

despise as little better than mere intellectual and moral harangues.

It ought to be distinctly understood, that the amazing—the ineffable interest of the Saviour's sufferings is not to be seen in the mere fact, that his human body was covered with a bloody sweat through mental agony—or hung on the cross bleeding, torn, lifeless : but in this, that He who thus suffered was the Lord of glory—that He who thus bore the malice of devils was the adored of Angels—that He whose prayer the Father would not hear, was the beloved of the Father. To see the Cross of Christ in its awful majesty, we must understand in no small degree, the jurisprudence of the Eternal Throne. And is there not reason to fear that by merely fixing the mind on the passion of Christ, his active obedience, and the great ends which it served in the moral government of God, are left out of view, and a tragic scene is furnished from his sufferings for fancy, rather than a solid foundation on which the penitent can build his faith and hopes for acceptance with a just God.

God forbid, that I should turn the eye of any away from contemplating a suffering Redeemer. No, no ! Oh, no ! The scene of Calvary will be to all eternity the wonder of Heaven, as it has been the confusion of hell. But let it never be forgotten, that a scene so splendid and so vast, can only be seen to advantage by those, whose power of mental vision has been strengthened by looking afar, and looking long over the laws and perfections of God, and by examining deeply into the character and eternal prospects of man. The light that falls from the throne makes the Cross glorious ; the light reflected back from the Cross makes the throne more awful. If these views be correct, it will follow that to preach Christ crucified aright, we must give to all the parts of the great salvation that prominence and relative position necessary for showing it as a whole in its glory and efficiency ; in its glory as a grand work of the Triune Jehovah ; in its efficiency as bringing sinners from misery to happiness. In a word, all the doctrines of the Bible must be seen to centre in this, and to be essential parts of this."

Our author's remarks, "on preaching the doctrine of Christ Crucified *with great plainness*," are very excellent. Some of his readers, however, may be tempted to think that his own practice in this respect, is scarcely in keeping

with his philosophy ; especially when they read such a passage as the following :

"And let us never suppose, that the doctrine of Christ Crucified can acquire additional glory from the flowers of rhetoric, or that the tones in which Almighty God hath spoken shall acquire additional force from the rhythm of language. Add to the grandeur of the pyramids by a garland of flowers—increase the glories of the ocean by the reflection of a mirror—augment the splendours of the sun by the gleam of a torch—vain efforts ! but not so vain, and nothing so wicked as when men set about giving new dignity and interest to the Cross of Christ by tropes, figures, and tiny conceits. The work of the Lord of glory needs no embellishment. Besides, all this false adornment disgusts men of enlightened piety ; furnishes nothing for the troubled soul to look at, and what is most ruinous, under the gaudy drapery is hidden from the eye of the ignorant, and the young, the pearl of great price. Alas when we make this fair show of speech from literary vanity or to gain a vulgar fame, are we not chargeable with the dreadful sin of preaching ourselves and not the Lord Jesus ?"

We venture on yet another quotation because of the important instructions it suggests to the hearers as well as preachers of the Gospel. In speaking of *courage*, as necessary to the faithful exhibition of the Gospel, our author thus proceeds :

"Moral courage depends, in a great measure, on zeal. If our zeal be feeble, our courage will soon fail, and very likely fail at the point where it is most needed. It is true, that, in the present age, we do not require *precisely the sort* of courage that was requisite to support the martyr on the rack or at the stake. Yet, it may be more than questioned whether some, whose courage would have borne them triumphantly through the severest bodily sufferings, have not shamefully failed, under the frown of formal professors, or under the influence of the sleek expediency, or infidel sophistry of the world. I wish to make this plain. And for this purpose, let us suppose that the wealthy and the learned in a congregation sincerely dislike to hear a crucified Saviour preached. For a time the preacher is ignorant of this hostile feeling. But at length he comes