mercy, how unlimited the depth and breadth of the Divine forgiveness! It seemed as if human depravity and guilt had applied all the resources of their power, yet the arms of Almighty Love were stretched forth from the cross to draw the sinful and the wandering to their peaceful home. Said the Apostle, "peradventure for a *good* man" — one who inspires an affectionate regard — "some would even dare to die. But God commendeth *His* love toward us, in that while we were yet *sinner*s, Christ died for us." When the world was in rebellion against God, when there seemed to be nothing springing up here corresponding to his parental tenderness and affection, whilst this Divine Spirit seemed brooding over this human field of barren sympathies, God still loved: not that we loved Him, but that He loved us. If there is any appeal from the cross surpassing in power all others, it is this — the neverceasing tenderness, watchfulness and mercy of God. Christ is represented to us under the figure of a mercy-seat, from which pardon is proclaimed. Approach it with contrition, with confidence in the offers of mercy dispensed, and there is an inward apprehension of that reconciling Spirit, that produces comfort, strength and peace. Delay the hour of approach, and the pathway to life becomes more intricate, the charms that hold us back grow more subtle, and the desire to kneel at the mercy-seat burns lower and lower in our souls. God's forgiveness is ample, is adequate to meet all the demands and neces-