

their wants and the peculiarities both intimately and feelingly, by actual personal intercourse and personal experience.

Does any one ask, Who shall be such a "day's man" betwixt God and fallen man?—Behold the Lamb of God! Such a Mediator is he! In him dwelleth all the fulness of the Godhead bodily; and being "in the bosom of the Father," and the "heir of all things," he both has a perfect community of nature and interest with the Father; and a perfect personal experience in all that belongs to Him. "Whatever the Father doeth, that doeth the Son likewise;" and the Holy Spirit, who is also "the Spirit of Christ," "searcheth the deep things of God," and knows the whole mind and counsel of the Most High. And as for his knowledge and experience in human affairs, and the intimacy of his personal acquaintance with all that is dear, and all that is afflictive to human nature, did he not humble himself to be born of a poor virgin, and live both in obscurity and in the midst of persecutions, and die a most cruel and ignominious death to obtain it? This twofold character, founded in the twofold nature of his person and attributes, furnishes the reason for the Scripture mode of speaking of him both simply as God, and simply as man, when his attributes peculiar to Godhead, or peculiar to manhood, are in view. It is in this way that "aliens and strangers are made nigh by the blood of Christ;" not only brought into his presence without fear of God as "a consuming fire;" but "made nigh" by actual relationship of nature in the person of the divine-human Mediator: the mediating God-man: the meeting point, common to both by the nature and interests of both, and for both the acting and efficient friend and advocate.

The Mediator whom I have been pointing out, is also exactly fitted to be the Saviour of sinners. Our own feelings—our own experience in the frailties and the wants, and the sorrows of our hearts, tells us that we need a Saviour who thus feelingly and experimentally "knows whereof we are made;" who "remembers" by a recurrence to what he himself has submitted to, in bearing the burden of our griefs; and in bending his head to the weight of human suffering;—who knows how "to have compassion on those that are out of the way," by calling to mind his own temptations. We feel that we need a Saviour who is "able to save to the uttermost,"—who will save so much the readier from nature and fellow feeling and interest, because he holds a community of nature, and of interest with those to whom his veracity is pledged, strengthened by the circumstances of his voluntary sufferings for their sakes: who, in the plenitude of his power, feels the solicitude of a near and dear relation—a brother by the ties of blood—a friend by the constitution of nature itself. In fact, nature itself points out the Mediator as the Saviour. For his mediatorial character and actions are the character and actions of one entirely fitted "to be a Prince and Saviour." For it pleased the Father that in him should all fulness dwell. And O! what richness—what fulness—what exuberance is here! He is before all things—he fills all things—by him all things consist—he upholds them by the word of his power. He is the way, the truth, and the life—the glory of God on high—the boast of Seraphic song—the glory of his people Israel—King of kings, and Lord of lords! To him he glory and dominion world without end!

The Saviour must, both by the constitution of his nature, and of his office, be the God of those whom he saves. For the primary idea of a God is, a being whom it is lawful to serve, honor and worship with the highest love, adoration and loyalty: to whom we are bound by the strongest ties of gratitude, because from him we are entitled, in consequence of his pledged—his covenanted Godship, to receive absolute personal protection from the power of all possible enemies. A being short of this cannot be a Saviour—cannot "save to the uttermost." Hence the Scripture expressions; "God our Saviour;" "The Lord is my Shepherd;" "The Holy One of Israel is thy Redeemer;" "Blessed are the people whose God (whom they serve, who protects them,) is Jehovah," the self-existent and self-dependent. This is the reason why the Scriptures give the various titles and attributes of Divinity to "our Lord and Saviour Jesus Christ." On no other ground is he intitled to the distinguishing appellation of Lord and Saviour. And who can have, by the course of nature and the returns of gratitude, so strong a claim upon us at all points, and such a hold of the best and most generous affections of the heart, as he who at a vast expense of voluntary humiliation and suffering, "redeems our life from destruction, and crowns us with loving kindness and tender mercies?"

It is fitting also that the Mediator between God and men, and their Saviour, should be their Creator, their natural Governor and King as well as their God. It is by no means unnatural, that the Creator and

King should have a fatherly care over his own workmanship—his own subjects; a disposition towards indulgence so far as to exhibit mercy without too much relaxing the reins of authority. Hence, "Thou shalt have a desire to the work of thy hands." This desire is doubtless the origin of that further grace of creating us anew in Christ Jesus. In this light, Isaiah calls him in prophecy, "The mighty God; the Everlasting Father; the Prince of Peace." And again; "Thy Maker is thy husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel: the God of the whole earth shall he be called."—Isa. liv. 5. This is the precise way in which the Gospel exhibits our blessed Lord. He is the Creator for "without him was not any thing made that was made." He is the Husband of the Church, and therefore the Father of her children. He is "the Holy One of Israel" in an especial manner; because "that Holy and Just One" is of the royal blood of the kingly House of Israel. He is "the God of the whole earth," because, as the Saviour, he is the object of trust, confidence, love and worship. The fact of his being the Saviour, constitutes him the God of all—"God over all, blessed for ever;" blessed by the blessing of myriads of glorified and grateful souls, redeemed and washed in his precious blood. And in that we "serve the Lord Christ," we serve him only as "the God of our salvation." We serve him as the condition of his Godship—his Protectorship—his Mediation—his salvation. We see him with the increase of gratitude and love. How devoted, how strong are those passions found "in an honest and good heart?" How faithful are they to return like for like? Can joyous gratitude fail of kindling a kindred emotion in a generous benefactor, or drawing down love from its adored object? The perfection of manly passions animates and inspires his pure and holy manhood: he feels for us the community of interest arising out of a common nature: those who commit their cause to him he will in no wise cast out; and for their confidence and gratitude, he faithfully carries their suit through the Chancery of heaven.

EPIEUS.

WARNING DEATHS.

TO THE EDITOR OF THE CHRISTIAN SENTINEL

REV. SIR,

THE natural propensity of the human mind to delight in the marvellous, and to prefer occurrences of a striking nature to the plain history of common life, develops itself, no doubt, very frequently in religion as in other things, and prompts men to deal in representations respecting the evidence of the hand of God, the sudden conversion of sinners, and a multitude of other points in which the imagination is apt to unwarrantably mix itself, and the religious appetite is fed with stimulants which render "the words of truth and soberness" insipid or unpalatable. I am sensible, therefore, that all statements of very remarkable incidents, or visible warnings, should be received at first with caution, if not with distrust. But care must be taken at the same time, that we do not push the rule so far as to reject any well-supported testimony of the marked power of God's word and grace, or overlook any awful lesson by which he intends that we should profit.

There are, I believe, various instances satisfactorily attested, of facts closely similar to that which is selected in the following Extract from *Pinnock's County Histories*, as having occurred at the town of Devizes, in Wiltshire:—

"In the market-place is a monumental stone, on which is recorded a most awful instance of Divine vengeance, almost immediately inflicted on an unhappy wretch, who had repeatedly called God to witness the truth of what she advanced, although it was a falsehood. She solemnly affirmed that she had paid the money for some corn she had bought, and wished God would strike her dead if she had not. She died, and the money was found in her hand."

I have been more immediately led to the consideration of this subject by some such occurrences within the sphere of my own observation. They were noticed incidentally from the pulpit in a passage which I am enabled to communicate, and with which I close the article submitted to your acceptance.

"We are not, indeed, to take the lot which befalls men in this life as the criterion of their characters. No test could possibly be more fallacious. The sufferers, whose blood Pilate mingled with their sacrifices, were not sinners above all Gallileans because they suffered such things, nor the eighteen on whom the tower of Siloam fell, sinners above all men who dwelt in Jerusalem." In our own day, and in our own neighbourhood, our fellow-sinners are sometimes cut off in a