

alized not in the mere desire of emancipation from the condemning power of a perfect law, which even the impenitent might experience, but, as coexistent properties, and of much higher importance, in the admiration of the character of the legislator—the love of divine holiness—and the cordial acknowledgment that salvation is of pure grace through Jesus Christ.

This is the state of reconciliation which the Apostle, in the most striking manner, delineates in his address to the Corinthians, in which he says, “The love of Christ constraineth us, because we thus judge; that if one died for all, then were all dead: And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.” “Therefore if any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new: And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ’s stead, be ye reconciled to God.”

Whoever pays the least attention to the gospel, must discover that its very genius consists in its aptness as a mean, to rescue the descendants of Adam from the fatal effects of sin, and illustrate the riches of redeeming love in their everlasting felicity. The sacred scriptures consider true religion or holiness,